

SCS #1343

Thomas F. Torrance

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CHRIST DYING

AND
DRAWING SINNERS
TO HIMSELF.

OR

A survey of our *Saviour* in his soule-suffering, his lovelyuesse in his death, and the efficacie thereof.

In which Some cases of soule-trouble in weake beleevvers, grounds of submission under the absense of Christ, with the flowings and heightnings of Free grace, are opened.

Delivered in Sermons on the Evangel according to S. John Chap. XII. Vers. 27. 28. 29. 30. 31. 32. 33.

Where also are interjected some necessary Digressions, for the times, touching divers Errors of *Antinomians*, and a short vindication of the Doctrine of *Protestants*, from the *Arminian* pretended universality of Christs dying for all, and every one of mankind; the Morall and fained way of resistible conversion of sinners, and what faith is required of all within the visible Church, for the want whereof, many are condemned.

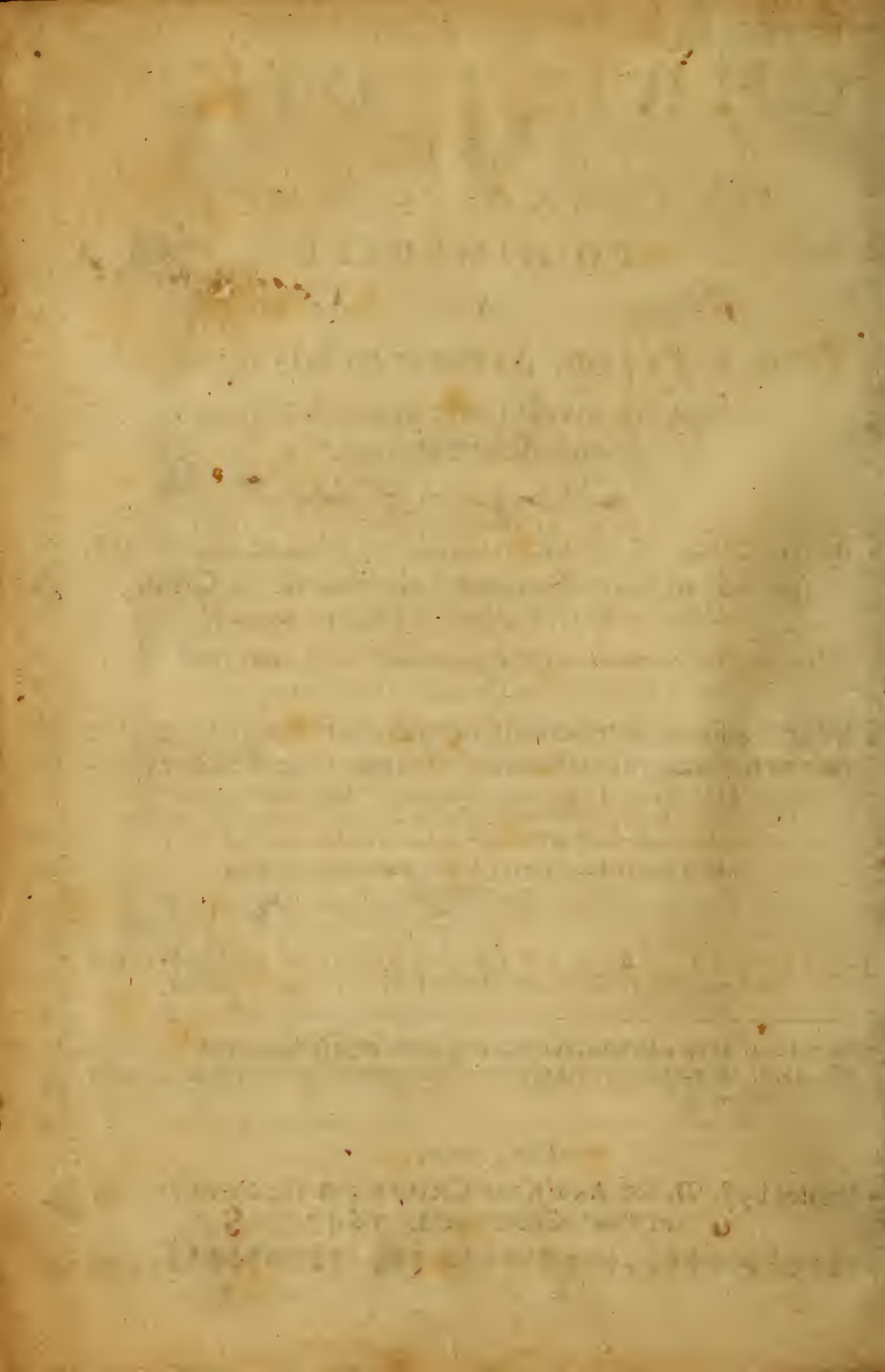
By SAMUEL RUTHERFURD, Minister of the Gospel, and
and Professor of Divinity in the University of S. Andrews in Scotland.

Prov. 30. 4. *What is his name, and what is his Sonnes name if thou canst tell?*

Eesai. 53. 8. *He was taken from Prison, and from judgement, and who shall declare his Generation?*

LONDON,

Printed by J. D. for ANDREW CROOKE at the Green-Dragon
in Pauls Church-yard. 1647. S





TO THE
INDICIOUS AND
Godly Reader.

IF, in this luxuriant and wanton Age of proud and ranke wits ; any should write of this kind, and bee wanting to the exalting of *the Plant of renowne, the flowre of Issai, Iesus Christ*, and to the dew of his youth, the free grace of God, his heart may censure his pen, and he, who is greater then the mans heart, should challenge him. The weake and low ayme of a sinner, writing of a Saviour, and such a Saviour should be, that Faith and sense may goe along with tongue and pen, but how short most men come, of reaching such an end, who cannot but confesse ?

The minde may bee calmed a little in this, that, though to speake highly of Christ, bee, in poore men, who are so low under, and unequall to so great a Province, a marring rather of his dignity, and a flattering of Christ, then a reall praying of, or pointing him out in all his vertues and lovelinesse, in regard that the foulness of the breath of a sinner may blacken the beauty of such a transcendent and incomparable flowre, that *Esaiah* a high, eminent, and

Esai, 53 8.

Gospel-Prophet is at his wits end, at a non-plus, a stand, and giveth over the matter as a high question; *Who shall declare his generation?* And another, *What is his name, and what is his Sonnes name, if thou canst tell?* All that ever wrot, lye down under this load, and though many now a dayes give out, they have so much of the *Lord Jesus*, that they *are Christed and swallowed up in his love*, yet should I think it all happinesse, *if I could but tell Christs name*, and were so deep learned as to know how they call him. In truth, in regard of any comprehensive knowledge, we but speak and write our guesings, our far-off and twilight apprehensions of him; and, in regard of coming up to the cleare vision of a Gospel-noon-day light, as wee are obliged; wee but cast the blind mans club, and but play (as children doe with the golden covering, and silken ribbens of an Arabicke Bible that they cannot read) about the borders and margent of the knowledg of Christ? O how rawly do the Needle-headed *Schoole-men* writ of Christ! O how subtile and Eagle-eyed seeme they to be in speculations! Grave-deepe, or rather hell-deep, touching his grave-linnens, what become of them, when hee rose from the dead, and the chesse-nut cullour of his haire, and the wood of his Crosse, and the three nailes that wedged him to the tree, and the adoring of any thing that touched his body, either wood, iron, or nailes of the holy grave? And how farre from that. *Cant. 8. 6. Set mee as a seale on thy heart; as a signet on thine arme.*

There be volumes written of Christ, Sermon upon Sermon, and not *line upon line* onely, but Booke upon Book, and Tombe upon Tombe. And ah! we are but at the first side of the single Catechisme

of Christ, spelling his first elements ; yea, *Salomon* was but at, *What is his Name?* I feare, too many of us know neither name nor thing ; nay, in this learned Age, when *Antinomians* write book after book of Christ, I should say, for all their crying, *O the Gospel-spirit, the Gospel-straine of Preaching, the Mystery of free grace,* (which few of them know) that one ounce, one graine of the spirituall and practicall knowledge of Christ is more to bee valued then talent-weights, yea, Ship-loads, or mountaines of the knowledge of the dumbe Schoole-letter.

They say, the Saints are perfect, and their works perfect. I slander them not, read Master *Towne*, M. *Eaton*, and *Saltmarsh*. But how ignorant are they of the Gospel, how ill read and little versed in Christ? Yea, as *Luther* said, *Take away sinne, and yee take away Christ a Saviour of sinners*; how little acquainted with, and how great strangers to their owne hearts are they in writing so. There is a fulnesse (I confesse) and an all-fulnesse, and all-fulnesse of God, Ephes. 3. 19. But I much doubt, if this compleat all-fulnesse of God, be in this side of eternity ; sure it cannot stand with our halfe-penny candle, nor can it be that in our soule, with the darkenesse of an in-dwelling body of sinne, should shine the noone-day-vision of glory, called *Theologia Meridiana visionis*.

'Tis true, *Pauls* ravishment to the third heavens, *Johns* being in the Spirit, and seeing the heavens opened, and beholding the Throne, and him that sate on it, and the troupes cloathed in white, that have come out of great tribulation, do clearely evidence, Saints may in this life be in the Suburbs of heaven, but the Suburbs is not the City. God may, and doth open a window in the new *Ierusalem*, and let them see,

Town of
ser. of grace,
pag. 76 77. 78
Eaton Honey
combe of justifi-
cation, ca. 11
pag. 338. 339.
140. 341, &c.
Saltmarsh
Free grace,
pag. 140.
Luther in an
Epistle to D.
Gutrel a-
gainst the An-
tinomians.

through that hole the young morning glances of the day-light of glory, and a part of the Throne, and the halfe of his face that sit on the Throne, and the glorious undefiled ones that stand before the Throne, but this fulnesse doth not overflow to brimme and banke; the Vessell is in a capacity to receive many quarts and gallons more of the new Wine of glory; that growes in that new Land of Harmony. Now *Antinomians* lay all our perfection on Justification and Remission of sinnes; yet pardon of sinnes (except in the sense, which is a graduall accident of pardon, and not pardon it selfe) is not like the new Moone that receives fuller, and more light till it bee full Moone; for Remission is as perfect and full a freedome from the Law-guilt and wrath to come, at the first moment of our justification, as ever it shall be, they ascribe not our perfection in this life to Sanctification, which yet they must doe, if sinne in its nature and being dwell not in us.

And for our ingagement to *Jesus Christ*, for the price and ransome he hath payed for us, we have nothing to say, but pay praises to our Creditor *Christ*, or rather suspend, while we be up before the Throne, with the millions of broken men, the ingaged Saints, that there wee may sing our debts in an everlasting Psalme, for here we can but sigh them; the booke of our ingagements to *Christ* is written full, Page and Margent *within and without*; its a huge book of many volumes, and the millions of Angels to whom *Christ* is head, *Col. 2. 10.* owe their Redemption from possible sinnes, and possible chaines of eternall vengeance, that their fellow-Angels actually lye under. Then, O what huge summes are all the inhabitants of heaven owing to *Christ*?

And

And what can *Angels* and *Men* say, but *Christ* is the head of *Principalities* and *Powers*, Col. 2. 10. Yea, the Head over all things to the Church, which is his body, the fulnesse of him that filleth all in all, Ephes. 1. 22, 23. The Chiefestaine of ten thousands, yea, of all the Lords millions, and hoasts in heaven and earth, Cant. 5. 10. When all the created expressions, and dainty flowres of being, Heavens, Sunne, Moone, Starres, Seas, Birds, Fishes, Trees, Flowres, Herbes that are in the element of nature, or issued out of Christ, there bee infinite possibilities of more rich beings in him, when out of Christ doe streame such rivers of full grace to *Angels* and *Men*, and to all Creatures beside, that by participation, in their kinde, communicate with them in drops and bedewings of free goodnesse; it being a result of courtesie and freenesse of Mediatory grace, that the systeme and body of the Creation, which for our sinne is condemned to perish, should continue and subsist in being and beautie, Yet ô what more, and infinite more of whole and entire Christ remaineth in him never seene; nay, not comprehensible by created capacities; and when not onely in the Sphere of grace, but in that highest Orbe and Region of glory, such hoasts and numerous troupes of glorified Peeces, redeemed Saints, and elect Angels that are by anticipation ransomed from their contingent fall into sinne, and possible eternity of vengeance, doe stand beside him as created emanations, and twigs that sprang out of Christ, there is an infinitenesse invisible and incomprehensible in him; yea, yet when all these chips, created leavings, small blossomes, daughters, and births of goodnesse and grace have streamed out from him, he is the same infinite Godhead, and would, and doth out-tyre, and weary

weary *Men* and *Angels*, and whatsoever is possible to be created, with the only act of wondring, and surveying of so capacious and boundlesse a *Christ*; here is Gospel-worke for all eternity to gloryfied workmen, *Angels* and *Ransomed Men*, to digge into this Gold-mine, to roule this soule-delighting and precious stone, to behold, view, inquire, and search into his excellency. And this is the faciety, the top and prime of heavens glory and happinesse, to see, and never out-see, to wonder, and never over-wonder the vertues of him that sits on the Throne, to bee filled, but never satiate with *Christ*. And must it then not be our sinne, that we stand aloofe from *Christ*? Surely, if we did not love the part above the whole, and the drosse of that part, even the froward will, more then our soule; *Christ* should not be so farre out of either request or fashion, as he is.

If *Antinomians* offend, or such as are, out of ignorance, seduced, hate me for heightning *Christ*, not in a Gospel-license, as they doe; but in a strict and accurate walking, in commanding of which, both law and Gospel doe friendly agree, and never did, and never could jarre, or contest; I threaten them, in this I write, with the revenge of good will, to have them saved, in a weake ayme, and a farre off, at least, desire, to offer to their view such a Gospel-Idea, and representation of *Christ*, as the Prophets and Apostles have shewne in the word of his Kingdome, who opens the secrets of the Father to the Sonnes of men.

And for *Arminians* now risen in *England*, and such as are both *Arminians* and *Antinomians*, such as is *M. Den*, and others, they lye stated to me in no other view, but as enemies of the grace of God; and when

Antino-

Antinomians and *Anabaptists* now in *England*, joyne hands with *Pelagians*, *Iesuits*, and *Arminians*; I cannot but wonder, why the *Arminians*, *Socinians* and *Antichristian* abusers of free grace, and free-will-worshippers, should bee more defended and patronized now, as the godly party, then at that time, when the Godly cryed out so much against them, and outprayed the uncleane Prophet out of the Land; Sure a white and a black Devill must be of the same kind. Grace is alwaies grace, never wantonneffe.

Nor can we ynough praise, and admire the flowings, the rich emanations, and deep living Springs of the Sea, of that fulnesse of grace that is in Christ. Come and draw, the Well is deepe, and what drops or dewings fall on *Angels* or *Men*, are but chips of of that huge and boundlesse body of the fulnesse of grace that is in Christ; one Lillie is nothing to a boundlesse and broad field of Lillies. Christ is the Mountaine of Roses; O! how, high, how capacious how full, how beautifull, how greene; could we smell him, who feeds among Lillies, till the day breake, and the shaddowes flee away, and dive into the gold veines of the unsearchable Riches of Christ, and be drunken with his wine; we should say, *Its good to be here*, and to gather up the fragments that fall from Christ. His Crowne shines with Diamonds and Pearles, to, and through all Generations: *The Land of Emanuel, is an excellent soyle. O but his heaven lyes well, and warmly, and heartsemlly, nigh to the Sunne, the Sunne of righteousness;* the fruit of the Land is excellent, glory growes on the very out-fields of it. O what dewings of pure and unmixed joyes lye for eternity, on these eternally sprnging mountains and gardens of Spices; and what doe we here; Why doe we toyle our selves

in gathering sticks to our nest, when to morrow wee shall be gone out of this? Would these considerations out-worke and tyre us out of our selfe to him, it were our all-happinesse.

Zach. 13. 7.

1. Many Ambassadeurs God sent to us, none like Christ, he is God, and the noble and substantiall representation of God, the very selfe of God, God sending, and God sent, *the fellow of God*, his companion; and God, and not another God, but a Sonne, another subsistence and person.

2. For kindred and birth, a begotten Sonne, and never begunne to be a Sonne, nor to have a Father; of Gods most ancient house, a branch of the King of Ages that was never young. And in reference to us, *the first begotten of many brethren*.

3. For Office; never one like him, to make peace betweene God and Man, by the bloud of an eternall Covenant, a dayes-man wholly for God; God in nature, mind, will, power, holynesse, and infinite perfection, a dayes-man for himselfe, a dayes-man wholly for us, on our side, by birth, bloud, goodwill, *for us, with us, and us, in nature*.

4. What unwearinesse of love suiting us in Marriage; what is Christs good will in powring out his Spirit, his love, his soule, his life, himselfe for us; had Christ more then his owne noble and excellent selfe to give for us?

5. How long he seeks; how long a night-raine wet his locks and haire! How long a night is it, he stands at the Church-doore knocking? *Cant. 5. 1. Revel. 3. 20.* there be many houres in this night; since hee was preached in Paradice, and yet he stands to this day, how faine would he come, and how glad would he be of lodging; the arme that hath knocked

five thousand yeares akes not yet, behold *hee stands and knocks*, and will not give over till all be his, and till the Tribes in *ones and twos* bee over *Jordan*, and *up with him in the good land*; hee cannot want one, nor halfe an one; yea, *Ioh 6 39.* not a bit of a Saint.

6. The sinners on earth, and glorified in heaven are of one bloud; they had once as foule faces, and as guilty soules on earth, as you and I have; ô but now they are made faire, and stand before the Throne washed, and without spot; grace and glory hath put them out of your kenning, but they are your borne brethren, all the Seas and Fountaines on earth cannot wash asunder your bloud and theirs; and there is not upon any in that renowned Land, the marke, impressiõ, shaddow, or stead of any blot of sinne; and Christ washeth as cleane now, as ever he did; you are not so black, nor so sin-burnt, but he will make you white like all the rest of the children of the house, that you shall misken your selfe for beauty of glory; thou art at the worst a sinner, and but a sinner, and a sinner is nothing to Christ.

7. There shall be use for free grace in the Land of glory, every new day and moneth of glory (let us so apprehend, as if there were peeces of endlesse Eternity, for our weaknesse) shall be a new debt of free grace, because Christ is never, never shall be our debter, merit of creatures cannot enter heaven for eternity, the holding of glory shall be free grace without end, then must Christs relation of a Creditor, and ours of debtors grow, and be greener for evermore in an eternall bud, ever spring, and never the top and flowre of harvest, and we ever pay, and ever praise, and ever wade in further and deeper in the Sea of free love, and the growing of the new

contracted debts of eternall grace, and the longer these white Companies and Regiments that followes the Lambe live there, the more broken debtors are they, so as Christ can never lay aside his Crowne of grace, nor we our Diademe of glory, holden still by the onely Charter, and eternally continued, writing of free grace, prorogated and spunne out dayly (to borrow that word, where no Tyme growes) in a threed as long as eternity, and the living of God; O the vast and endlesse thoughts, and O the depth of unsearchable grace!

8. Better a thousand times live under the government and tutorie of Christ, as be your own, and live at will. Live in Christ, and you are in the suburbs of heaven, there is but a thinn wall betweene you and the land of praises; yee are within an houres sayling of the shore of the new *Canaan*. When death digges a little hole in the wall, and takes downe the failes, yee have no more adoe but set your foot downe in the fairest of created Paradises.

9. Its impossible Christ can bee in heaven, and peeces and bits of Christ Mysticall should be in hell, or yet long on earth. Christ will draw in his legges, and his members on earth in to himselte, and up neerer the head, and Christ, and you must bee under one roofe. What? Mansions are nothing; many Mansions are little; yea many Mansions in *Christs Fathers House*, are created chips of happinesse, and of bloud and kinne to *nothing*; if they be created, ah! we want himselte, and I should refuse heaven if Christ were not there, take Christ away from heaven, and its but a poore, unheartsome, darke, waste dwelling; heaven without Christ, should look like the direfull land of death. Ah! saith Christ,
your

your joy must be full; *Ioh 14. 3.* *I will come againe, and receive you to my selfe, that where I am, there ye may be also.* I confesse, Mansions are but as places of briars and thornes without Christ, therefore I would have heaven for Christ, and not Christ for heaven.

10. Formall blessednesse is created, but objective happinesse is an uncreated Godhead. Let the waters and streames retire into the bosome of this deepe Fountaine and Spring of infinitenesse, and there can they not rot, nor lowre, nor deaden, but are kept fresh for ever; come and grow upon this stock the eternally greene and ever springing tree of life, and you live upon the fatnesse, sap, sweetnesse, and life of this renowned plant of Paradise for ever.

11. An act of living in Christ, and on Christ, in the acts of loving, seeing, injoying, embracing, resting on him, is that noone-day *Divinity* and *Theologie*, of beatific vision. There is a generall assembly of immediatly illuminated Divines round about the throne, who study, lecture, preach, praise Christ night and day. O what raies, what irradiations and dartings of intellectuall fruition, beholding, enjoying, living in him, and fervour of loving, come from that face, that God-visage of the *Lord God Almighty*, and the *Lambe that is in the midst of them*, and over-covers, weights, and loads the beholders within and without, and then there must be reflections, and reachings of intellectuall vision, embracing, loving, wondering, returning backe to him againe, in a circle of glory; and then who but the Bridegrome, and the Spouse, the Lambs wife, in an act of an eternall espousing, marrying, and banquetting together; who but Christ and his followers? Who but the *All in All*? The *Iam*? The *Prince of Ages*? *And*

12. And so eminent is the wisdom, and depth of the unsearchable riches of the grace of Christ, that though God need not sinne, and sinne bee contrary to his holy and most righteous will, yet the designe, the heavenly, lovely, most holy, state-contrivance of sinnes entrance in the world, drawn through the fields of free grace, proclaimeth the eminencie and never-enough admired and adored art and profound wisdom of God; had sinne never been, the glorious second person of the *blessed Trinity*, and the eternall Spirit had been, and must be the same, one ever blessed God with the *Father*. For the glorious one Godhead in three admirable subsistences comes under no acts of the free will and soveraigne counsells of God, the Godhead being most absolutely and essentially necessary. But we should have wanted for eternity, the *mysterious Emanuel*, the *beloved*, the *white and ruddie*, the *chiefe among tenne thousands Christ*, *God-man*, the *Saviour of sinners*: for no sicke sinners and no saving soule-physician of sinners, no captive no Redeemer, no slave of hell no lovely ransom-payer of heaven. 2. There should have been no Gospel, no actuall redemption on earth, no Gospel-song of Ransomed ones in heaven, *Worthy is the Lambe*, &c. Had sinne never been, there had never been one whisper nor voyce in heaven of a Lambe sacrificed and slaine for sinners, there had been no Gospel-tune of the now-eternall song of free grace in heaven; there had been silence in that blessed Assembly of the first borne of any Psalm, but of Law-musick; men obeyed a Law without being in debt to the grace of a Mediator, and therefore they live eternally. 3. Grace, free grace, should never have come out on the stage, as visible to the eye of Men and Angels

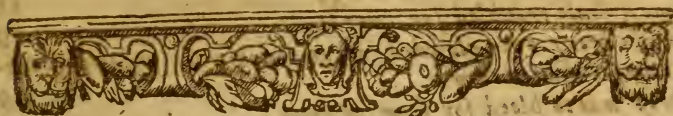
gels. 4. If sinne had never broken in on the world, the Guests of free grace that now are before the throne, and once were foule and ugly sinners on earth, *Mary Magdalene* with her seven Devils, *Paul* with his hands once hot and smoaking with the bloud of the Saints, and his heart sicke with malice; and blasphemy against Christ and his followers, and the rest of the now-whit and washen ones, whose robes are made faire in the bloud of the Lambe, and all the numerous millions which none can number, whose heads now are warmed, in that best of lands, with a free crowne, and are but bits of free grace, should not have been in heaven at all, as the free-holders and tenants of the exalted Redeemer, the man *Jesus Christ*, there had not beene one tenent of pardoning mercy in heaven. But O what depth of unsearchable wisdome to contrive that lovely plot of free grace, and that, that River and Sea of boundlesse love should runne through, and within the banks of so muddy, Inkie, and polluted a channell as the transgressions and finnes of *the Sonnes of Adam*, and then that on the sides and borders of that deepe River should grow green, budding, and blooming for evermore such Roses and Paradice-Lilies smelling out heaven to *Men* and *Angels*, as pardoning mercy to sinners, free and rich grace to traitors to the crowne of heaven, the God-love of *Christ Jesus* to man. Come warme your hearts all intellectuall capacities, at this fire; O come ye all created faculties, and smell the precious ointments of Christ, O come sit down under his shaddow, tast and eat the apples of life. O that Angels would come, and generations of men, and wonder, admire, adore, fall down before the unsearchable wisdom of this Gospel-art of the unsearchable riches of *Christ*.

13. If then love, and so deep Gospel-love be despised.

fed, broken men sleighting surety-love, and marriage-love, and then dying in such a debt as trampled on Covenant-love, bloud-love must be areasted with the saddest charge of Gospel-vengeance. *I would have saved you, and yee would not be saved*, comming from the mouth of Christ must be a seale to all the curses of the Law and a vengeance of eternall fire beyond them. But we either, in these sad times, will have the grace of *Christ* a Cypher, and yet to doe all things, which is the *Antinomians* wanton licentiousnesse, or free will to doe all things, and grace to doe nothing, but that nature should be the umpire, and Soveraigne, and grace the servant and vassell, which is the *Arminians* pride for feare they be beholden to *Iesus Christ*, and hold heaven on a writing of too free grace; sure, the Gospel goeth a middle way, and the difference of Devils white or black should not delude us, for both are black, and tend to the blacknesse of darkenesse, and shift the soule of Christ, and break up a new North-west way to heaven, that our guid to glory may not be the Captaine of our salvation, who brings many children to glory, but either loose licence without Law, or lordly pride without Gospel-grace. Now the very God of peace establish us in his truth, and in such a thorny wood of false Christs, and false Teachers, give us the morning-star, and his conduct to glory, who knows the way, and is *the way, the truth, and the life*.

Yours in the Lord Iesus,

S. R.



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(c)	Evangelick

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CHRIST DYING,

AND

Drawing Sinners to himselfe.

JOHN 12.

27. *Now is my soule troubled : and what shall I say ? Father, save me from this houre : But for this cause came I unto this houre.*

28. *Father, glorifie thy Name.*

T is a question whether these words of our *Sa-
viours* Soule-trouble be nothing but the same Opening of the words.
words and prayer which *Matthew* chap. 26.
and *Luke* 22. relate, to wit, *O my Father, if
it be possible, let this cup passe from me*, when
his soule was troubled in the garden, in his ago-
nie: Some think them the same, others not. It is like they
are words of the same matter; for first, when *Christ* uttered
these words, hee was neare his sufferings, and on the brink of
that hideous and dark sea of his most extreme paine, and drew
up against *hell*, and the Armies of darknesse; as the story shew-
eth. But that the Lord uttered these same words in the garden,
and not before, is not apparent; because upon this prayer it
is said, *Then came there a voyce from heaven, &c.* A voyce
speaketh to him from heaven: now, *Mat. 26. Luk. 22.* no

B

voyce

voyce is like to have come from heaven ; for when hee prayed
 in his agonie, there were no people with him, as here, because
 of the voyce the people being present, *Some said it thundered,*
others said, an Angel spake from heaven : there being now
 with *Christ* in the garden, when hee prayed, *O my Father, &c.*
 none save *Peter, James, and John*, the three famous witnesses of
 his extreme suffering, and of his young heaven, of his transfigu-
 ration on the Mount, when hee acted the *Preludium* and the
 image and representation of heaven before them, as is cleare,
Mat. 26. vers. 37. And he was removed from them also, Mat. 26.
39. Luk. 22. 41. and they were sleeping, in his agonie, Mat. 26.
40, 43, 45. But now there is a waking people with *Christ*, who
 heard this voyce. But I deny not but it is the same prayer in
 sense : even as suppose it were revealed to a godly man, that
 hee were to suffer an extreme, violent, and painfull death ; and
 withall, some fearfull soule-desertion, as an image of the second
 death ; it should much affright him to remember this, and hee
 might pray that the *Lord* would either save him from that sad
 houre, or then give him grace with faith and courage, in the
Lord, to endure it : so here, *Christ, God* and man, knowing that
 hee was to beare the terrors of the first and second death, doth
 act over afore-hand (the time being neare) the sorrow and
 anguish of heart that hee was to suffer in his extreme sufferings :
 as it were good, ere the crosse come, to act it in our mind, and
 take an essay and a lift of *Christs* crosse, ere wee beare it, to
 try how hand somely wee would set back and shoulders under
 the *Lords* crosse. I doe not intend that wee are to imitate the
Martyr who put his hand in the fire, the night before hee suf-
 fered, to try how hee could endure burning-quick ; but that
 wee are to lay the supposition, what if it so fall out ; (as *Christ*
 being perswaded his suffering was to come, acted sorrow, trou-
 ble of soule and prayer before-hand ;) and to resolve the sad-
 dest, and *antedate the crosse*, and say with our owne hearts, Let
 the worst come ; or to suffer our feare to prophecy, as *Job* did,
 chap. 3. vers. 25. yet suppose the hardest befall me, I know what
 to doe ; as the *unjust Steward* resolveth on a way, before-hand,
 how to swimme through his necessities, *Luk. 16. 4.* The *Lord*.
 acteth judgement, and what they shall pray in the time of their
 extremity, who now spit at all praying and Religion ; they shall
 be religious in their kind, when they shall cry, *Revel. 6. 16.*

*Its good in our
 mind to act our
 sufferings ere
 they come.*

Mountaines and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. You cannot beleieve that a Lambe shall chase the Kings of the earth, and the great men, and the rich men, and every bond-man, and every free-man, into the dennes and the rocks of the mountaines, to hide themselves. But the Lord acteth wrath and judgement, before your eyes. Men will not suppose the reall story of hell. Say but with thy selfe, *Oh! shall I weep, and gnaw my tongue for paine, in a sea of fire and brimstone?* Doe but fore-fancie, I pray you, how you shall look on it, what thoughts you will have, what you shall doe, when you shall *2 The. 1. 9. be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.* 1. Fore-seen sorrowes have not so sad an impression on the spirit. 2. Grace is a well-advised and resolute thing, and has the eyes of providence to say in possible events, What if my Scarlet embrace the Dung-hill, and Providence turne the Tables. 3. It is like wisdomes (grace is wise to see as farre-off) to fore-act faith, and resolve to lie under Gods feet, and intend humble yeelding to God; as *2 Sam. 15. 25, 26.*

In the Complaint wee have, 1. the Subject-matter of it, The *Parts of the Lords troubled-soule.* 2. The Time; *Now, is my soule troubled.* 3. *Christs* Anxiety wrought on him by this trouble; *What shall I say?* or, which is the sense, *What shall I doe?* 4. And a shoare is seen at hand in the storme, a present rock in the raging sea: What shalt thou say? *Lord Jesus, what shalt thou doe?* Pray: and hee prayeth, *Father, save me from this houre.* 5. There is a sort of correction, or rather a limitation; *But for this cause came I to this houre.* The Lord forgetting his paine, embraceth this evill houre. 6. Going on in his resolution to embrace this sad houre, hee prayeth, *vers. 28. Father, glorifie thy Name.*

Touching the first, the Soule-trouble of *Christ*, wee are to consider, 1. How it can consist with peace. 2. How with the personall union. 3. What cause there was. 4. What love and mercy in *Jesus* to be troubled for us. 5. What use wee must make of this.

Five Particulars touching *Christs* soule-trouble.

1. *Pos:* This holy soule thus troubled, was like the earth before the Fall, out of which grew roses without thorns, or thistles, before it was cursed. *Christs* anger, his sorrow, were flowers

How pure and heavenly *Christs* affections are.

Our affections
are muddie.

that smelled of heaven, and not of sinne : All his affections of feare, sorrow, sadnesse, hope, joy, love, desire, were like a fountaine of liquid and melted silver ; of which the bankes, the head-spring, are all as cleare from drosse, as pure Chrystall : such a fountaine can cast out no clay, no mudde, no dirt. When his affections did rise and swell in their acts, every drop of the fountaine was sinlesse, perfumed and adorned with grace ; so as the more you stirre or trouble a well of Rose-water, or some precious liquor, the more sweet a smell it casts out : Or, as when a summer soft wind bloweth on a field of sweet Roses, it diffuseth precious and delicious smells through the aire. There is such mudde and dregs in the bottome and banks of our affections, that when our anger, sorrow, sadnesse, feare, does arise in their acts, our fountaine casteth out sinne. Wee cannot love, but wee lust ; nor feare, but wee despaire ; nor rejoyce, but wee are wanton and vaine and gaudie ; nor beleieve, but wee presume : wee rest up, wee breath out sin, wee cast out a smell of bell, when the wind bloweth on our field of weeds and thistles ; our soule is all but a plat of wild-corne, the *imaginations of our heart being onely evill from our youth*. O that *Christ* would plant some of his flowers in our soule, and blesse the soyle, that they might grow kindly there, being warmed and nourished with his grace : If grace be within, in sad pressures it comes out : A Saint is a Saint in affliction ; as an hypocrite is an hypocrite : and every man is himselfe, and casts a smell like himselfe, when he is in the furnace. Troubled *Christ* prayes. Tempted *Job* beleaves, *Job* 19. 25. The scourged *Apostles* rejoyce, *Act.* 5. 41. Drowned *Jonah* looks to the holy Temple, *Jonah* 2. 4.

2. *Christ's* affections were rationall ; reason starts up before feare : reason and affection did not out-run one another. *Job* 11. 33. when *Christ* sees his friends weep, hee weeps with them : and that which is expressed in our Text by a Passive Verb, *ἡ ψυχή μου ταρασσεται*, *My soule is troubled* ; is there expressed by an Active Verb, Hee groined in the Spirit, *καὶ ἐταράχεν ἑαυτὸν*, and hee troubled himselfe : Hee called upon his affections, and grace and light was Lord and Master of his affection's, There was in *CHRIST* three things which are not in us : First, The God-head personally united with a Man, and a Mans soule had an immediate influence on his affections. This was *Christ's* personall

The perfection
of *Christ's* af-
fections.

personall priviledge ; and to want this, is not our sinne : to have it, was *Christs* glory : But the nearer any is to God, the more heavenly are the affections. Secondly, When *God* framed the humane nature and humane soule of *Christ*, hee created a more noble and curious piece, then was the first *Adam* : It is true, *hee was like us in all things, except sinne*, and essentially a man ; but in his generation there was a cut of the art of heaven in *Christ* more then in the forming of *Adam*, or then in the generation of men, suppose man had never sinned ; as *Luk. 1. 35. The power of the most High shall over-shadow thee* : never man was thus to be borne. Whence give me leave to think, that there was more of *God* in the humane nature of *Christ*, as nature is a vessel coming out of the Potters house, then ever was in *Adam*, or living man ; though man had never sinned : And so, that hee had a humane soule of a more noble structure and fabrick, in which the *Holy Ghost*, in the act of sanctification, had a higher hand, then when *Adam* was created, according to the image of *God* ; though *hee was a man like us in all things, sinne excepted*.

3. *Pos.* Undeniably, Grace did so accompany Nature, that hee could not feare more then the object required. Had all the strength of men and *Angels* been massed and con-temperated in one, they should have been in a higher measure troubled, then *Christ* was : So how much trouble was in *Christs* affections, as much there was of reason, perfumed and lustered with grace. Hee was not as man in his intellectualls, wise, or desirous to be wise, (as *Adam* and *Eve*, and men now are taken with the disease of curiosity) above what was fit : So neither were his affections above banks ; hee saw the blackest and darkest houre, that ever any saw ; suppose all the sufferings of the damned, for eternity, were before them in one sight, or came on them at once, it should annihilate all that are now, or shall be in hell. *Christ* now saw, or fore-saw as great sufferings, and yet 1. beleaved, 2. prayed, 3. hoped, 4. was encouraged under it, 5. suffered them to the bottome with all patience, 6. *rejoyced in hope*, *Psal. 16. 9.* Now our affections rise and swell before reason : 1. They are often imaginary, and are on horse-back and in armes at the stirring of a straw. 2. They want that clearnesse and serenity of grace that *Christ* had, through habituall grace following nature from the womb. 3. Wee can raise our affecti-

ous, but cannot allay them : as some *Magicians* can raise the *Devill*, but cannot conjure, or command him : or, some can make warre, and cannot create peace. It is a calummie of *Papists*, that say, that *Calvin* did teach there was despaire, or any distemper of reason in *Christ* ; when as *Calvin* saith, *Hee still helceved with full assurance*. And this extremity of soule-trouble was most rationally, coming from the infallible apprehension of the most pressing cause of soule-trouble, that ever living man was under.

What peace
Christ had
with his soule-
trouble.

4. *Pos.* Christ had now and alwayes *Morall peace*, or the grace of *peace*, as *peace* is opposed to culpable raging of Conscience. First, Hee never could want faith, which is a serenity, quietnes, and silence of the soule and assurance of the love of God. Secondly, Hee could have no doubting, or sinfull disturbance of mind ; because hee could have no conscience of guilt, which could over-cloud the love and tenderest favour of his *Father* to him. But as *peace* is opposed to paine, and sense of wrath and punishment, for the guilt of our sinnes, so hee wanted *Physicall peace*, and was now under penall disturbance and disquietnesse of soule. So wee see some have *peace*, but not pardon ; as the secure sinners, *1 Thes. 5. 3.* Secondly, Some have *pardon*, but not *peace* ; as *David*, *Psal. 38. 3.* who had broken bones ; and complaineth, *vers. 8. I am feeble and sore broken, I have roared by reason of the disquietnesse of my heart.* And the troubled Church, *Psal. 77. 1, 2, 3, 4.* Some have both *peace* and *pardon* ; as some, like *Steven*, that are so neare to the Crowne, as they are above any challenges of Conscience : It's like *Sathan* giveth over, and despaireth of these, whom hee cannot over-take, being so neare the end of the race. When the sunne riseth first, the beames over-gilde the tops of green mountaines that look toward the East, and the world cannot hinder the sun to rise : Some are so neare heaven, that the everlasting Sunne hath begun to make an everlasting day of glory on them ; the rayes that come from his face that sits on the throne, so over-golderth the soule, that there is no possibility of clouding *peace*, or of hindring day-light in the soules of such. Some have neither *peace* nor *pardon* ; as those in whose soule hell hath taken fire. *Christ* never needed *pardon*, hee was able to pay all hee was owing ; hee needed never the grace of forgiveness, nor grace to be spared ; *God spared him not. God could exact no lesse blood of him,*

him, then hee shed; but, hee received an acquittance of justification, never a pardon of grace; 1 Tim. 3. 16. *Justified in the Spirit.*

The third Point is, How a troubled soule can stand with a personall union.. Can *God*, can the soule of *God* be troubled? I shall shew, first, How this must be: Secondly, How this can be. It must be, first, Because the losse of heaven is the greatest losse. To ransom a *King* requireth more millions, then pence to ransom slaves. When wee were cast and forfeited, more than an hundred and forty foure thousand *Kings* (in the Lords decree they were *Kings*) were cast out of heaven: where was there gold on earth to buy heaven, and so many *Kings*? And yet Justice must have payment; a *God-troubled Saviour*, and a Soule-troubled *God* was little enough. Oh, faith Love to infinite Justice, What will you give for me? will you buy me? my deare children, the heires of eternall grace? A price below the worth of so many *Kings*, Justice cannot heare of; equall it must be, or more.

Secondly, *Law* cannot sleep satisfied with a Mans soule-trouble; for as sinne troubles an infinite *Gods* soule, so farre as our darts can flie up against the Sun, so must the soule-trouble of him who is *God*, expiate sin.

Thirdly, Heaven is not onely a transcendent Jewel, deare in it selfe, but our *Father* would propine Rebels with a Sonship and a Kingdome, which is deare in our legall esteeme. *What standeth my Crowne to God?* Why it could not possibly be dearer; The soule of *God* was weighed for it: that not onely freedome, but the dearest of prices might commend and cry up, above all heaven's, *Christ's* love.

Fourthly, If my soule, or your soules, O redeemed of the *Lord*, could be valued every one of them worth ten thousand millions of soules, and as many heavens, they could not over-weigh the soule of *God*; the soule that lodges in a glorious union with *God*: and the losse of heaven to the troubled soule of this noble, and *high and lofty one*, though but for a time, was more, and infinitely greater then my losse of heaven, and the losse of all the elect for eternity.

Fifthly, I love not to dispute here, but *God*, if wee speake of his absolute power, without respect to his free decree, could have pardoned sinne without a ransom, and gifted all *Mankind*.

A troubled soul consisted with the personall union. And how this must be; And how it can be.

1.

2.

3.

4.

5.

God exacted
not satisfaction
for sin by ne-
cessity of nature.

The way of
grace how
lovely.

kind and fallen *Angels* with heaven, without any satisfaction of either the sinner, or his Surety; for hee neither punisheth sin, nor tenders heaven to *Men* or *Angels* by necessity of nature, as the fire casteth out heat, and the sunne light; but freely: onely supposing that frame of providence, and decrees of punishing, and redeeming sinners, that now is, the *Lord* could not but be steaddie in his decrees; yet this is but necessity conditionall, and at the second hand. But here was the businesse, *God*, in the depth of his eternall wisdome, did so frame and draw the designe and plot of saving lost man, as salvation was to runne in no other channell, but such an one, the bank whereof was the freest grace and tenderest love that can enter in the heart of *Men* or *Angels*; for hee drew the lines of our heaven through grace, all the way.

2.

Secondly, Grace hardly can work but by choice and voluntary arbitration: choice and election is futable to *Grace*. Hence *Grace* casts lots on *Man*, not false *Angels*; and the eternall lot of transcendent mercy must fall on the bosome of *Jacob*, and some others, not on *Esaue* and others. And our *Lord* contrived this brave way, to out his grace on us.

3.

Thirdly, And hee would not have love to lodge for eternity within his owne bowels, but must find out a way how to put boundlesse mercy to the exchange or bank, that hee might trafique with love and mercy, for no gaine to himselfe; and therefore freely our *Lord* came under baile, and lovely necessity, to straine himselfe to issue out love, in giving his one Sonne (hee had not another) to die for man: Hee framed a supernaturall providence of richest grace and love, to buy the refuse of creatures, foule sinners, with an unparallel'd sampler of tender love, to give the Bloud-Royall of heaven, the eternall Branch of the Princely and Kingly *God-head* a rancome to Justice. *You sinne* (saith the Love of loves) *and I suffer: You did the wrong, I make the mends: You sinne and sing in your carnall joyes, I sigh, I weep for your joy.* The fairest face that ever was, was foule with weeping for your sinfull rejoycing. It was fitting that free-love, in the bowells of *Christ*, should contrive the way to heaven through free-love: wee should never in heaven, cast downe our Crownes at the feet of him that sits on the throne, with such sense and admiration, if wee had come to the Crown by Law-doing, and not by Gospel-confiding on a rich Ransompayer.

Payer. O that eternall banquet of the honey-combe of the Love-debt of the *Lamb* that redeemed us, for nothing, all the shoulders in *heaven* are for eternity on an act of lifting-up, and heightening *Christ's* free-love, who has redeemed them, with so free a redemption; but they are not all able, though *Angels* help them, to lift it up high enough: its so weighty a Crown that is upon the head of the *Prince-Redeemer*, that, in a manner, it wearies them, and they cannot over-extoll it.

Now, this must be a mystery; for though the essence of *God*, *Christ in soul* and more of *God* then can be in a creature, were in *Christ*, *trouble and the* and in the most noble manner of union, which is personall; *union not dissolved.* yet, as our soule united to a vegetive body, which doth grow, sleep, eat, drink, doth not grow, sleep, or eat; and, as fire is mixt or united with an hot iron, in which is density and weight, and yet there's neither density nor weight in the fire; so here, though the *God-head*, in its fulnesse, was united, in a most strict union, with a troubled and perplexed soule, and the suffering nature of man, yet is the *God-head* still free of suffering, or any penall infirmities of the soule: The vigour and colour of a faire Rose may suffer by the extreme heat of the sunne, when yet the sweet smell doth not suffer, but is rather enlarged by exhalation: Yet is there great halting in these comparisons; because, though the soule cannot be sick when the body is distempered, for there is nothing of the Elementary nature, nor any contemperation of Physicall humours in it, because of a more sublime and pure constitution; yet there is such alliance and intimate society between the soule and the body, that the soule, through concomitancie and sympathy, does suffer; as the Indweller is put to the worse, if the house be rainy and dropping: The soule findeth smoke and leakings of paine, in that its pinned in a lodging of sick clay, and so put to wish an hole in the wall, or to escape out at doore or window; as often our spirits are over-swayed so with distaste of life, because of the soure accidents that doe convey it, that they think the gaine of life not so sweet, as it can quit the cost. But the blessed *God-head*, united to the *Man-hood*, cannot so much as for companies cause be sick, pained, or suffer; nor can the *God-head* be weary of an union with a troubled soule: Wee conceive, in the grave and death, that glorious fellowship was never dissolved.

Secondly, Many things may suffer by invasion of contraries;

as, shoot an arrow against a wall of brasse, some impression may remaine in the wall, to witnesse the violence that has been there; and wee know that, *They shall fight against thee, but they shall not prevaile*: But the blessed *God-head in Christ* is incapable of an arrow, or of repercussion; there is no action against *God*; hee is here not so much as a coast, a bank or bulwarke, capable of receiving one spitting or drop of a sea-wave; onely the *Man Christ*, the Rose of heaven, had in his bosome, at his root, a fountaine, Oh how deep and refreshing, that kept the Flower greene, under death and the grave! when it was plucked up, it was faire, vigorous, green before the sunne; and thus plucked up, and above earth, blossomed faire!

Thirdly, Not onely the influence and effects of the glorious *God-head* did water the Flower, and keep strength in *Christ*, (so, I think, *God* can keep a damned man in the doubled torments of everlasting wrath, with strength of grace, courage, faith, the love of *Christ* for ever, as hee could not be overcome by *hell* and *devils*;) but there was the fulnesse personall of the *God-head*, that immediatly sustained the *Man Christ*; it was not a delegated comfort, nor sent help, nor a message of created love, nor a borrowed flowing of a sea of sweetnesse of consolation; but *God* in proper person, infinite subsistence, the personality of the Sonne of *God* bottomed all his sufferings; the Man-hood was impeded and stocked in the subsistence of the tree of life. Its true, *God* is a present help to his Saints in trouble; but his helping is in his operation and working; but hee is not personally united to the soule. Its abominable that some *Famulists* teach, that as *Christ* was once made flesh, so hee is now first made flesh in us, ere wee be carried to perfection. Because, not any Saint on earth can be so united personally to *God*, as the *Son of Man*; for hee being made of a woman, of the seed of *David*, the *Son of Man*, hee, and not any but hee, is the eternall *Son of God*, *God blessed for ever*. The Child born to us, is the mighty *God*, the Father of age, the Prince of peace, *Isai. 9.6. Rom. 9.5. Gal. 4.4.* There is a wide difference between him the second *Adam*, and all men, even the first *Adam* in his perfection. *1 Cor. 15. 47.* If *Christ* suffered without dissolving of the union, *God* keeping the tent of clay, and taking it to heaven with him, in a personall union, then *God* can in the lowest desertion dwell in his Saints. We com-
plaine

Famulists
teach that
Christ is in-
carnate in be-
leevers.

Rises reigne,
of *Antinom*,
52. 11.

plaine in our soule-trouble, of *Christs* departure from us, but hee is not gone; our sense is not our *Bible*, nor a good rule; there is an error in this Compass.

The third Particular was the Cause: What cause was there? *Papists* say there was no reason of *Christs* soule-suffering, except for sympathy with the body. Wee beleeve, that *Christ* becoming Surety for us, not his body onely, but his soule especially came under that necessity, that *his soule was in our soules stead*; and so what was due to our soules for ever, our Surety of justice behoved to suffer the same. *Isai. 53. 10. Hee made his soule an offering for sinne.* Sure for our sin. Nor must wee restrict the soule to the body and temporary life, seeing hee expresseth it in his owne language, *And now is my soule troubled.*

Christ suffered in his soule kindly, and not by concomitancy onely.

Secondly, There was no reason of *Christs* bodily sufferings, when, in the garden, hee did sweat blood for us; nor had any man at that time laid hands on him; and all that agonie hee was in, came from his soule onely.

Thirdly, Nor can it be more inconsistent with his blessed person, being *God and Man*, and the *Sonne of God*, that hee suffered in his soule the wrath of *God* for our sinnes, then that his soule was troubled, and exceeding sorrowfull, heavie to the death, in an agonie; and that hee complained, *My God, my God, why hast thou forsaken me?* And the cause of this soule-trouble was for sinners; this was Surety-suffering. The choicest and most stately piece that ever *God* created, and dearest to *God*, being the Second to *God-man*, was the Princely soule of *Christ*, it was a Kings soule; yet death, by reason of sinne, passeth upon it; and not a common death, but that which is the marrow of death, the *first-borne* and the strongest of deaths, the wrath of *God*, the innocent paine of *hell*, voyd of despaire and hatred of *God*. If I had any *hell* on me, I should chuse an innocent *hell*, like *Christs*: Better suffer ill a thousand times, than sinne: Suffering is rather to be chosen, than sinne. It was paine, and nothing but paine: Damned men, and reprobate devils, are not capable of a godly and innocent hell, they cannot chuse to suffer hell, and not spit on faire and spotlesse Justice; because *Christs* blood was to wash away sin, hee could not both fully pay, and contract debt also. But if it be so, that death finding so precious a Surety as *Christs* Princely and sinlesse soule, did

Christs precious soule liable to suffering

We are to
beare death
patiently, be-
cause Christ
died.

make him obey the law of the Land, ere hee escaped out of that Land, what wonder that wee die, who are born in the Land of death? No creature but it travelleth in paine, with death in its bosome, or an inclination to *Mother-Nothing*, whence it came. *God* onely goeth between the mightiest *Angel* in heaven, and *Nothing*: All things under the Moone must be sick of vanity and death, when the *Heire of all things*, coming in amongst dying creatures, out of dispensation, by Law must dye. If the *Lords* soule, and the soule of such a *Lord* dye and suffer wrath, then let the faire face of the world, the heavens, look like the face of an old man, full of trembling, white haire, and wrinkles, *Psal.* 102. 26. Then let man make for his long home; let *Time* it selfe waxe old and gray-hair'd. Why should I desire to stay here, when *Christ* could not but passe away?

Nowonder all
things be ly-
able to change,
since Christ
was in soule-
trouble.

And if this spotlesse soule that never sinned was troubled, what wonder then many troubles be to the sinner? Our *Saviour*, who promisseth soule-rest to others, cannot have soule-rest himselfe: his soule is now on a wheele sore tossed, and all the creatures are upon a wheele, and in motion; there is not a creature since *Adam* sinned, sleepeeth sound. Wearinesse and motion is laid on *Moon* and *Sunne*, and all creatures on this side of the *Moon*. *Seas* ebbe and flow, and that's trouble; *winds* blow, *rivers* move, *heavens* and *stars* these five thousand yeares, except one time, have not had sixe minutes rest; living creatures walk apace toward death; *Kingdomes*, *Cities*, are on the wheele of changes, up, and downe; *Man-kind* runne, and the discase of body-trouble, and soule-trouble on them, they are motion-sick, going on their feet, and *Kings* cannot have beds to rest in. The *six dayes Creation* hath been travelling and shouting for paine, and the *Child* is not born yet, *Rom.* 8. 22. This poore woman hath been groning under the bondage of vanity, and shall not be brought to bed, while *Iesus* come the second time to be Mid-wife to the birth. The great *All* of heaven and earth, since *God* laid the first stone of this wide Hall, hath been groning, and weeping, for the liberty of the *sonnes of God*, *Rom.* 8. 21. The *figure of the passing-away world*, *1 Cor.* 7. 31. is like an old mans face, full of wrinkles, and soule with weeping: we are waiting, when *Iesus* shall be revealed from heaven, and shall come and wipe the old mans face. Every creature here is on its feet, none of them can sit or lie, *Christ's* soule now is above trouble,

trouble, and rests sweetly in the bosome of God. Troubled Soules, *Rejoyce in hope*. Soft and childish Saints take it not well that they are not every day feasted with *Christs* love, that they lie not all the night between the *Redeemer's* breasts, and are not dandled on his knee; but when the daintiest piece of the Man *Iesus*, his precious soule was thus sick of soule-trouble, and the noble and celebrated head-Heire of all, the first of his Kingly house, was put to deep grones that pierced skies and heaven, and rent the rocks, why but sinners should be submissive, when *Christ* is pleased to set children down to waile on foot, and hide himselfe from them? But they forget the difference between the Innes of clay, and the Home of glory. Our fields here are sowne with teares, grieve growes in every furrow of this low-land. You shall lay soule and head down in the bosome, and between the breasts of *Iesus Christ*; that bed must be soft and delicious, its perfumed with uncreated glory. The thoughts of all your now soule-troubles, shall be as shadowes that passed away ten thousand yeares agoe, when *Christ* shall circle his glorious arme about your head, and you rest in an infinite compasse of surpassing glory; or when glory, or ripened grace, shall be within you, and without you, above, and below, when feet of clay shall walk upon pure surpassing glory: *The street of the City was pure gold*: There is no gold there, but glory onely; gold is but a shadow to all that is there.

It were possibly no lesse edifying to speake a little of the Fourth, What love and tender mercy it was in *Christ*, to be so troubled in soule for us.

1. *Pos.* *Selfe* is precious, when free of sinne, and withall selfe-happy. *Christ* was both free of sin, and selfe-happy; what then could have made him stirre his foot out of heaven, so excellent a Land, and come under the pain of a troubled soule, except free, strong and vehement love, that was a bottomlesse river impatient of banks? Infinite goodnesse maketh Love to swell without it selfe, *Ioh. 15. 13*. Goodnesse is much moved with righteousness and innocency; but wee had a bad cause, because sinners: But goodnesse (for every man that hath a good cause, is not a good man) is moved with goodnesse: we were neither righteous, nor good; yet *Christ*, though neither righteousness was in us, nor goodnesse, would dare to dye for us, *Rom. 5. 7, 8*. Goodnesse and grace (which is goodnesse for no

What love is Christs sweetest thing for us.

deserving) is bold, daring, and venturous. *Love*, which could not flow within its owne channell, but that *Christs* love might be out of measure love, and out of measure loving, would out-run wickednesse in man.

Christ cast up
his counts, and
saw what hee
was to give
out, and what
to get in, in
his dying for
us.

2. *Pos.* Had *Christ* seen, when hee was to ingage his soule in the paines of the second death, that the expence in giving out should be great, and the in-come small, and no more then hee had before, wee might value his love more: But *Christ* had leasure from eternity, and wisdom enough to cast up his counts, and knew what hee was to give out, and what to receive in; so hee might have repented and given up the bargain. Hee knew that his blood, and his one noble soule, that dwelt in a personall union with *God*, was a greater summe, incomparably, then all his redeemed ones. Hee should have in little, he should but gaine lost sinners; hee should empty out (in a manner) a faire *God-head*, and kill the *Lord of glory*, and get in a black bride. But there's no lack in love; the love of *Christ* was not private, nor mercenary. *Christ* the buyer, commended the wares ere hee bargained, *Cant. 4. 7. Thou art all faire, my love, there's not a spot in thee.* *Christ* judged hee had gotten a noble prize, and made an heavens market, when hee got his Wife that hee served for, in his armes, *Esay 53. 11. Hee saw the travell of his soule, and was satisfied:* Hee was filled with delight, as a full Banquetter. If that ransome hee gave had been little, hee would have given more.

Loves way of
saving man.

3. *Pos.* It is much that nothing without *Christ* moved him to this engagement. There was a sad and bloody warre between divine Justice and sinners; *Love*, *Love* pressed *Christ* to the warre, to come and serve the great *King*, and the State of lost Mankind, and to doe it freely. This maketh it two favours. Its a conquering notion to think, that the sinners heaven bred first in *Christs* heart from eternity; and that *Love*, freest *Love* was the blossom, and the seed, and the onely contriver of our eternall glory: that free Grace drove on from the beginning of the age of *God*, from everlasting, the saving plot and sweet designe of redemption of soules. This innocent and soule-rejoycing policy of *Christs* taking on him the seed of *Abraham*, not of *Angels*, and to come downe in the shape of a servant, to the land of his enemies, without a *Passé*, in regard of his sufferings, speaketh and cryeth the deep wisdom of infinite Love.

Was

Was not this the wit of free Grace to find out such a mysterious and profound dispensation, as that *God* and man personally should both doe and suffer, so as Justice should want nothing, Mercy be satisfied, *Peace should kisse righteousness*, and warre goe on, in justice, against a sinlesse Redeemer? *Angels* bowing and stooping downe to behold the bottome of this depth, *1 Pet. 1. 12.* cannot read the perfect sense of the infinite turnings and foldings of this mysterious love. O Love of heaven, and fairest of Beloveds, the flower of *Angels*, why camest thou so low down, as to be-spot and under-rate the spotlesse love of all loves, with coming nigh to black sinners? Who could have beleevved that lumps of hell and sinne could be capable of the warmings and sparkles of so high and princely a *Love*? or that there could be place in the brest of the High and lofty One, for forlorne and guilty clay. But wee may know in whose brest this bled; sure none but onely the eternall Love and Delight of the Father could have outed so much love: had another done it, the wonder had been more. But of this more else-where.

Wee may hence chide our soft nature; the *Lord Jesus* his soule was troubled in our businesse, wee start at a troubled body, at a scratch in a penny-broad of our hyde. First, There is in nature a silent impatience, if wee be not carried in a chariot of love, in *Christs* bosome, to heaven; and if wee walk not upon scarlet, and purple under our feet, wee flinch and murmur.

Secondly, Wee would either have a silken, a soft, a perfumed crosse, sugered and honyed with the consolations of *Christ*, or wee faint; and providence must either brew a cup of gall and worm-wood mastered in the mixing with joy and songs, else wee cannot be Disciples. But *Christs* Crosse did not smile on him, his Crosse was a crosse, and his ship sailed in bloud, and his blessed soule was sea-sick, and heavie even to death.

Thirdly, Wee love to saile in fresh waters, within a step to the shoare, wee consider not that our Lord, though *hee afflict not, and crush not*, *Job* from his heart, *Lam. 3. 33.* yet *hee afflicteth not in sport*: punishing of sinne is in God a serious, grave, and reall work; no reason the crosse should be a play; neither Stoicks nor Christians can laugh it over; the Crosse cast a sad glowme upon *Christ*.

Fourthly,

Use 1.
Our softnesse
and selfe-wis-
dome in suffer-
ing.

1.

2.

3.

4. Fourthly, we forget that bloody and sad mercies are good for us : the peace that the Lord bringeth out of the wombe of warre, is better then the rotten peace that wee had in the superstitious daies of *Prelats*. What a sweet life, what a heaven, what a salvation is it, we have in Christ? and we know the death, the grave, the soule-trouble of the *Lord Iesus*, travelled in paine to bring forth these to us. Heaven is the more heaven, that to Christ it was a purchase of blood. The Crosse to all the Saints must have a bloody bit, and Lyons teeth, it was like it selfe to Christ, gallie and soure, it must be so to us. Wee cannot have a Paper-crosse, except we would take on us to make a golden providence, and put the creation in a new frame, and take the world, and make it a great leaden vessell, melt it in the fire, and cast a new mould of it.

5. Fifthly, the more of God in the Crosse, the sweeter : as that free grace doth budde out of the black rod of God, to the soule that seeth not, and yet beleeveth, and loveth ; the Crosse of Christ drops honey, and sweetest consolations. Wee sigh under stroakes, and we beleve. The first *Adam* killed us, and buried us in two deaths, and sealed our grave in one peece of an houre ; he concluded all under wrath. Now how much of *Christ* is in this? Omnipotencie, infinite wisdome, (when *Angels* gave us over, and stood aloofe at our miserie, as changed lovers) free Grace, boundlesse love, deepest and richest mercy in *Iesus Christ* opened our graves, and raised the dead. *Christ* died and rose againe, and brought againe from the dead all his buried brethren.

6. Sixthly, we can wrestle with the *Almighty*, as if we could discipline and governe our selves, better then *God* can do; Murmuring fleeth up against a dispensation of an infinite wisdome, because its *Gods* dispensation, not our owne, as if *God* had done the fault, but the murmuring man onely can make amends, and right the slips of infinite Wisdome. *Why is it thus with mee, Lord? (saith the Wrestler.) Why doest thou mis-judge Christ?* he who findeth fault with what the Creator doth, let him be man or *Angel*, undoe it, and doe better himselfe, and carry it with him.

Our mis-judging of God, under the Crosse.

7. Seventhly, we judge God with sense, with the humor of reason, not with reason ; the oare that God rolleth his vessell withall, is broken (say we) because the end of the oare is in the water :

water : Providence halteth (say we) but what if sense and humour say, a straight line is a circle ? The world judged *God* in person a *Samaritane*, one that had a devill, if we mis-judge his person, we may mis-judge his providence and wayes. Suspend your sense of Gods wayes, while you see his ends that are under ground, and instead of judging, wonder and adore, or then beleieve implicitly that the way of *God* is equall, or doe both, and submit, and be silent. Heart-dialogues, and heart-speeches against *God*, that arises as smoake in the Chimney, are challenges and summons against our highest Landlord, for his owne house and land.

Secondly, If *Christ* gave a soule for us, hee had no choiser thing: the *Father* had no nobler and dearer gift, then his only begotten sonne ; the sonne had no thing dearer then himselfe, the man *Christ* had nothing of value comparable to his soule, and that must runne a hazzard for man. The *Father*, the *Sonne*, the *Man Christ*, gave the excellentest that was theirs, for us. In this giving and taking world, we are hence obliged to give the best and choicest thing we have for *Christ*. Should wee make a table of *Christs* acts of love, and free grace to us, and of our sinnes and acts of unthankfulness to him, this would be more evident ; as there was (1.) before time in the breast of *Christ* an eternall coale of burning love to the sinner ; this fire of heaven is everlasting, and the flames as hot to day as ever ; our coale of love to him in time, hath scarce any fire or warmeness, all fire is hot : Oh, we cannot warme *Christ* with our love, but his love to us is hotter then death, or as the flames of *God* : *Wee were enemies in our minds to him, by wicked works*, Col. 1. 21. *Heires of wrath by nature*. *Christ* began with love to us, we begin with hatred to him.

2. The *Father* gave his onely begotten *Sonne* for us ; how many *Fathers*, and *Elies* will not let fall one rough word to all the sonnes and daughters they have, for the *Lord* ? *God spared not his Sonne*, but gave him to the death for us all. Earthly *Fathers* spare, clap their *Sonnes*, *Servants*, *Friends* ; *Magistrates*, flattering *Pastors*, their people in their blasphemies for him.

3. *Christ* gave his soule to trouble, and to the horror of the second death for you ; consult with your heart, if you have quit one lust for him. *Christ* laid aside his heaven for you ; his whole heaven, his whole glory for you, and his *Fathers* house ;

Use 2.

Our coldnesse of love to *Christ*.

1108

are you willing to part with an acre of earth, or house, and inheritance for him.

4. In calling us out of the state of sin, to grace and glory; oh I must make this sad reckoning with *Iesus Christ*. Oh, *Christ* turneth his smiling face to mee, in calling, inviting, obtesting, praying, that I *would be reconciled to God*, I turne my back to him; he openeth his breast and heart to us, and saith, *Friends, Doves, come in and dwell in the holes of this rock*; and wee lift our heele against him. O what guilt is here to scratch *Christs* breast? when he willeth you to come, and lay head and heart on his breast; this unkindnesse to *Christs* troubled soule, is more then sin: sinne is but a transgression of the Law. I grant it is an infinite *But*. But 'tis a transgression of both *Law* and *Love*, to spurne against the warme bowels of *Love*, to spit on grace, on tenderneesse of infinite *Love*. The white and ruddie, the fairest of heaven, offereth to kisse Blacke-Moorees on earth, they will not come neere to him. 'Tis a heart of *Flint* and *Adamant*, that spitteth at Evangelike love: *Law-Love is Love*; Evangelike love is more then love, 'tis the Gold, the floure of *Christs* Wheat, and of his finest Love. *Cant. 5.6. I rose up to open to my beloved, but my beloved had withdrawne himselfe, and was gone, my soule passed away when he spake*. There be two words here considerable, to prove how wounding are sinnes against the love of *Christ*. 1. *My beloved hath withdrawne himselfe*; the

Evangelicke
love is more
then Law-
love.

Sins against
Love are
wounding.

Text is, *וָרָוַר וְחָמַק* and my beloved had turned about. Ari.

Mont. *circumjerat*, Pagnin. in the Margen, *verterat se*, the old Version, *declinaverat*. *Christ* being unwilling to remove, and wholly goe away, hee onely turned aside, as *Ier. 31. 22. How*

long wilt thou goe about, *וְהָרַחֲמִין* O thou back-sliding daugh-

ter. This intimateth so much, as *Christ* taketh not a direct journey to goe away, and leave his owne children, onely hee goeth a little aside from the doore of the soule, to testifie hee would gladly, with his soule, come in. Now what ingratitude is it to shut him violently away? 2. *My soule was gone*, the old

Version is, *My soule melted, at his speaking עָבַר* my soule passed over, or went away; to remember his ravishing words, at broke my life and made me die: (so is the word elsewhere used),

used) that I remembred a world of love in him, when he knock-
ed, saying *Open to me my sister, my love, my dove*; to sinne
against so great a bond as Grace, must be the sinne of sinnes,
and amongst highest sinnes, as is cleare, in these that sinne against
the *Holy Ghost*; then it must be impossible to give Grace any
thing, we but pay our debts to grace; wee cannot give the
debt of Grace to Grace in the whole summe.

It cannot then be a sinne intrinsically and of it selfe to bee *Vse 3.*
troubled in soule, if *Christ* was under soule-trouble, for sinnes
imputed to him.

Hence let me stay a little on these two; First, what a trou-
bled conscience is: Secondly, what course the troubled in soule
are to take in imitation of *Christ*. A soule troubled for sinne *What a Soule*
must either be a soule feared and perplexed, for the penall dis- *troubled for*
pleasure, wrath, and indignation of *God*, or the eternall punish- *sinne is.*
ment of sinne, as these come under the apprehension of the evill
of punishment; or, for sinne as it faileth against the love of
God, or for both. In any of these three respects, it is no sinne
to be soule-troubled for sinne, upon these conditions: 1. That
the soule bee free of faithlesse doubting of *Gods* love. Now
Christ was free of this, he could not but have a fixed, intire,
and never broken confidence of his Fathers eternall love. If we
have any sinne in our soule-trouble for sinne, it's from unbelieve,
not from soule-trouble; if their be mud and clay in the streams,
it is from the bankes, not from the fountaine. Or, 2. if the soule
feare the ill of punishment, as the greatest ill, and as a greater
then the ill of sinne, there is more passion, then sound light in
the feare, this could not be in *Christ*; the aversion of the *Lords*
heart, from the party in whom there is sinne, either by reall in-
herence, or by free imputation, and the in-drawing of rayes,
and irradiations, and out-flowings of divine love is a high evill
in a soule that hath any thing of the nature of a sonne in him;
now there was as much of a sonne in *Christ*, as a mans nature
could be capable of: and the more of *God* that was in *Christ*, *Christs being*
as the fulnesse, the boundlesse infinite Sea of the *God-head*, over- *overclouded*
flowed *Christ* over all the banks, then for *Christ* to be under a *incomparably*
cloude, in regard of the out-breathings of eternall love, was *the greatest*
in a sort, most violent to *Christ*, as if he had been torne from *Soule-trouble*
himselfe, and therefore it behoved to be an extreame soule-trou- *that ever was,*
ble; *Christ* being deprived, in a manner, of himselfe, and of *be losing so*
much.

his onely soules substantiall delight and Paradise. And this could not be a sinne, but an act of gracious Soule-sorrow, that sinne and hell intervened between the Moone and the Sunne; the soule of *Christ*, and his *Lord*; the more of Heaven in the soule, and the more of *God*: the want of *God* and of Heaven is the greater *Hell*. Suppose we that the whole light in the bodie of the Sun were utterly extinct, and that the Sunne were turned in a body as darke as the outside of a Caldron, that should be a greater losse, then if an halfe penny candle were deprived of light. *Christ* had more to lose, then a world of millions of *Angels*; Imagine a creature of as much *Angelicke* capacity, as ten thousand times, ten thousand thousand of *Angels*, all con-temperated in one; if this glorious *Angel* were filled, according to his capacitie, with the highest, and most pure and refined glory of heaven; and againe were immediatly stript naked of all this glory, and then plunged into the depth and heart of *Hell*, and of a lake of more then *Hells* ordinary temper, of fire and brimstone; or suppose, *God* should adde millions of degrees of more pure and unmixed wrath and curses, this *Angels* soule must be more troubled, then wee can easily apprehend; yet this is but a comparison below the thing; but the *Lord Jesus* in whose person, heaven in the highest degree was carried about with him, being throwne down from the top of so high a glory, to a sad and fearefull condition, an agony, and sweating of blood, (*God* knowes the cause) that shouting and tears of this low condition, drew out that saddest complaint, *My God, my God, why hast thou forsaken me?* his losse must be incomparably more then all we can say in these shaddowes.

This sheweth the cause, why there is not among troubles any so grievous, as the want of the presence of *God*, to a soule fattened, and feasted with the continuall marrow and fatnesse of the *Lords* house. No such complaints read you, so bitter, so patheticke, and comming from deeper sense, then the want of the sense of *Christs* love. It's broken bones, and a dried up body to *David*; it's bitter weeping and crying, like the chattering of a Crane to *Ezechiah*; it's more then strangling, and brings *Job* to pray he had been buried in the wombe of his mother, or that he had never been borne, or his mother had beene alwaies great with him; it is swoning, and the soules departure out of the body, sickness and death to the *Spouse*, Cant. 5. vers. 6. 8.

it's Hell and distraction to *Haman, Psal. 88. 15.* It is to *Jeremiah* the cursing of the Messenger that brought tidings to his *Father, that a man-child was borne,* and a wishing that hee never had being, nor life; it's death to part the lover from the beloved, and the stronger love bee, the death is the more death.

But in all that we yet have said, *Christ's* greatest Soule trouble as a Sonne (for that he was essentially) was in that his holy soule was saddened and made *heavie even to death,* for sinne, as sinne, and as contrary to his Fathers love. The Elect sinned against the *Lord,* not looking to him, as either *Lord,* or *Father:* but *Christ* payed full deare for sinne; eying *God* as *Lord,* as *Father.* Wee looke neither to *Lord,* to *Law,* nor to *Love,* when we sinne; *Christ* looked to all three, when hee satisfied for sinne. *Christ* did more then pay our debts; it was a summe above price that he gave for us; it is a great question, yea out of all question, if all mankind redeemed came neere to the worth, to the goodly price given for us.

Christ was to bleed for sinne, as sinne.

43
137
774

So according to the sense of any happinesse, so must the Soule-trouble for the losse of that happinesse be, in due proportion. First, as we love, so is sorrow for the losse of what we love. *Jaakob* would not have mourned so, for the losse of a servant, as of his Sonne *Joseph.* Now no man enjoying *God,* could have a more quicke and vigorous sense of the enjoyed *God-head,* then *Christ:* so his apprehension and vision of *God* must have been strong. 2. Because the union with the *God-head,* and communion of fulnesse of Grace from the wombe, must adde to his naturall faculties, a great edge of sense; his soule and the faculties thereof were never blunted with sinne; and the larger the vessell be, the fulnesse must be the greater: What, or who, of the highest *Seraphims,* or *Dominions,* or *Principalities,* among *Angels,* had so large and capacious a spirit to containe the fulnesse of *God,* as *Christ* had? When *Salomons heart was larger then the sand in the Sea-shore;* and he was but a shaddow of such a soule, as was to dwell personally with the fulnesse of the *God-head* bodily; O how capacious and wide must the heart of the true *Salomon* be? It being to containe many Seas, and Rivers of Wisdome, Love, Joy, Goodnesse, Mercy, above millions of Sandes, in millions of Sea-shoares. What bowels of compassion and love, of meeke-

According to the fulnesse of the presence of the Godhead, so heavy was Christ's losse under desertion.

ness, gentleness, of free grace must be in him? Since all thousands of Elected soules fate in these bowels, and were in his heart, to die and live with him, and withall, since in his heart was the love of *God* in the highest. Love must make a strong impression in the heart of *Christ*, and the stronger, purer, and more vigorous that *Christ's* intellectuals are, the deeper his holy thoughts and pure apprehensions were, and more steeled with fulness of Grace; his fruition, sense, joy, and love of *God*, must be the more elevated above what *Angels* and *Men* are capable of. Hence it must follow, that *Christ* was plunged in an uncouth, and new world of extreame sorrow, even to the death, when this strong love was Ecclipsed. Imagine that for one Spring and Summer season, that all the light, heat, motion, vigour, influence of life, should retire into the body of the Sunne, and remaine there, what darkeness, deadness, withering, should be upon flowres, herbs, trees, mountaines, valleys, beasts, birds, and all things living and moving on the earth? Then what wonder, that *Christ's* Soule was extreame troubled, his blessed Sunne was now downe, his Spring and Summer gone; his Father a forsaking *God*, was a new World to him, and I shall not beleieve that his complaint came from any error of judgement, or mistakes, or ungrounded jealousies of the love of *God*: As his Father could not at any time hate him; so neither could he at this time, *actu secundo*, let out the sweet fruits of his love; the cause of the former is the nature of *God*, as the ground of the latter is a dispensation above the capacity of the reason of *Men* or *Angels*. We may then conclude, that *Iesus Christ's* Soule-trouble, as it was rationally, and extreame penall; so also it was sinneless, and innocent, seldome have we Soule-trouble sinneless, but it is by accident of the way. For our passions can hardly rise in their extremity, (except when *God* is their onely object) but they goe over score, yet Soule-trouble intrinsically is not a sinne.

Soule-trouble
for sin, is in-
trinsically no
sin.

1.

Then to be troubled for sin, though the person be fully perswaded of pardon, is neither sin, nor inconsistent with the state of a justified person; nor is it any act of unbeleeve, as *Antinomians* falsely suppose. For (1.) To be in soule-trouble for sin which cannot, to the perfect knowledge of the person troubled, eternally condemne, was in *Iesus Christ*; in whom there was no spot of sin. And *Antinomians* say, Sin remaining sin essentially,

tially, must have a condemnatory power : so as its unpossible to separate the condemnatory power of the Law, from the mandatory and commanding power of the Law. (2.) Because as to abstaine from sin as it offendeth against the love of God shewing mercy, rather then the Law of God inflicting wrath, is spirituall obedience; so also to be troubled in soule for sin, committed by a justified person against so many sweet bonds of free love and grace, is a sanctified and gracious sorrow and trouble of soule. (3.) To be troubled for sin, as offensive to our heavenly Father, and against the sweetnesse of free Grace and tender love, includeth no act of unbeleefe, nor that the justified and pardoned sinner thus troubled is not pardoned, or that hee feareth eternall wrath, (as Antinomians imagine) no more then a sons grieve of mind for offending a tender-hearted father can inferre, that this grieve doth conclude this son under a condition of doubting of his state of son-ship or filiation, or a fearing hee be dis-inherited. Wee may feare the Lord and his goodnesse, Hof. 3. 5. as well as wee feare his eternall displeasure. (4.) Sanctified soule-trouble is a sonlie commotion and agonie of spirit, for trampling under feet tender love, spurning and kicking against the lovely warmnesse of the flowings of the blood of atonement; checks and love-terrors or love-feavers that Christs Princely head was wet with the night-raine, while hee was kept out of his owne house, and suffered to lodge in the streets; and feare that the Beloved withdraw himselfe, and goe seek his lodging elsewhere, as Cant. 5. 4, 5. Psal. 5. 9, 10. and that the Lord cover himselfe with a cloud, and return to his place, and the influence of the rayes and beames of love be suspended; are sweet expressions of filiall bowels, and tendernesse of love to Christ.

Libertines imagine, if the hazard and feare of hell be removed, there is no more place for feare, soule-trouble, or confession: Therefore they teach, that there is no assurance true and right, unlesse it be without feare and doubting^a. (2.) That to call in question whether God be my deare Father, after, or upon the commission of some hainous finnes, (as murder, incest, &c.) doth prove a man to be under the covenant of works^b. (3.) That a man must be so farre from being troubled for sin, that hee must take no notice of his sin, nor of his repentance^c. Yea, Dr. Crisp, vol. 3. Sermon. 1. pag. 20, 21, 22. saith, There

Antinomians error teaching the nature of sinne

2.

3.

4.

Antinomians errors touching doubtings, sorrow for sin, confession, &c. Story of the rise, reign, and ruine of Antinomians, error 41. pag. 8. Ibid. error. 20. pag. 4

Ib. 1. 54. p. 11

was no cause why Paul (Rom. 7.) should feare sin, or a body of death; because in that place Paul doth (saith hee) personate a scrupulous spirit, and doth not speak out of his owne present case, as it was at this time, when hee speaks it; but speaks in the person of another, yet a beleever: and my reason is, Paul in respect of his owne person, what became of his sin, was already resolved, Chap. 8. 1. There is now no condemnation, &c. hee knew his sins were pardoned, and that they could not hurt him.

Ans. Observe that *Arminius*, as also of old, *Pelagius*, expounded *Rom. 7. de semi regenito*, of a halfe renewed man, in whom sense, which inclines to veniall sins, fights with reason; that so the full and perfectly renewed man might seeme to be able to keep the Law, and be free of all mortall sin. And *Crisp* doth here manifestly free the justified man of all sin: why? because hee is pardoned. So then there is no battell between the *Flesh* and the *Spirit* in the justified man, by the *Antinomian* way to heaven, which on the *Fleshes* part, that *lusteth against the Spirit*, deserveth the name of sin, or a breach of the Law: Onely its *Asinus meus qui peccat; non ego*; as the old *Libertines* in *Calvin's* time said, The flesh does the sin, not the man; for the man is under no Law, and so cannot sin. But that *Paul, Rom. 7.* speaks in the person of a scrupulous and troubled conscience, not as its the common case of all the regenerate, in whom sin dwells, is a foule and fleshly untruth. (1.) To be carnall in part, as *Verf. 14.* to doe which wee allow not, to doe what wee would not, and what wee hate, to doe, is the common case, not peculiar to a troubled conscience onely, but to all the Saints, *Gal. 5. 17.* (2.) *Paul* speaketh not of beleeving, as hee must doe, if hee speak onely of a scrupulous and doubting conscience; but hee speaketh of *καταργεσθαι, ποιῶν, θέλων*, of *working, vers. 15. doing, 17, 18. willing, 15, 19.* not of beleeving onely, or doubting: Now it is not like the *Apostle* does personate a scrupulous soule, of whom hee insinuates no such thing. (3.) A scrupulous and troubled conscience will never yeeld, so long as hee is in that condition, that hee does any good, or that hee belongs to God; as is cleare, *Psal. 88. Psal. 38. Psal. 77. 1, 2, 3, 4. &c.* but *Paul* in this case yeeldeth, hee does good, hates evil, delights in the Law of the Lord in the inner man; hath a desire to doe good, hath a law in his mind that

D. Crisp his
foule *Liberti-*
nisme, that
Paul Rom. 7.
personateth a
scrupulous con-
science, and
had no reall
cause to con-
fesse sinne, or
complainte of
it, or feare it.

that resisteth the motions of the flesh. (4.) Yea, the Apostle then had no cause to feare the body of sinne, or to judge himself wretched; this was his unbeleefe, and there was no ground of his feare; because hee was pardoned, hee knew that he was freed from condemnation. It was then Paul's sinne, and is the sinfull scrupulosity of unbeleevvers to say, being once justified, *Sinne dwells in me, and there is a law in my members, rebelling against the law of my mind, and bringing me into captivity unto the law of sinne; and I am carnall, and sold under sin; and I doe evill, even that which I hate*; for all these are lies, and speeches of unbeleefe: The justified man sinneth not, his heart is clean, hee doth nothing against a law. But I well remember that our Divines, and particularly, *Chemnitius, Calvin, Beza*, prove against *Papists*, that concupiscence is sin after baptism, even in the regenerate; and it is called eleven or twelve times with the name of sin, *Rom. c. 6. c. 7. c. 8.* and they teach that of *Augustine* as a truth, *Inest non ut non sit, sed ut non imputetur*. So we may use all these Arguments against *Libertines*, to prove wee are, even being justified, such as can sin, and doe transgresse the Law; and therefore ought to confesse these sins, be troubled in conscience for them, complaine and sigh in our fetters, though wee know that we are justified and freed from the guilt of sin, and the obligation to eternall wrath. But sin is one thing, and the obligation to eternall wrath is another thing: *Antinomians* confound them, and so mistake grossly the nature of *sinne*, and of the *Law*, and of *Justification*. Some imprudently goe so farre on, that they teach, *That beleevers are to be troubled in heart for nothing that befalls them; either in sinne, or in affliction*. If their meaning were, that they should not doubtingly, and from the principle of unbeleefe call in question their once sealed *Justification*, wee should not oppose such a tenent; but their reasons doe conclude, *That wee should no more be shaken in mind with sinne, then with afflictions, and the punishments of sin; and that notwithstanding of the highest provocation wee are guilty of, wee are alwayes to rejoyce, to feast on the consolations of Christ*. 1. *Because trouble for sin ariseth from ignorance, or unbeleefe, that beleevers understand not the work of God for them, in the three Persons; the Fathers everlasting decree about them; the Sons union with them, and headship to them, his merits, and intercession; the holy Spirits inhabitation*.

Mr. Archer.

(¹) M. Archer, Comfort
for beleevvers.
pag 5, 6, 7. on
Joh 14¹.

Propositions
clearing the
doctrine of a
beleevvers
soul-trouble.

Trouble of un-
beleefe for sin,
is full.

Some fits of
the ague of the
Spirit of bon-
dage may re-
carre, and
trouble a be-
leever.

habitation in them, and his office toward them, to work all their works for them, till hee make them meet for glory. 2. Because such trouble is troublesome to Gods heart, as a friend's trouble is to his friends; but especially, because the Spirit of bondage never returnes againe to the justified; Rom. 8. 15. (d). But I crave leave to cleare our Doctrine, touching soule-trouble for sin, in the justified person.

Asser. 1. No doubting, no perplexity of unbeleefe, *de jure*, ought to perplexe the soule once justified, and pardoned. 1. Because the Patent and Writs of an unchangeable purpose to save the elect, and the subscribed and resolved upon Act of atonement and free redemption, in *Christ*, standeth uncanceled and firme, being once received by faith; the justified soule ought not so to be troubled for sin, as to mis-judge the *Lords* by past work of saving Grace. 1. Because the beleever, once justified, is to beleefe remission of sins, and a payed ransome: If now hee should beleefe the Writs once signed, were cancelled again, hee were obliged to beleefe things contradictory. 2. To beleefe that the *Lord* is changed, and off and on, in his free love and eternall purposes, is a great slander of the *Almighty*. 3. The *Church* Psal. 77. acknowledgeth such mis-judging of *God*, to be the soules infirmity; Psal. 77. 10. *I said, This is my infirmity.*

Asser. 2. Yet, *de facto*; David a man according to Gods heart, 1 Sam. 12. 12, 13. fell in an old feaver, a fit of the disease of the Spirit of bondage, Psal. 32. 3. *When I kept silence, my bones waxed old, through my roaring all the day long. V. 4. For day and night thy hand was heavie upon me, my moisture is turned into the drought of summer.* So the *Church* in *Asaph's* words, Psal. 77. 2. *My sore ran in the night, and ceased not: either his hand was bedewed with teares in the night, as the Hebrew beareth; or a boyl of unbeleefe broke upon me in the night, and staked not.* Vers. 7. *Will the Lord cast off for ever? will hee be mercifull no more?* Then faith and doubting both may as well be in the soule, with the life of *God*, as health and sicknesse in one body, at sundry times; and it is no argument at all of no spirituall assurance, and of a soule under the Law or covenant of works, to doubt: as sicknesse argueth life, no dead corpe is capable of sicknesse, or blindnesse; these are infirmities that neighbour with life: so doubting with sorrow, because the
poore

poore soule cannot, in that exigence, beleeve, is of kin to the life of God : the life of *Iesus* hath infirmities, kindly to it, as some diseases are hereditary to such a family. 2. The habit or state of unbeliefe is one thing, and doubtings and love-jealousies is another thing. Our love to *Christ* is sickly, crazie, and full of jealousies and suspitions. Temptations make false reports of *Christ*, and wee easily beleeve them. Jealousies argue love, and the strongest of loves, even marriage-love. 3. By this, all acts of unbeliefe in soules once justified, and sanctified, should be impossible. Why, then the *Lords* Disciples had no faith, when *Christ* said to them, *Why doubt yee, O yee of little faith* ? It happily may be answered, that the Disciples *Mat. 8.* doubted not of their son-ship, but of the *Lords* particular care in bringing them to shore, in a great sea-storme. To which I answer, Its most true, they then feared bodily, not, directly, soule-ship-wrack ; but if it was sinfull doubting, of *Christs* care of them, *Master, carest thou not for us* ? the point is concluded, That doubting of *Christs* care and love may well inferre, a soule is not utterly void of faith, that is in a doubting condition. 4. The morning dawning of light, is light ; the first springing of the child in the belly, is a motion of life ; the least warmings of *Christs* breathings, is the heat of life : When the pulse of *Christ* new framed in the soule moveth most weakly, the new birth is not dead ; the very swonings of the love of *Christ* cannot be incident to a buried man. 5. When *Christ* rebuketh little faith and doubting, hee supposeth faith : hee who is but a sinking, and cryeth to *Christ*, is not drowned as yet. 6. The Disciples prayer, *Lord increase our faith* ; *Christs* praying that the faith of the Saints, when they are winnowed, may not faile ; the exhortation to *be strong in the Lord, and in the power of his might*, prove, the Saints faith may be at a stand, and may stagger and slide. 7. The various condition of the Saints ; now its full moon, againe no moon light at all, but a dark eclipse ; evidenceth this truth. The beleever hath flowings of strong acts of faith, joy, love ; supernaturall passions of Grace arising to an high spring-tide, above the banks and ordinary coasts ; and again, a low-ground ebbe. The condition in ebbings and flowings, in full manifestations and divine raptures of another world, when the wind bloweth right from heaven, and the breath of *Iesus Christs* mouth, and of sad absence, runneth through the

2.

Love-jealousies
sic and doubt-
ings argue
faith.

3.

Doubtings
may consist
with faith.

4.

5.

6.

7.

Song of Solomon, the book of the *Psalmes*, the book of *Job*, as threeds through a web of silke, and veines that are the strings and spouts carrying bloud through all the body, lesse or more.

Affer. 3. The justified soule once pardoned, receiveth never the Spirit of bondage, *Rom.* 8. 15. to feare againe, eternall wrath; that is, This Spirit in the intension of the habit, such as was at the first conversion, when there was not a graine of faith; doth never returne, nor is it consistent with the Spirit of Adoption. Yet happily it may be a question, if a convert brought in with much sweetnesse, and quietnesse of Spirit, shall fall in some hainous sinne, like the adultery and murder of *David*, have not greater vexation of Spirit, then at his first conversion, but more supernaturall.

But yet this must stand as a condemned error, which (a) Libertines doe hold, That frequency, or length of holy duties, or trouble of Conscience for neglect thereof, are all signes of one under a Covenant of Works. And that which another

^a Story of the rise, reign, cr-
ror, 70. pag. 13

^b Saltmarsh
Free Grace!
art. 6. pag. 44
45.
Dangerous
and unsound
positions of
Antinomians
touching trou-
ble for sinne
in the justified

(b) of that way, saith in a dangerous medicine for wounded soules. *Where there is no Law*, (as there is none in, or over the justified soule) *there is no transgression*, and *where there is no transgression, there is no trouble for sinne*, all trouble arising from the obligation of the Law, which demandeth a satisfaction of the soule, for the breach of it, and such satisfaction as the soule knowes it cannot give, and thereby remaines unquiet; like a debtor that hath nothing to pay, and the Law too, being naturally in the soule, as the Apostle saith, The Conscience accusing, or else excusing. It is no marvell, that such soules should be troubled for sinne, and unpacified, the Law having such a party, and ingagement already within them; which holding an agreement with the Law, in Tables and Letters of stone, must needs worke strongly upon the spirits of such as are but faintly and weakely inlightned, and are not furnished with Gospel enough to answer the indictments, the convictions, the terrors, the curses which the Law brings. And a third, (c) And indeed, Gods people (saith he) need more joyes after sinnes, then after afflictions, because they are more cast downe by them; and therefore God useth sinnes, as meanes by which he leades in his joyes into them in this world, and al, in the world to come, their sinnes yeeld them great joyes; Indeed, in some respects, they shall joy most at the last day, who have

• Master Archer if he be the Author.
Serm. Comfort for beleev-
ers, pag. 19.

have sinned least ; But in other respects, they have most joy, who have sinned most ; (for sinne they little or much, they all shall enter into joy at last,) &c.

Now all this is but a turning of Faith into wantonnesse, whereas Faith of all graces, moveth with lowest sayles ; for Faith is not a lofty, and crying, but a soft moving, and humble grace ; for then *Davids* being moved, and his heart smiting him at the renting of *King Sauls* garment, should be under a covenant of works, and so not a man according to Gods owne heart, for a smitten heart is a troubled soule. *David, Abraham, Rom. 4.* and all the Fathers under the Law, were justified by the imputed righteousness of *Christ,* apprehended by Faith, as we are *Rom. 4. 23.* Now it was not written for *Abrahams* sake onely, that it was imputed to him. *Vers. 24.* But for us also, &c. *David* ought not to have been troubled in soule for sinne, for his sinnes were then pardoned ; nor could the Spirit of the Lord so highly commend *Josiahs* heart-melting trouble at the reading and hearing of the Law : nor *Christ* owne the teares and Soule-trouble of the *Woman,* as coming from no other spring, but much love to *Christ,* because many sinnes were pardoned ; if this Soule-trouble for sinne had argued these to bee under the Law, and not in *Christ ;* nor can it be said, that the Saints of old were more under the Law, then now under the Gospel, in the sense we have now in hand : that is, that we are to be lesse troubled for sinne then they, because our justification is more perfect, and the blood of *Christ* had lesse power to purge the Conscience, and to satisfie the demands of the Law before it was shed, then now when it is shed : or that more of the Law was naturally in the hearts of *David, Josiah,* and the Saints of old, and so, more naturally, unbelieve must be in them, then is in us, by nature, under Gospel manifestations of *Christ.* Indeed, the Law was a severer Pedagogue to awe the Saints, then in regard of the outward dispensation of Ceremonies, and Legall strictnesse ; keeping men as malefactors in close prison, till *Christ* should come. But imputation of *Christs* righteousness, and blessedness in the pardon of sinne, and so freedome from Soule-trouble for eternall wrath ; and the Lawes demanding the Conscience to pay, what debts none were able to pay, but the Surety onely, was one, and the same to them, and to us ; as *Psal. 32. 1, 2.* compared with *Rom.*

Doubting pro-
veth not a
soule to be un-
der a covenant
of works.

The Jewes
justified, might
be troubled in
soule for sinne,
as we, they and
we justified by
the same grace.

4. 1, 2, 3, 4, 5, 6. and *Psal.* 14. With *Rom.* 3. 9, 10, 11, 12, 13, 14, 19, 20. and *Gen.* 17. 9. cap. 22. 18. *Deut.* 27. 26. With *Gal.* 3. 10, 11, 12, 13, 14. *Heb.* 6. 13, 14, 15, 16, 17, 18, 19, 20. Who dare say, that the beleevving Jewes, dyed under the curse of the Law, *Deut.* 27. 26? For so they must perish eternally. *Gal.* 3. 10. For as many as are of the works of the Law, are under the curse: Then there must be none redeemed under the *Old Testament*, nor any justified, contrarie to expresse Scriptures, *Psal.* 32. 1, 2. *Rom.* 4. 1, 2, 3, 4, 5, 6. *Gal.* 3. 14. *Act.* 15. 11. *Acts* 11. 16, 17. *Rom.* 10. 1, 2, 3. Now *Acts* 15. 11. We beleeve that through the grace of the Lord *Iesus*, we shall be saved as well as they. And as they were blessed, in that their transgression was forgiven, and their sinne covered, and that the Lord imputed no iniquity to them, *Psal.* 32. 1, 2. our blessedness is the same, *Rom.* 4. 6, 7, 8. and *Christ* as he was made a curse for them, so for us; that *Gal.* 3. 14. the blessing of *Abraham* might come on us the Gentiles, through *Iesus Christ*, that we might receive the promise of the Spirit, through faith: And God sent forth his Sonne made of a Woman, made under the Law; for the Jewes who as heires were under Tutors, as we are under the Morall Law by nature, that we might be redeemed by him, That wee, who are under the Law, might receive the adoption of Sonnes, *Gal.* 4. 1, 2, 3, 4. And God gave the like gift to the Gentiles, that he gave to the Jewes, even repentance unto life, *Acts* 11. 16, 17. Then the Law could crave them no harder then us; and they were no more justified by works, then we are, Yea following righteousness, they attained it not, because they sought it not by faith, but as it were by the works of the Law; for they stumbled at the stumbling stone, that was layed in *Sion*, *Rom.* 9. 31, 32, 33. And they being ignorant of Gods righteousness, and going about to establish their owne righteousness, have not submitted themselves to the righteousness of God, *Rom.* 10. 1, 2, 3. and so came short of justification by Grace, so doe we. If then to the justified Jewes, There was no Law, no transgression, and so no trouble for sinne; all trouble of Conscience arising from the obligation of the Law; as it must bee, because they were freed fr^m in the curse of the Law, and justified in *Iesus Christ*, by his Grace, as we are; then were they under no smiting of heart, nor wounding of Conscience more then we are; which

Trouble for sinne is, and ought to be in these, who are delivered from obligation to eternall wrath,

is manifestly false in *David*, and in *Josiah*, and many of the Saints under the *Old Testament*. Hence what was sinnefull and unbeleeving Soule-trouble for sinne to them, must be sinnefull Soule-trouble to us in the same kind. The Law did urge the *Jewes*, harder then us, in regard of the *Mosaicall* burden of *Ceremonies*, and bloody *Sacrifices*, that pointed out their guiltinesse, except they should flee to *Christ*; (2.) In regard of *Gods* dispensation of the severer punishing of Law-transgression, and that with temporarie punishments, and rewarding obedience with externall prosperitie: (3.) In urging this Doctrine more hardly upon the people, to cause them not rest on the letter of the law; but seeke to the promised *Messiah*, in whom onely was their righteousness; as young heires and minors are kept under Tutors, while their Non-age expire: but (1.) Who dare say, that the Saints under the *Old Testament*, who lived and dyed in the case of remission of sinnes, of salvation and of peace with *God*, *Gen.* 49. 18. *Psal.* 37. 37. *Psal.* 73. 25. *Prov.* 14. 32. *Isai.* 57. 1, 2. *Hebr.* 11. 13. *Psal.* 32. 1, 2. *Micha.* 7. 18, 19. *Isai.* 43. 25. *Jerem.* 50. 20. *Psalms.* 31. 5. and were undoubtedly blessed in *Christ*, as we are, *Psal.* 119. 1, 2. *Psalms.* 65. 4. *Psalms.* 1. 1, 2, 3. *Psal.* 144. 14, 15. *Psal.* 146. 5. *Job* 5. 17. *Psalms.* 84. 4, 5. and dyed not under the curse of *God*, or were in capacity to be delivered by *Christ*, after this life, from the wrath to come, and the curse of the Law? (2.) That they were to trust to the merit of their owne works, or seeke righteousness in themselves, more then we? (3.) Or that they beleevved not, or that their Faith was not counted to them for Righteousnesse, as it is with us? *Gen.* 15. 5, 6. *Rom.* 4. 3, 4, 5, 6, 7, 8. *Psal.* 32. 1, 2. (4.) Yea, they beleaving in the *Messiah* to come, were no more under the Law, and the dominion of sinne, then we are, *Rom.* 6. 6, 7, 8, 9. *Rom.* 7. 1, 2, 3, 4, 5, 6, 7. *Rom.* 8. 1, 2. *Micha.* 7. 18, 19. *Isai.* 43. 25. *Jer.* 50. 20. *Psal.* 32. 1, 2. but under grace, and pardoned, and saved by Faith, as we are, *Heb.* 11. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. *Gal.* 3. 10, 13. *Acts* 11. 16, 17. *Rom.* 9. 31, 32, 33. (5.) Yea, the Law was no lesse a Letter of condemnation to them, then to us. *Rom.* 8. 3. *Rom.* 10. 3. *Deut.* 27. 26. *Gal.* 3. 10, 13. 2 *Cor.* 3. 7, 8. 13. 14, 15. (6.) They dranke of the same spirituall Rocke with us, and the Rocke was *Christ*; 1 *Cor.* 10. 1, 2, 3, 4. *Heb.* 13. 8. and were saved by grace, as well as we, *Acts* 15. 11.

2. It's true, *Josiah's* tendernesse of heart, *Dauids* smiting of heart, the *Womans* weeping, even to the washing of *Christs* feet with teares, *Peters* weeping bitterly for the denying of his *Lord*, as they were woundings, and Gospel-affections, and commotions of love issuing from the *Spirit of adoption*, of love, grace, and nothing but the *Turtles* love-sorrow; so it is, most false, that they were no soule trouble for sinne, as if these had bene freed from all the Law of God, and these soule-commotions were not from any sense of the curse, or the Law, or any demands of Law, to pay what justice may demand of the selfe-condemned sinner; yet were they acts of soule-trouble for sin, as sin: and it shall never follow, that the parties were under no transgression, and no law, because under no obligation to eternall wrath; for such an obligation to eternall wrath, is no chain which can tie the sons of adoption, who are washed, justified, pardoned; and yet if the justified and pardoned say, they have no sin, and so no reason to complaine under their fetters, and sigh as captives in prison, as *Paul* doth, *Rom. 7. 24.* nor cause to mourne for in-dwelling of sin, they are liars and strangers to their owne heart, and doe sleep in deep security; as if sin were so fully removed both in guilt and blot, as if tears for sin as sin should argue the mourning party to be in the condition of those who weep in hell, or that they were no more obliged to weep; yea, by the contrary, to exercise no such affection, but joy, comfort, and perpetuated acts of solace and rejoycing; as if *Christ* had, in the threshold of glory, with his owne hand wiped all teares from their eyes already.

3. Nor see I any reason why any should affirme, That the Law is naturally as a party in the soule; of the either regenerate and justified, or of those who are out of *Christ*. (1.) For the Law's in-dwelling, as a party ingaging, by accusing and condemning, is not naturally in any sonne of *Adam*; because there is a sleeping conscience, both dumbe and silent naturally in the soule: and if there be any challenging and accusing in the Gentile-conscience, *Rom. 2.* as stirring is opposed to a silent and dumbe conscience that speaketh nothing, so the Law-accusing is not naturally in the soule; a spirit above nature (I doe not meane the Spirit of regeneration) must work with the Law; else both the Law and sin lie dead in the soule: the very law of nature lieth as a dead letter, and stirreth not, except some wind blow more

No Law.
wakenings in
it by nature.

or lesse on the soule, *Rom. 7. 8. 9.* (2.) That the Law wakeneth any sinner, and maketh the drunken and mad sinner see himselfe in the sea, and sailing down the river *to the chambers of death*, that hee may but be occasioned to cast an eye on shore, on *Iesus Christ*, and with a landing on *Christ*, is a mercy that no man can father on nature, or on himselfe. (3.) All sense of a sinfull condition, to any purpose, is a work above nature; though it be not ever a fruit of regeneration. (4.) Its true, *Christ teacheth a mans soule, through the shining of Gospel-light, to answer all the enditements of the Law, in regard that Christ the Ransomer stops the Law's mouth with blood*, else the sinner can make but a poore and faint advocacy for himselfe; yet this cannot be made in the conscience without some soule-trouble for sin. (5.) Its strange that *Gods people need more joy after sinne, then after affliction*; and that in some respect, they have most joy, who have sinned most: Sure, this is accidentall to sin, this joy is not for sin; but its a joy of *loving much*, because *much is forgiven*. *Forgivenessse is an act of free grace*, sin is no work of grace: Sin grieves the heart of God, *as a friend's trouble is trouble to a friend*: the beleever is made the friend of God, *Joh. 15. 15.* and it must be cursed joy that lay in the womb of that which is most against the heart of *Christ*; such as all sin is. Yea, to be more troubled in soule for sinnes, then for afflictions, smelleth of a heart that keeps correspondence with the heart and bowels of *Christ*, who wept more for *Ieruselems* sins, then for his owne afflictions and crosse. As some ounces of everlasting wrath in the Law, with a talent weight of free Gospel-mercy would be contempered together to cure the sinner; so is there no rationall way to raise and heighten the price and worth of the *soule-Redeemer* of sinners, and the weight of infinite love so much, as to make the sinner know how deep a hell hee was plunged in, when the bone aketh exceedingly: for that the Gospel-tongue of the Physician *Christ* should lick the rotten bloud of the soules wound, speaketh more then imaginable free-love. Nor doe wee say, that Gospel-mourning is wrought by the Law's threatnings, then it were servile sorrow; but its wrought by the doctrine of the Law, discovering the foulnessse and sinfulnessse of sin, and by the doctrine of the Gospel; the Spirit of the Gospel shining on both: Otherwise, sounds, breathings, letters of either *Law* or *Gospel*, except the

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How the Saints need joy, rather after sinne, then after affliction.

breathings of heaven shine on them and animate them, can doe no good.

Sin is pardoned otherwise then in remouall of obligation to eternall wrath.

Affer. 4. Sinnes of youth already pardoned as touching the obligation to eternall wrath, may so rise against the childe of God, as he hath need to aske the forgiveness of them, as touching the removing of present wrath, sense of the want of Gods presence; of the influence of his love, the cloud of sadness, and deadnes, through the want of the joy of the Holy Ghost; and ancient consolations of the dayes of old. *Psal. 90. 7. Wee are consumed in thy wrath, and by thy hot displeasure we are terrified. Vers. 8. Thou hast set our iniquities before thee, and our secret sinne in the light of thy face.* This was not a motion of the flesh in *Moses* the man of God. *Antinomians* may so dreame, the furie of the Lord waxed hot against his people: so saith the Spirit of God: nor is this conceit of theirs to be credited against the Text that *Moses* speaketh in regard of the reprobate party; *Moses* by immediate inspiration doth not pray for the beauty and glory of the Lord, in the sense of his love to be manifested on a reprobate partie. *Antinomian* Preachers in our times confesse sinnes in publike, but its the sinnes of the reprobate and carnall multitude, that are in the Society mixed with the godly; they thinke it a worke of the flesh to confesse their owne sinnes: this is to steale the word of the Lord from his people. So *David*, *Psal. 25. 7. Remember not the sinnes of my youth, nor my transgressions.* The sinnes of his youth, as touching obligation to eternall wrath, were pardoned, I question it not; but in regard, God was turned from him in the flammings of love, and his sinnes sealed up in a bagge in regard of innumerable evils that lay on him: he prayeth, *Vers. 16. Turn thee unto me. Hebr. Set thy countenance on me.* Gods fauour in the sense of it, was turned away; and *Vers. 18. Looke upon mine affliction and paine, and forgive all my sinnes*; the word

The double dealing of Antinomian Preachers in confessing of sinnes in publike, their confession being onely in regard of the unbelievers mixed with believers.

NW with a point in the left side of *W*. is to carry away. *Ierome aufer, take away all my sinnes Isai. 53. 4. hee carried, or did beare as a burden our iniquities. Vatablus, portauit. Pagnin. parce, condona, Spare or pardon all my sinnes*: then sinne heere is pardoned onely according to the present paine and griefe of body and soule that was on *David*, *Psal. 39. 4. For mine iniquities are gone over mine head: as a heavy burden,* they

they are too heauie for me. Wee haue no reason to beleeeve that David thought himselfe already a condemned man, and now in hell, though some sparkes of hell's wrath and fire, not in any sort as satisfactory to diuine justice, or as a fruit of Gods hatred and enmity, can fall on the children of God; yet its not imaginary, but reall anger. God was really angry with Moses at the waters of strife. The thing that David did against Uriah displeased the Lord: not in David's opinion onely. And though the hell for a time in the soule of God's children, and the hell of the reprobate, differ in essence and nature, in that the hell of the reprobate is a satisfactory paine, 2. and that it floweth from the hatred of God; but the hell of the godly not so: yet in this materially they are of the same size; that the one as well as the other, are coales and flames of the same furnace; and neither are imaginary. Then againe, Sinnes of youth long-agoepardoned, though sometimes dearly beloved, are like the ghost of a deare friend some yeares agoe dead and buried, that re-appeareth to a man, as dead Samuel did to Saul; look how loving and deare they were alive, they are now as terrible and dreadful, when they appeare to us living out from the land of death: so are sins of youth, when they rise from the dead, and were pardoned in Christ long-agoe, they appeare againe to David, and Job, and the Saints, with the vaile and mask or hew of hell, and sealed with temporary wrath. Psal. 99. 8. *Thou wast a God that pardonedst, or forgavest them, though thou tookest vengeance of their inventions.* The same word **DPJ** is given

A two-fold
pardon of sin:
1. a relaxing
from eternall,
2. from temporary
wrath.

to God, when hee taketh vengeance on his enemies, Num. 31. 2. Esay 1. 24. *I will be avenged of mine enemies.* 2 King. 9. 7. *That I may avenge the blood of my servants the Prophets.* So is the word **DPJ** vengeance used, Dent. 32. 43. *Hee will render vengeance to his adversaries.* And if one and the same temporary judgement in the two Theeves that were crucified with Christ, be so differenced, that mercy is stamped on the same death to the one, and wrath to the other; wee may well say there is a temporary vengeance and wrath, that befallerh both the Saints and the Reprobate in this life; and the difference is in the mind and intention of God, in both. And that God pardoneth sin, when hee removeth temporary wrath: So 2 Sam. 12. 13. *Nathan saith to David, The Lord also hath caused thy*

Sinne is sometime put for temporary punishment, and to remove temporary punishment is to pardon sin, in Scripture sense.

sinne to passe away, why? Thou shalt not die. This is meant of temporall death especially; as the context cleareth, V.10. *The sword shall not depart from thine house.* And V.14. *The child borne to thee shall surely die.* Then the Lords putting away of Davids sin, was in loosing him from the sword, in his own person, not in his house and children; for by proportion of divine justice, (though tempered with mercy) the Sword was punished with the Sword. I doe not exclude relaxation from eternall punishment, but remission going for relaxation of punishment. Then as there be two sorts of punishments, one temporary, and another the eternall wrath to come; so there are in Scripture two sorts of remissions, one from the temporary, another from eternall punishment. Therefore sin is put for punishment, Gen.4.13. *Mine iniquity (saith Cain) is more then I can beare;* or, *My punishment is more then I can bear.* Levit.24.15. *Hee that curseth his God, shall beare his sinne.* Ezek.23.49. *And yee shall beare the sinnes of your Idols.* Numi.9.13. *The man that is cleane — and forbeareth to eat the Passee-oven; that man shall beare his sinne.* So when God layeth sin to the charge of the sinner, in punishing it, hee is said to lay a burden on the sinner, 2 King.9.25. And to remove this burden, is to pardon the sin. 2 Chron.7.14. *If my people humble themselves, then will I heare from heaven, and will forgive their sinne, and will heale their land;* by removing the locusts and the pestilence. See, the pardoning of their sin is expoued to be the removing of the locusts and pestilence. And to call sins to remembrance, is to punish sin: The Shunamite saith, 1 King.17.18. *Art thou come to me (O man of God) to call my sin to remembrance, and to slay my sonne?* Job complaineth, c.13.26. *Thou makest me to possess the iniquities of my youth.* Now though out of unbeliefe hee might apprehend, that hee was cast off of God, and a man rejected of God, and that his sins were never pardoned; and hee himselfe never delivered from the wrath to come; these legall thoughts might keep Job in a distance from God, to his owne sinfull apprehension; yet it shall be impossible to prove, that Job in all these complaints had no other but a meere legall esteeme of Gods dispensation; and that 2. God stamped not temporary wrath, and the paine of a hidden and over-clouded God, the subtraction of the sense of divine manifestations of love, (the Lord standing behind the wall).

wall) in all these afflictions. Now its known, that as these are often trialls of the faith of the Saints, yet are they soure fruits of our fleshly indulgence to our carnall delights, and of our *not opening to our Beloved, when hee knocketh*, Cant. 5. 2, 3, 4, 5, 6. And though the godly doe stedfastly beleeeve their salvation is in a Castle, above losing; yet in reason, sin bringing broken bones, *Psal. 51. 10.* a sad cloud, the damming up of a spring of *Christs* love spread abroad in the heart, a temporary *hell* in the soule, it must be sorrowed for, hated, mourned for, confessed; and yet in all these there is no necessity of such a Law-spirit of bondage to work these, nor is faith in any sort diminished; but put to a farther exercise. And the same sad fruits follow from the sins of the Saints under the *New Testament*, as may be cleared from *Revel. 2. 5, 16, 22. Revel. 3. 3, 17, 18. 2 Cor. 1. 8, 9, 10. 2 Cor. 2. 7. 2 Cor. 7. 5, 6, 7. Revel. 3. 20. Joh. 14. 1.* Nor can wee thinke, that the strictnesse of the Law gave those under the Law an indulgence not to be a whit troubled in soule for sin, as it over-clouded the influence and flowings of diuine love, suppose they had assurance of freedome from the wrath to come, as is euident in the Spouse, *Cant. 5. 1, 2, 3, 4, 5, 6. and chap. 2. 16, 17. chap. 4. 7.* Nor is it true, that Gospel-grace and liberty entitleth the Saints now to such wantonnesse of peace, as that persons fully assured of deliverance from the curse of the Law, are never to be troubled for sins committed in the state of free justification; nor are they any more to mourn, nor grone under sins captivity, nor to confesse sin, in regard that *Christs* blood hath washed soul, & eyes, and faces from all tears; and the salvation of the Saints in this life is not in hope onely, as wheat in the blade, but actual, as in the life to come; and therefore, *holy walking and good works can no more be meanes or the way to the Kingdome*, (as M. Towne and other *Antinomians* say) *then motion within the City can be a way to the City, in regard the man is now in the City, before hee walk at all.*

Asser. 5. If *Iesus Christ* had soule-trouble, because of diuine wrath, for our sin, and was put to a sweat of blood, *God* roasting *Christ* quick in a furnace of diuine justice, though every blobe of sweat in the Garden was a sea of free grace, not his eyes onely, but his face and body did sweate out free love from his soule, *Luk. 22. 44. Heb. 5. 7.* what must soule-trouble be in a fired conscience? Its no wonder that wicked men, wrest-

Soule-trouble
in devills and
men must be
extreme.

Conscience the
forest enemy.

The terrors of
an evill con-
science.

ling with everlasting vengeance, cannot endure it. The Devill's predominant sin being blasphemous despaire, hee tempts most to his owne predominant sin; the issue and small intent of all his temptations is despaire: because Devills are living and swimming in the sphere and element of justice, they cannot beare it; they cry to *Christ*, the whole company and family making the despiting of *Christ* a common cause, *Art thou come hither Satan, to torment us before the time?* Mat. 8. 29. Pro. 18. 14. *The spirit of a man will beare his infirmity*, the spirit is the finest mettall in the man, *but a wounded spirit, who can beare that?* So the *Hebrew* readeth. Any thing may be borne, but breake the mans soule, and breake the choycest peece in the soule, the conscience, who can then stand? As conscience is the sweetest bosome-friend of man, so it is the forest enemy. *David* is persecuted by his Prince, and hee beareth it; *Jeremiah* cast in the dungeon by the *Rulers*, *Priests*, and *Prophets*, and hee overcome it; *Job* persecuted by his friends, and hee standeth under it; *Christ* betrayed and killed by his owne servants and kinsmen, and hee endureth it; the *Apostles* killed, scourged, and imprisoned by the *Jewes*, and they rejoyce in it. But *Judas* is but once hunted by a Fury of hell in his owne brest, and hee leaps over-board, in a sea of infinite wrath: *Cain*, *Saul*, *Achitophel*, cannot endure it; *Spiria* roareth as a Beare, and cryeth out, *O that I were above God*; though wee may hope well of his eternall state. *Nero* after to his other blouds hee had killed his Mother *Agrippina*, hee could not sleep, hee did often leap out of the bed, and was terrified with the visions of hell. Eternity, the resurrection, and the judgement to come, are virtually in the conscience. 2. What is feare? A tormenting passion. To hang a living man, by an untwisted threed, over a river of unmixt, pure vengeance, and let the threed be wearing weaker and weaker, what horreur and palenesse of darknesse must be on the soule? 3. What sorrow and sadnesse, when there is not a shadow of comfort? But 4. positive despaire, rancour, and malice against the holy Majesty of God; when the soule shall with, and die of burning desire, to be above and beyond the spotlesse essence of the infinite Majesty of God; and shall burne in a fire of wrath against the very existence of God, and blaspheme the Holy One of Israel, without date. *Job* saith of such, (*chap. 27. 20.*) in this life, *Terrors take hold of him as waters,*

ters, and a tempest stealeth him away in the night.

But consider what it is to the Saints; *Job* complaineth, chap. 14. 16. *Doest thou watch over my sinne? V. 17. My transgression is sealed up in a bag, and thou sewest up mine iniquity. Vatabl. Thou appearest to be a watchfull observer of mine iniquity, and addest (as Ari. Monta.) punishment to punishment, sewing sin to sin, to make the bag greater then it is.* Now though there be a mis-judging unbelcefe in the Saints, yet it is certaine *God* doth inflict penall desertions, as reall peeces of *hell*, on the soules of his children, either for triall, as in *Job*; or punishment of sin, as in *David*; whose bones were broken for his adultery and murther, *Psal.* 51. 10. and whose moisture of body was turned into the drought of summer, through the anger of *God* in his soule, till the *Lord* brought him to the acknowledgement of his sin, and pardoned him, *Psal.* 32. 3, 4, 5, 6. But some will say, Can the *Lord* inflict spirituall punishment, or any of *hell*, or the least coale of that black furnace upon the soules of his owne children? To which I answer, Its but curiosity to dispute whether the paines of *hell*, and the flames and sparkles of reall wrath, which I can prove to be reallly inflicted on the soules of the Saints in this life, be penalties spirituall, different in nature. Certaine there be three characters sealed and engraven on the paines of the damned, which are not on the reall soule-punishments of divine wrath on the soules of the Saints. As 1. What peeces of *hell*, or broken chips of wrath are set on upon the soules of deferred Saints, are honied and dipped in heaven, and sugared with eternall love. *Gods* heart is toward *Ephraim* as his deare child, and his bowels turned within for their misery, even when hee speaks against them; *Jer.* 31. 20, 21. But the coals of the furnace cast upon reprobates, are dipt in the curse of *God*; yea so as in a final affliction, even in the mis-carrying of a basket of bread, and the losse of one poore oxe, there is a great Law-curse, and intolerable vengeance; *Deut.* 27. 26. Chap. 28. 17, 21. And againe, in the in-breaking of a sea and flood of *hell* in the soule of the child of *God*, a rich heaven of a divine presence, *Psal.* 22. V. 1, 89. *Psal.* 18. 4, 5, 6. (2.) The hellish paines inflicted on reprobates, are Law-demands of satisfactory vengeance, and payment to pure justice; but fire-flashes, or flamings of *hell* on the deferred Saints, are medicinall, or exploratory corrections,

Difference between the soule-torment of the damned, and of the Saints, in 3. points.

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though

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though relative to justice and punishments of sin, yet is that justice mixed with mercy, and exacteth no Law-payment in those afflictions. 3. Despaire, and blasphemous expostulating and quarrelling divine Justice, are the inseparable attendants of the flames and lashings of wrath, in reprobates; in the godly there is a clearing of justice, a submission to God, and a silent Psalm of the praise of the glory of this justice, in this temporary hell, no lesse then there is a new Song of the praise of free grace in the eternall glory of the Saints, perfected with the Lamb.

God punisheth sometimes the sins of his children with spirituall punishments.

Nor should this seem strange, that God punisheth the sins of his children with such spirituall plagues of unbeleefe, and jealousies, and lying mis-judgings of God in their sad desertions, more then that the Lord punished the lifted-up heart of *Hezekiah* with leaving him to fall on his owne weight; and *Dauids* idlenesse and security, with letting him fall in adultery; and *Peter's* selfe-confidence, with a foule denying of his Lord. But its a sad dispensation, when God cleaveth a Saint with a wedge of his own timber; and linketh one sinfull mis-judging of God, in this feaver of soule-desertion, to another: and justice seweth (in a permissive providence) one sin to another, to lengthen the chaine, if free Grace, a linck of Gold, did not put a period to the progresse thereof. Now wee are not to look at this as an ordinary calamity: *Job's* expressions are very full, chap. 6. 4. For the arrowes of the Almighty are within me, the poyson whereof drinketh up my spirit: the terrours of God doe set themselves in aray against me. An arrow is a deadly weapon, when its shot by a man, or by an Angel; but its soft as oyle in comparison of the arrow of the Almighty. 1. Its the arrow,

The place Job 6.4. The arrowes of the Almighty, &c opened.

of *שֵׁט*. The Almighty did frame and mould, and whet it in heaven. 2. The arrow was dipt in poyson, and hath art from hell and divine justice. One Devil is stronger then an hoast of men; but legions of Devils are mighty strong, when such Archers of hell are sent to shoot arrowes that are poysoned with the curse and bloody indignation of heaven. 3. What a sad stroke must it be, when the armes of Omnipotency draweth the bow? The armes of God can shogge the mountaines and make them tremble, and can move the foundation of the earth out of its place, and take the globe of heaven and earth and can

cast it out of its place, more easily then a man casts a slung stone out of his hand. When hee putteth forth the strength of Omnipotency against the creature, what can the man doe? 4. Every arrow is not a drinking *arrow*; the arrowes of divine wrath drinke blood: Suppose a thousand horse-leeches were set on a poore naked man, to drink blood at every part of his body, and let them have power and art to suck out the marrow, the oyle, the sap of life, out of bones and joynts; say also that one man had in his veins a little sea of blood, and that they were of more then ordinary thirst and power to drink the corpe of the living man, as dry as strawes or flaxe; what a paine would this be? Yea, but it were tolerable. 5. *Arrowes* can but drink blood; *arrowes* are shot against the body, the worst they can doe is to drink life out of liver and heart; and to pierce the strongest bones; but the *arrowes of the Almighty* are shot against spirits and soules: The spirit is a fine, subtle, immortall thing. *Isai.* 31.3. *The horses of Egypt are flesh, and not spirit.* The spirit is a more God-like nature, then any thing created of God. The *Almighty's arrowes* kill *spirits*, and *soules*: There's an *arrow* that can pierce flesh, joynts, liver, heart, bones, yea but through the soule also: Never an *Archer* can shoot an *arrow* at the soule; but this *the Almighty* can doe: Say your *arrow* killed the man, yet the soule is saved. 6. Many *love not their life to death*, as *the Witneses of Iesus*: Death is death, as clothed with apprehensions of terror; no man is wretched, *actu secundo*, within and without, but hee that beleeueth himselfe to be so: here are terrors, selfe-terrors: *Jeremias* could prophesie no harder thing against *Pasbur*; *The Lord* (saith hee) *hath not called thy name Pasbur, but Magor-missabib.* *Jer.* 20.3. *Thou shalt be a terror to thy selfe.* Compare this with other paines; *Job* would rather chuse strangling, or the dark grave; and the grave to nature is a sad, a black and dreadfull house; but a beleever may get beyond the grave. What doe the glorified *spirits* feare a *grave* now; or are they affraid of a coffin, and a winding-sheet, or of lodging with the wormes and corruption? or is burning quick a terror to them? No, not any of these can run after or over-take them; and they know that. But selfe-terrors are a *bell* carried about with the man in his bosome; hee cannot run from them. Oh! hee lieth down, and *hell* bedderh with him; hee sleepeth, and *hell* and hee dreame together; he

riseth, and *hell* goeth to the fields with him; hee goes to his garden, there is *hell*. Its observable, a Garden is a Paradise by art; and *Christ* was as deep in the *agonie* and wrestlings of *hell* for our sins, in a garden, a place of pleasure, as on the crosse, a place of torment. The man goes to his table, O! hee dare not eat, hee hath no right to the creature; to eat is sin, and *hell*; so *hell* is in every dish: To live is sinne, *hee would faine chuse strangling*; every act of breathing is sin and *hell*. Hee goes to Church, there is a dog as great as a mountaine before his eye: Here be terrors. But what, one or two terrors are not much; though too much to a soule spoyled of all comfort. 7. *The terrors of God* (God is alwayes in this sad play) *doe set themselves in battell array against me*. Or, Chap. 16. 13. *His archers compassed me about round*. Hebr. *his great ones*; or, *his bow-men* (because they are many, or because the great ones did fight afaire-off) *have besieged me*. So 2 *Chron.* 17. 9. 1 *Sam.* 7. 16. *Samuel went in a circuit to Bethel, and Gilgal, and Mizpeh*. And *Iosh.* 6. 3. *Yee shall besiege Jericho*. The wrath of God and an army of terrors blocked up poore *Job*, and stormed him. Now here be these fore pressüres on the soule, 1. The poore man cannot look out to any creature-comfort, or creature-help. Say that an *Angel* from *heaven* would stand for him, or a good conscience would plead comfort to him, it should solace him; but the man cannot look out, nor can hee look up, *Psal.* 40. 12. The enmity of *God* is a sad thing. 2. A battell array is not of one man, but of many enemies: Say the man had one soule, it should be his enemy; and that hee had a hundred soules, hee should have a hundred enemies; but as many millions of thoughts, as in his wearisome nights escape him, hee hath as many enemies; yea, as many creatures, as many stones of the field, as many beasts, so many enemies. *Job* 5. 23. *Hos.* 2. 8. *Christ* gave to the Father Propositions of peace, and to the poore soule under sence of wrath, they are nothing: The feare of *hell* is a part of reall *hell* to the man who knowes no other thing, but that hee is not reconciled to *God*. Creatures behind him, and before him, heaven above, and earth below, and creatures on every side, within and without, stand with the weapons of *heaven*, and of an angry *God*, against him; friends, wife, servants, acquaintance, have something of wrath and *hell* on them; the man in his owne thought is an out-law to them all; and the

Leader of all these Archers is God. God, God is the chiefe party. See *Job* 19. 12, 13, 14, 15, 16, 17. And there you see, brethren, acquaintance, kinsfolke, familiar friends, man-servant, maid-servant, wife, young children, bone, skin, flesh, are all to *Job* as coals of the fire of hell. And *Isai.* 8. 21, 22. Men in this shall curse their king, and their god.

Affer. 6. These being materially the same soule-troubles of deserted and tempted Saints, and of plagued and cursed Reprobates, doe differ formally and essentially according to Gods heart, his dispensation and intentions, his mercy and his justice regulating them : So I shall speake of the difference betweene *Christs* troubled soule, and the *Saints* trouble. 2. Of some wayes of Gods dispensation, in the soule-trouble of the *Saints*. Touching the former ; there was in *Christs* soule-trouble, 1. No mis-judging of God ; but a strong faith, in that hee still named God his Father, and God. 2. In that as this trouble came to a height, and more fewell was added to the fire of divine wrath, *Luk.* 22. 44. ἐκτενίσεν τὸ πνεῦμά του, hee prayed with more extension of body and spirit : hee extended himselfe in fervour of praying. And, *Heb.* 5. 7. Hee offered prayers, and ἱκετηρίας, humble supplications of the poore, or oppressed, that make their addresse to one who can help them : hee put in to God an humble Petition, and a Bill to his Father, as an overwhelmed man, and hee offered this Bill, μετ' ἑλαυγῆς ἰσχυρᾶς, with an hideous cry and tears. *Revel.* 14. 18. The Angel cryed with a loud voyce. To cry with a full and lifted up voyce, or with a shout ; so is the Verb used, *Job.* 18. 40. When men cry, and cast away their clothes, and cast dust in the aire. 3. His soule-trouble and death was satisfactory to divine justice, for our finnes ; hee being free of sin himselfe : which can agree to no soule-trouble of the holiest Saint on earth. But touching the second : These Positions may speak somewhat, to cleare the way of the soule-trouble of *Saints*.

1. Position. Conscience, being a masse of knowledge, and if there be any oyle to give light, its here ; its then likest it self, when it most beares witness of well and ill-doing. Now, we are more in sinning, then obeying God ; and because of the corruption of nature, the number of naturall consciences that are awake to see sin, are but very few. And when the renewed conscience is on the worke of feeling and discerning guiltinesse, in

The causes of
soule-disturbances.

Soule-differtions, sharpened with sense.

its best temper; The more life the more sense: Sick ones in a swoon, or dying persons that doe neither heare, see, nor speak, are halfe-gate amongst the dead. The conscience sick of over-feeling, and so under over-sense of sin, is in so farre in a feaver: for often a feaver is from the exsuperancy of too much blood, and ranknesse of humours, the vessels being too full; and therefore its like a river that cannot chuse but goe over banks, the channell being a vessell too narrow to containe it all.

Differtions after evident and full manifestations of God.

2. *Pos.* Therefore often the time of some extreme differtion and soule-trouble is, when *Christ* hath been in the soule with a full, high-spring-tyde of divine manifestations of himselfe. And if wee consider the efficient cause of differtion, which is *Gods* wise dispensation: when *Paul* hath been in the *third heaven*, on an *hyperbole*, a great excessse of revelations, *God* thinketh then good to exercise him with a messenger of *Satan*; which by the weaknesse and spirituall infirmity hee was under, wanted not a differtion, lesse or more, what ever the messenger was; as it seems to be fleshly lust, after a spirituall vision. *Paul* was ready to think himselfe an *Angel*, not *flesh and blood*; and therefore, 2 *Cor.* 12. 7. hee saith twice in one Verse, This befell me, *ἐν ᾧ μὴ ὑπερβόησα*, That I should not be lifted up above ordinary Comers, up among the starres. But if wee consider the materiall cause, it may be, that extreme and high overflowing of *Christis* love brake our weake and narrow vessels: *Cant.* 5. 1. there is a rich and dainty feast of *Christ*, I am come into my garden, my Sister, my Spouse, I have gathered my myrrhe with my spices, I have eaten my honey-comb with my honey, I have drunk my wine with my milke: eat, O friends, drinke, yea drinke abundantly, O beloved. Yet in that Song, the Spirit of *God* speaketh of a sad differtion in the next words, I sleep, but mine heart waketh: it is the voyce of my Beloved that knocketh, &c. There is not onely impiety, but want of humanity, that the Church had rather that wearied *Iesus Christ* should fall down and dye in the streets, in a rainy and snowie night, when his locks were wet with raine, then that he should come in and lodge in the soule. And let us not thinke that the threed and tract of the Scriptures coherence, one Verse following on another, as the Spirit of *God* hath ordered them; is but a cast of chance, or an humane thing: When the Spouse rideth on the high places of *Jacob*, and saith, *Isai.* 49. 13. Sing,

O hea-

O heaven, and be joyfull, O earth, and break forth into singing, O mountaines : for God hath comforted his people, and will have mercy on his afflicted. Yet this was nothing to the afflicted people ; Verse 14. *But Sion said, The Lord hath forsaken me, and my Lord hath forgotten me.* When the Lord's Disciples, *Mat. 17.* are in the sweetest life that ever they were in, at the transfiguration of Christ, when they saw his glory, and Peter said, *Master, it is good for us to be here,* even then, they must appeare to be weak men ; and Christ must forbid and rebuke their faithlesse feare, *Verf. 6. They fell on their faces, and were sore affraid.* I leave it to the experience of the godly, if *Jeremiah* his singing of praise in one Verse, *Chap. 20. 13.* and his cursing of the day that hee was borne on, in the next Verse, *vers. 14.* the order of Scripture being of divine inspiration, doe not speak Gods dispensation in this to be such, as to allay and temper the sweetnesse of the consolation of a feast of Gods high manifestation, with a sad differtion. So *John* his glorious soule-ravishing comforts, in seeing the seven golden Candlesticks, and the Sonne of man in such glory and majesty, *Revel. 1. 12, 13, 14, 15.* Yet it appeares to be a differtion that hee is under, when Christ forbiddeth him to feare, and when hee must have the hand of Christ laid on his head, and when hee falleth down at Christs feet as dead, *V. 17. 18.* And when *Isaiah* saw the glorious vision, *Chap. 6. The Lord sitting on his throne, high and lifted up ;* it must be a throne higher then the heaven of heavens, that he siteth on ; and his traine filling the Temple. It's a differtion he falleth in. *vers. 5. Then said I, woe is me, for I am undone, because I am a man of uncleane lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seene the King, the Lord of Hosts ;* he was a pardoned man before. It's so with us, while the body of sin dwelleth in us, that we cannot, being old bottles, beare new wine ; and therefore the fulnesse of God, breaketh crazie lumps of sinfull flesh and blood : as a full tide, is preparatorie to a low ebbing ; and full vessels in the body, to a fever. Would Christ in his fulnes of the irradiations of glory, breake in upon us ; he should breake the bodily organs, and over-master the soules faculties, that all the banks of the soule, should be like broken wals, hedges, or clay channels ; which the inundation of a river, has demolished, and carried away from the bottom. Flesh and

blood is not in a capacite of over-joy, and can hold but little of heaven, no more then earth, cold beare such a glorious creature as the Sunne: we must be both more capacious, and wider, and stronger vessels, before we be made fit to containe glory; wee are leaking, and running-out vessels, to containe grace. Manifestations, and rays of Divine love; are too strong wine that grew up in the higher *Canaan*, for our weake heads.

Desertion under a three-fold consideration.

Asser. 3. Dissertion commeth under these considerations:

1. As it's a crosse, and a punishment of sinne; 2. As a triall from meere Divine Dispensation: 3. As it's a sinne on our part, full of sinfull mis-representations of *Christ*.

Patience requisite under soule-trouble.

In the first consideration; wee are to submit to any penall over-crowding of *Christ*: 1. Because the eye cannot water to looke on any Crosse of *Christ*, where Faiths aspect goeth before, and saith, *Though I sit in darkenesse, yet I shall see light.* 2. There is required a sort of patience under sinne, as its either a punishment of an other sinne, as *David* was submissive to the sinfull railing of *Shimei*, and the wicked treasons, and incestuous pollutions of his Concubines, by his son *Absolom*. Or as sinne dwelleth in us, and in Divine Dispensation must be our Crosse, as well as our sinne; we are to be grieved at our sinnes, as they crosse Gods holy will: but as they are our owne crosses, and thwart our owne desires, and now are committed by us, or dwell in us, we are not to bite at, and utter heart-raylings against Divine providence, who might have prevented, and efficaciously hindred these sinnes; and yet did not hinder them. 3. This Dispensation should be adored, as a part of Divine wisdom; that broken soules are not wholly cured, till they be in heaven. Sinne is a dis-union from God: *Iesus* doth not so compleatly soder the soule to God, but the seame hath holes and gapings in it, by reason of the in-dwellings of sinne, *Rom.* 7.17. 18.19. 22.23. And since Libertines will confound *Justification* with *Regeneration*, we say, ther *Justification* they speak off, is never perfected in this life. And because sinne, as sin which remaineth in our flesh, must make God and the soule at a distance; there cannot be such perfect peace as excudeth all soule-trouble; the blew scarre of the wound remaineth so, and the dreggs of that domestick falling-ill, that we have of our first house of *Adam*, are so seated in us, that as some diseases recurre, and some paine of the head, when

We are not so freed from sin, even being justified, but there is a ground of disunion between the Lord and us.

an East-wind bloweth ; so the disease wee have in our head, the first *Adam*, sticketh to us all our life ; and when temptations blow, wee find the reliëts of our disease working, and foaming out the smell of the lees, and sent that remaineth. *Christ* has need to perfume our ill odours, with his merits, for our begun Sanctification is so unperfect, as that yet our water smelles of the rotten vessell, the flesh ; and we cannot but have our ill houres, and our sicke daies, and so a disposition to sinful dissertions. 4. Unbeliefe naturally stocked in the body of sin, is humerous and ill minded to *Christ* : there is a lyar in our house, and a slanderer of *Christ*, that upon light occasions can raise an ill fame of *Christ*, *That he is a hard man, and gathers where he did not sow* : that *Christ* is nice and dainty of his love, that he is too fine, too excellent, and majestick to condescend to love me : and take this as the mother-seed, of all sinnefull desertions, to blame *Christ*s sweet inclination, to love us as well, as his love. *I knew thou wast a hard man* ; it's dangerous to have ill thoughts of *Christ*s nature, his constitution, *abtu primo*. The next will bee to censure his waies, his *saving*, and his *gathering* ; which I take to bee the currant objection of old *Pelagians*, and late *Arminius*. O, he must gather where he did never sow, if he command all to beleeve under the paine of damnation, and yet he judicially in *Adam*, removed all power of beleeving : so hee putteth out the poore mans eyes, and cutteth off his two leggs, and commandeth him to see with no eyes, and walke with no leggs, under paine of damnation : men beleeve not they hate *Christ* by nature ; and hatred hath an eye to see no colour in *Christ*, but blacknesse ; as the instance of the *Pharisees* doth cleare ; who saw but devility in the fairest works of *Christ*, even in his casting out of *Devils*.

*Mis-judging
thoughts of
Christ in us by
nature.*

After. 4. Dissertions on the *Lords* part, are so often meere trials ; as we may not thinke they are greatest sinners who are most disserted. Dissertation smelleth more of Heaven, and of *Christ* disserted for our sinnes, then of any other thing ; it's the disease that followes the Royall seed, and the Kings blood ; it's incident to the most heavenly spirits ; *Moses, David, Herman, Asaph, Ezechiah, Job, Jeremiah, the Church, Psal. 102. Lament. chap. 1. chap. 2. 3. 4.* it is oare that adhereth to the choicest gold. But how is it, say some, that you read of so little soule.

*Sin not ever
the cause of
desertion.*

External
heavy judge-
ments, and
soule-disserti-
ons not Peda-
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the Saints un-
der the New
Testament.

soule-dissertation in the *Apostles*, and *Believers* under the *New-Testament*, and so much of it under the *Old-Testament*? Is it not, because it belongeth to the Law and the Covenant of Works, and to the Spirit of the *Old Testament*, and nothing to the Gospel of Grace? So *Antinomians* dreame. I answer, We read indeed of heavier and stronger externall pressuress laid on men, to chase them to *Christ* under the Law, then under the Gospel: Because the Gospel speaketh of curses and judgement in the by; and the Law more kindly, and more frequently, because of our disobedience; and of the preparing of an infant-*Church*, under none-age for *Christ*. But though the Gospel speake lesse of Gods severitie in externall judgements, as in killing so many thousands, for looking into the Arke, for Idolatry; yet the Apostle saith, that these things were not meereley Pedagogicall, and Jewish: so, as because the like are not written in the *New-Testament*, it followeth not, they belong not to us; for (saith he) *1 Cor. 10. 6. Now these things were our examples* vers. 11. *Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come.* Ergo, the like for the like sins do, and may befall men under the Gospel. Moreover, never greater plagues then were threatned, by *Christs* owne mouth; never wrath to the full came upon any, in such a measure, as upon the City of *Jerusalem* and the people of the *Jewes*, for killing the Lord of glory. And though no such dissertions, be read of in the *Apostles*, as of *Job* (who yet was not a Jew, and yet more suffered then *David*, *Heman*, or any Prophet) *Ezekiah*, the *Church*, Lament. Chap. 2. and 3. Yet we are not hence to beleeve, that there were never such dissertions under the *New-Testament*. For as externall judgements, so internall soule-trials, are common to both the Saints under the *Old*, and *New-Testament*: as is evident in *Paul 2 Cor. 1. 8, 9. 2 Cor. 5. 11. 2 Cor. 7. 4, 5, 6. 1 Pet. 1. 6, 7.* and as both were frequent under the *Old-Testament*, so were they written for our learning. And if it were to the *Jewes* meereley Pedagogicall, to have terrors without, and feares within, and to be pressed out of measure: or to afflict their soules for sinne, were a worke of the law; then to be afflicted in conscience, were a denying that *Christ* is come in the flesh. And simply unlawfull, whereas the Lords absence is a punishment of the *Churches*, not opening to

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Christ, Cant. 5. 4, 5, 6. And *Gods* act of with-drawing his loyely presence, is an act of meere free dispensation in *God*; not our sinne. For this would be well considered, that the *Lords* active dissertion, in either not co-operating with us, when wee are tempted, or 2. his not calling, or the suspending of his active pulsation and knocking at the doore of our soule, or 3. the not returning of a present comfortable answer, or 4. the with-drawing of his shining manifestations, his comforts, and the sense of the presence of *Iesus Christ*, cannot be formally our sinnes: indeed, our unbeleefe, our sinning which resulteth from the *Lords* non-co-operating with us, when wee are tempted, our mis-judging of *Christ*, (as if it were a fault to him to stand behind the wall) which are in our dissertions passive, are sinnes.

Active dissertion is not our sinne, but the Lords trying of us.

Asser. 5. Saddest dissertions are more incident to the godly, then to the wicked and naturall men; as some moth is most ordinary in excellent timber, and a worme rather in a faire rose then in a thorne or thistle. And sure, though unbeleefe, fears, doubtings, be more proper to naturall men, then to the Saints, yet unregenerate men are not capable of sinfull jealousies of *Christ's* love, nor of this unbeleefe, which is incident to dissertion wee now speak of; even as marriage jealousy falleth not on the heart of a Whore, but of a lawfull Spouse. 2. According to the measure and nature of love, so is the jealousy; and heart-suspitions for the want of the love, whence the jealousy is occasioned: The soule which never felt the love of *Christ*, can never be troubled, nor jealously displeased for the want of that love. And because *Christ* had the love of *God* in another measure, possibly of another nature, then any mortall man, his soule-trouble, for the want of the sense and actuall influence of that love, must be more, and of an higher, and it may be of another nature, then can fall within the compass of our thoughts: never man in his imagination, except the man *Christ*, could weigh, or take a lift of the burden of *Christ's* soule-trouble. The lightest corner or bit of *Christ's* satisfactory Crosse, should be too heaivy for the shoulders of *Angels* and *Men*. You may then know how easie it is for many to stand on the shore, and censure *David* in the sea; and what an oven, and how hot a fire must cause the moisture of his body to turne to the drought of summer. The *Angels*, Joh. 29. have but a theory

Dissertions more proper to Saints then to the unregenerate.

Christ's dissertion of another nature then ours.

*Dissertation not
melancholy.*

and the heat-say of a stander-by, when they say, *Woman, why sleepest thou?* Shee had slept little that night, and was up by the first glimmering of the dawning, and sought her *Saviour* with teares, and an heave heart, and found nothing but an empty grave; *O they have taken away my Lord, and I know not where they have laid him.* And the daughters of *Jerusalem* stood but at the sick Spouses bed side, and not so neare, when shee complains, *I am sick of love.* To one whose wanton reason denyed the fire to be hot, another said, Put your finger in the fire, and try if it be hot. Some have said, All this soule-trouble is but melancholy and imagination: Would you try whether the body of an healthy and vigorous man, turned as dry as chaffe, or a withered halfe-burnt stick, through soule-paine, be a cold fire, or an imagination; and what physicke one of the smallest beames of the irradiation of *Christ's* smiling countenance is to such a soule, you would not speake so.

*The various
dispensations
of God in
leading soules
to heaven.*

Affer. 61. Why some of the Saints are carried to *Abraham's* bosome, and to heaven in *Christ's* bosome, and for the most, feast upon sweet manifestations all the way, and others are oftner in the hell of soule-trouble, then in any other condition, is amongst the depths of holy Sovereignty. (1.) Some feed on honey, and are carried in *Christ's* bosome to heaven; others are so quailed and kept under water, in the floods of wrath, that their first smile of joy is when the one foot is on the shore, and when the morning of eternities Sunne dawnes in at the window of the soule. Some sing, and live on sense all the way; others sigh, and goe in at heavens gates weeping, and *Christ's* first kisse of glory dryes the tears off their face. (2.) *Christ* walkes in a path of unsearchable liberty, that some are in the suburbs of heaven, and feele the smell of the dainties of the *Kings* higher house, ere they be in heaven; and others, children of the same Father, passengers in the same journey, wade through hell, darknesse of feares, thornes of doubtings, have few love-tokens till the marriage-day. (3.) There be not two sundry wayes to heaven; but there are (I doubt not) in the latitude of Sovereignty, hundreds of various dispensations of God, in the same way. *Jerusalem* is a great City, and hath twelve, and many ports and angles and sides to enter at; but *Christ* is the one onely way: hee keeps in all, and brings in all; hee keeps

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in *Angels* that they never came out, hee brings in *his many children to glory*. But some goe to heaven, and till the twelfth houre know nothing of *sinne, death, God, Christ, heaven and hell*. Grace tooke a short cut, and a compendious way with the repenting Thiefe. *Christ* cannot onely runne, but flye post with some in few houres to heaven: Grace hath *Eagles wings* to some; and some wrestle with hell, *fight with beasts*, make warre with lusts, and are dipt in and out, as the oars in the river, in floods of wrath from their youth, and a long time. *Caleb* and *Joshua* for two generations were in the Journey to *Canaan*; many thousands not borne when they entered the Journey, yea new generations arose, and entered into that good land with them, and were there as soone as they

Affer. 7. In consideration of dissertions, as *actively* they come from *God*, and *passively* they are received in us, and *consecutively*, or by abused reluctance are our finnes, they have sundry and divers causes.

Divers causes of dissertions in divers respects.

1. Sorrow for the with-drawing sense and influence of *Christ's* love, as formally a dissertation passive in us, is not sinfull; except sorrow, which is a luxuriant and too indulgent passion, exceed measure. For 1. Its a mark of a soule that liveth and breatheth much on *Christ's* love: now, if love be the life of some, it must be continued in sense, or some fruition of love, lesse or more. Now, as the irradiation of the sunne's beames and light in the aire yesterday, or the last yeare, cannot enlighten the aire and earth this day; and the meat I did eat a yeare agoe, the sleep I slept the last moneth, cannot feed and refresh me now; but there must be a new application of new food, and new sleep: So the irradiation of the manifested love of *Christ* in the yeares of old, must goe along with us; though as experiences of old favours, they may set faith on foot again, when its fallen; yet the soule that liveth by fruition of divine love, must have a continued influence of that love: and to live on divine love, of it selfe, can be no sin. O its a life liable to many clouds, over-castings of sadnesse and jealousies, that lives on the manifestations of *Christ's* love: Its sweet and comfortable; but has mixtures of hardest trialls; for such set on no duties comfortably, without hire in hand, as it were: when *Christ's* love-letter from heaven miscarries, and is intercepted, the soule swoons: its surer to live by faith.

Continued manifestations of *Christ* necessary.

Divers reasons why we are not to quarrell with divine dispensation in dissensions.

Gods manifestations his owne, and most free.

Submission required & charity to Gods dispensations under dissensions.

2. To murmure, and impatiently to so sorrow, as if *God had forgotten to be mercifull*, is sinfull sorrow. 1. Because the object of it is materially blasphemous, *The strength of Israel cannot lie, nor repent; nor can any change, or shadow of change fall on him.* 2. Its most unjust to complaine and quarrell with him, who hath *justice, wisdom, right, law, full and unconstrained liberty to doe with his owne what hee pleaseth*; but the heavenly irradiations and out-shinings of *Christ's* love, and the influence of his free grace, are all his owne, and most free; for if the Sea-man have no just cause to quarrell with *God*, because the wind bloweth out of the East, when he desireth it may blow out of the West; and the Husband-man cannot in reason plead male-government in the *Almighty*, because hee restraines the clouds; and bindeth up the wombe of heaven, in extreme drought, when hee cryeth for raine and dew to his withered earth, and meddowes, and valleys; so neither is there any just pleading (a sinlesse desire of the contrary is a farre other thing) with the *Lord*, because hee bindeth up the bowels of *Christ*, from outing his love, or restraineth the winds and breathings of the *Spirit* from blowing. 3. Wee may desire the wind of the *Lord* to blow, because its an act of free grace in him, so to doe; but to contend with the *Lord*, because hee will not act himselfe in works of free grace, at our pleasure, is to complain that grace is grace; for if grace were obnoxious, in all its sweet spirations and motions, to my will, or to your desires, it should not be grace, but a work of my hireing and sweating. 4. This sorrowing must accuse the free, holy, and innocent love of *Christ*, as if his love were proud, nice, humorous, high, passionate; whereas infinite freedome, infinite majesty, and lovelinesse and meeknesse of tenderest love, doe all three concurre admirably in *Iesus Christ*. Love cannot be hired; *Cant. 8. 7. If a man would give all the substance of his house for love, it would utterly be contemned.* And for the strength of tendernesse of love, the same place pleadeth; *Many waters cannot quench love, neither can the floods drown it.* And *Paul* asserteth, *Ephes. 3. 18. The breadth, and length, and depth, and height of it.* 5. There is required a submission under such a divine dispensation; else wee upbraid grace, and will be wicked, because *God* will not be (*actu secundo*,) as gracious in his influence, as wee are humorous in our sickly desires. 6. If wee could understand

understand the sense of divine dispensation, the Lord often intendeth grace, when hee suspendeth grace; and his dissertions are wrapped up in more invisible love and free grace, then wee are aware of: and why should not wee, in faith, beleieve his way of dispensation to be mercy?

Asse. 8. Sometimes (2.) Gods immediate lashes on the soule, is the occasion of our sinfull mis-judging of God; *Psal. 38.* 2. *Thine arrowes stick fast in me, and thine hand presseth me sore.* Hence cometh a sad reckoning, *Verf. 4. Mine iniquities are gone over my head, as a heaue burden they are too heaue for me.* And *Psal. 77. 4. Thou holdest mine eye waking: I am so troubled that I cannot speake.* And what followeth from this? A great mis-judging of God. *Verf. 7. Will the Lord cast off for ever? will hee be favourable no more? Verf. 8. Is his mercy cleane gone for ever? doth his promise faile for evermore? Verf. 9. Hath God forgotten to be gracious? Its but a poore ground of inferring that God hath forgotten to be mercifull, and Christ is changed, because there is night and winter on your soule: Is the God of Nature changed, because its not ever summer; and day-light? because a rose withereth, and a flower casteth its bloome, and the sunne is over-clouded, therefore God hath forgotten himselfe? Dispensations of God are no rules to his good pleasure; but his good pleasure regulates all his dispensations. If the Souldiers of Christ quarter in the dry wilderness, not in the suburbs of heaven, their Leader is wife.*

3. Darkenesse and night are blind judges of coulours; in dissertation, it's night on the soule; and imaginations are strongest and biggest in the darkenesse; the species of terrible things plow deepe furrowes of strong impressions on the phancie in the sleepe, when the man walketh in darknesse, and hath no light, either of sound judgement, or soule-comfort: it's night with the soule, and then a bush moved with the wind, is an armed man; every conviction of conscience is condemnation. *2 Cor. 1. 8. Wee were pressed out of measure, above strength, in so much that we dispaired even of our life, Verf. 9. But we had the sentence of death, there were loads and weights laid on us above strength: darkned soules put on Christs deepe representations of wrath, and blacknesse of indignation; and change him in their apprehensions, in another Christ.*

Apprehensions biggest and most terrible in dissertation, because of the darknesse of the mind.

*Sathan can
raise our ap-
prehensions to
swelling
thoughts of
Gods dispen-
sation, as too
grievous to be
borne.*

4. *Satan* can drinke up at one draught, a grieving and sorrowing spirit, 2 *Cor.* 2. 7. and he hath access to the phancie, and out-workes of the soule of the child of *God*, so hee can enlarge the species to a double bignesse; let it be considered, if the Grammer of *Heman*, be not a little swelled, in more then ordinary Rhetorick, *Psal.* 88. 4. *I am counted as these that go downe to the pit, as a man that hath no strength.* Vers. 5. *free amongst the dead, like the wounded that lie in grave, whom thou remembrest no more; and they are cut off by thy hand.* Ver. 7. *Thy wrath lyeth hard on me, and thou hast afflicted mee with all thy waves.* If *God* forgot him as a buried man, and not a wave of *Gods* wrath, but was gone over his soule, what could *God* doe more? And *Jobs* words are a little beyond the line, Chap. 12. 24. *Wherefore hidest thou thy face from mee, and takest me for thine enemy?* Words arise up to Mountaines. *Job* was not holden of *God* to bee an enemy: *Sathan* can make every pinne in the Crosse an hell, and put a new sence on *Gods* dealing, other then ever he meant. When *Christ* opens a veine, to bloud a conscience, *Sathan* if hee may have leave, shall shut in his Lyon-teeth to teare the veine, and make the hole of the wound as wide as heart and life may come out; and therefore hee raiseth up apprehensions, and sows strife, and pleas with *Christ*, and waters his owne feed. *Can love kill thee? Were it Christ that doth all this, would he not once come to the bed-side of a sicke Sonne? Can Christs love throw a poore friend into hell, and leave him there? He hath forgotten thee.* *Sathan* can argue from dispensation and trialls to the state. Which is false Logicke. This thou sufferest: ergo thou art not in the state of adoption. It's not good that such a Mineon as *Sathan*, have the care of a disserted soule; he can carry tales between *Christ* and the soule, to separate between friends. Never beleve ill of *Christ*; *Love thinks no ill.* If yee love *Christ*, two *Hells* may cast water on your fire of love, but cannot quench it. *Christ* will beleve no ill of you, let *Sathan* speake his will.

*Our love is
swayed with
jealousies and
misgivings.*

5. Even the love of a Saint to *Christ*, under an hard dispensation is sicke with jealousy, and travelleth in birth with phancied suspitions of *Christs* love. Our love is swayed with mis-givings; it's full of cares, and feares, and doubtings; because it's not alwaies edged with heavenly wisdom. It takes
life

life from sense, and felt embracings, from presence, and reciprocation of warmeness from *Christs* bowels : and when *face answereth not face*, and *Christs* love doth not eccho and resound to our love, then it fainteth : we too often measure *Christs* love by our foot ; wee calculate *Christs* love by our owne elevation, not by his : and *Christs* mysterious dispensation, should not point the houre ; nor is the full Moone, nor the noone-day Sunne of *Christs* love, the compasse that our affections and love, should faile by. Yea, *having not seen Christ*, 1 *Pet.* 1. 8. nor felt him, yet wee love him, and believe in him ; and this is most spirituall love, and has most of love in it ; the more jealousie without ground, the lesse love of *Christ*, at least, the lesse solid constancie of love.

Divine Dispensation not our Rule.

6. Unbelieve is a speciall cause of Soule-trouble. 1. In bodily diseases paine doth not create it selfe ; but sinnefull passive dissention does create it selfe. *Christ* cannot owne unbelieve, as comming within the compasse of his creation ; though *by him all things were created*. Unbelieve spinning out new calumnies of *Christ*, addeth oyle to the fire, and maketh desertion a thousand talent weight heavier then it would bee. This may be evidenced in all the complaints of the Saints under dissention ; in which more is laid on *Christs* name, then is true. Unbelieve is a querulous thing. *Isai.* 49. 14. *But Sion said, unbelieving Sion said, the Lord hath forsaken me, and my Lord hath forgotten me* ; this was an untruth, and is confuted in the next verses. *Mary Magdalen*, thought they had taken away her *Lord*, and he was as neere her, as the turning about of her body ; and shee within speaking to him face to face ; and when unbelieve doth raise such thoughts, as *Christ hath forgotten to be mercifull ; Christ is changed, he loveth not to the end*. What paine must be at the soules bottome, where such mis-judging of *Christ*, and his love is in the brimme ? and yet there is a coale of the love of *Christ*, smoaking in the bottome of the soule ? A loving opinion of *Christ* is hardly expelled. Especially, one particular mis-report should not make me receive a mis-understanding of *Christ*, I never heard ill of *Christ* before, but much of his excellency and sweetnesse, and why should I admit an untried impression, that the Sunne that giveth light to all, is darke ; that fire is cold, it's not true-like ; that *Christ* is an enemy, if once a friend. Had we a store-house, and a high-bended

Unbelieve is querulous.
1.

bended habit of honourable, sublime, and high thoughts of *Iesus Christ*, his excellencie, the weight of his preciousness, eminencie, wee should the more hardly give way to the lies that our unbeleeving heart raiseth against him.

Beleeving of
our state is
frequent in
dissertion, but
more of *Christ*.

2.

2. Our second mis-giving from unbelieve, is in beleeving our state. *Psal. 31. 22. I said in my haste, I am cut off from before thine eyes. I am none of Christs*, is a too ordinary mistake; as (*he is changed, and not mine*) often goeth before. We often find more fault, and first blame in *Christ*, if not only, ere we see our owne provocations. Hence the complaints of *Iob*, chap. 6. chap. 13. chap. 16. chap. 19. and of *Jeremiah*, chap. 20. chap. 15. of *Ezekiah*, *Eesai. 38. of Asaph*, *Psal. 77. of Heman*, *Psal. 88. of the Church*, *Eesai 49. 14. 15. Esai 63. chap. 64. Psal 102. Psal. 6. Psal. 42. Psal. 31. runne more on the straine of complaining of God, and his unkind dispensation, then of the Plaintiffes sinnes, and provocations; and where there is one mistake of our selves under dissertion, the reader may find out ten mistakes of *Christ*, and when the distressed soule mis-judgeth his owne state; it issueth from, and reflecteth on the mis-judged apprehension of *Christ*.*

3.
Mis-judging
of our actions
is frequent in
dissertion.

3. From unbelieve issueth the mis-judging of our own actions: I doe no good; or if I doe, its not *bene*, on the right motives, and for the right end, the good that I doe. The antecedent is true, but not the consequence: There is a cloud in our fairest sun, and clay in our water; but because good works are not our *Saviours*, its no good ground to say, they have no influence in the way of our salvation; and they are not way-marks in our journey; because they are no part of the ranfome that bought heaven. Wee have a grand opinion of our owne righteousness, and when wee misse it, wee think wee misse *Christ* himselfe; which is a great mis-judging, and argueth a beleeving in our selves, not in *Christ*. And often soule-trouble ariseth from defects, omissions, and sinnes in our selves. If simple griefe for sin as offensive to love arise, that's good soule-trouble; but such soule-trouble as shaketh the bottome of faith, and turneth the soule off *Christ*, to seek righteousness in it self, is damnable: as it's hard for an unregenerate man to see sinne in it's dreadfulest colours, and not despaire: so it's hard for a regenerate person to see sinne, as sinne, and not to fall on unbelieve, and doubting of *Christs* love. *Antinemians* thinke any
anxiety

anxiety for sinne, which expelleth actuall rejoycing in *Christ*, our turning off *Christ*, and our casting off the conscience againe under the *Spirit of bondage*, and worke of the Law. Which is contrary to truth, and the command of *James*, to be afflicted and mourne; and *Christ*s saying, *Blessed are they that mourne, for they shall be comforted*; and *Peter*, who saith, there may be need, that the Saints be in heavinesse for a season.

It's a great point of wisdom, 1. to know how farre forth our spirituall walking may be a seed of comfort, we may easily erre on either hands. 2. The Logick would bee humble; *Lord I am not hanty, Ergo, I am comforted in thee. Paul* saith, well, *I know nothing by my selfe, yet am I not hereby justified*; we would not build a Towre on a Moale-hill. 3. From our sinnefull walking, we may draw grounds of godly sorrow, yet not grounds of unbelieve; *Faith* and *Godly sorrow* are consistent together. 4. It's not safe to argue that wee are not in *Christ*, from the wants adhering to our sincere performances. While we slander our selves, we may slander the *Spirit of God*. 5. The measure of our obedience, cannot bee a warrant to counter-argue *Christ*, as want is no warrant to stand farre off from *Christ*; no more then it's good Logicke; to flee from the fire, because you are cold; or to bee at odds with gold, because you are needy, and poore; poverty may conclude a sayling with low sayles, and humility; but not unbelieve; your want of all things, should not empty rich Jesus *Christ*.

7. Absence of *Christ* mis-apprehended through unbelieve, occasioneth soul-trouble. In which there is something which evidenceth saving grace in the troubled soule, as is afore said. For the want of the thing loved, cannot but here be a gracious torment to the lover. The Spouse is sicke, and dyeth, when she wanteth him whom her soule loveth, *Cant. 2. 5. chap. 5. vers. 6, 8. David* so expresseth himselfe, *Psalm. 84. 2. My soule longeth, yea even fainteth, or dyeth, or as it is at an end, for the Courts of the Lord, my flesh and my heart cryeth out for the living God. The word* *כָּלָה* is to desire, or to bee consumed, or to make an end of any thing. *Dauids* desire of injoying *God*, was such, as it was his death to want *God*; it may hold forth, as *Pagnine* observeth, that *Dauids* soule, either

Ant nomians mistake touching anxietie for sinne.

We are extremely so long for *Christ* absent, but there be many reasons why we may not mis-judge him in his absence.

extremely desired the *Lord*, or dyed upon the absence of *God*. But to be anxiously troubled in an unbelieving manner, is the sinnefull soule-trouble. Why doth the soule doubt of *Christs* Winter, more then of his Summer? Absence and presence, his comming, and his departing, are both his owne workes. *God* hath liberty in the one, as in the other; as it is *Gods* liberty to make faire weather and stormes, to make a faire day, and a cloudy day; To make *David* a King, and his brethren shepherds and common souldiers, so hath he his own freedome in the breathings of his owne *Spirit*, and the blowing of his own winde, or of the drawing a curtaine over his owne face, and hiding himselfe: and neither in this, nor in any of his waies of freedome, can we challenge the *Lord*, or plead against him. And if we thinke we doe well to be angry, even to the death, at the motions and breathings of *Christs* free love, then may we compel *Christ* to be kind, and visit us, as we think good. What ever yee be, *Christ* is Lord of his owne presence and visits, and it's good the Kings Chamber of presence be a Dainty; and *Christs* wine bee not so common as water: nor can wee here force kindnesse, or acts of heavenly manifestations on him; he hides himselfe. Why, he is as reasonable and wise, in his going, as in his comming.

2. We should take on us to steward and husband the kisses and embracements of *Christ*, better then he can doe himselfe; and should quarrell, because the *Lord* hath not thought fit to make Heires and Minors, that are yet under Non-age, Masters and Lords of their owne young heaven; this were not a good world for us. *Christs* love is better then wine, Cant. 1. Neither our head, nor our heart could endure to drinke, at our own will, of this new wine of the higher Kingdome. Better for us it is that *Christ* beare the key of the Well of life, then children have it; and if the Government of the higher and lower familie bee upon the shoulders of *Christ*, the leading of this or that single person to heaven, is worthy *Christs* care.

3. And consider, that *Christ* goeth not behind the mountaine, or hideth himselfe upon meere hazard, but so weighty reasons, that love may bee sharpened through absence; that the house may be adorned with new Hangings, and *Christs* bedde made greene; that care may bee had, when he resteth in his love, not to stirre up, nor awake the beloved, until he please;

3.
Divers considerable reasons of *Christs* absence, to wit, 13.

1.

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3.

that

that the high Tydes and rich Feasts of Christs love, after sad and heaue desertions, may heighten the worth and esteeme of Christ; that faith and love, may with more of the violence of heaven, lay hold on Christ, after long seeking, and not part with him on so easie termes, *Cant.* 3. 1, 2, 3, 4. that we may know, what weakenesse is in our owne clay legs, under desertion, and how wee are to walke on Christs legges, which are *pillars of marble set on sockets of gold*; that absence and presence, the frownings and smiling of Christ, may bee to the Saints the little images of hell and heaven, and broken men may read their debts in Christs count-booke of free grace, with teares in their eyes, and songs of praise in their mouth. That we may be in high love, and sicke for absent Christ; and may beat the paines through thicke and thin to seeke him. And learne to live lesse by sense, and more by faith, and resolve to dye beleaving; and be charitable of Christ absent, and kisse his veile, when we can see no more; and be upon our watch-towre, and know what of the night, and observe a soule-communion with God; which the Spirit of the world cannot doe.

4. No thing doth more alowd cry the softnesse and basenesse of our nature, then our impatiencie under sad dispensations, when we are positively resolved upon this, that God loveth us; yet because of a cloud over our Sunne, and one scruple of Gall in our joy, to lodge a new opinion, that Christ is changed in another God, and that his love doth plot, and contrive our destruction, argueth a weake, and soone shaken Faith. It speaketh lightnesse of love to Christ, that it's loosed at the root, with the scratch of a pinne; he hides himselfe, and you say, oh, it's not Christ, but some other like him; for Christ would not so goe, and come. Well rooted friendship can scarce suffer you to beleve so much of a brother, or a companion. But when ye thus mis-judge Christ, we may gather, if he should appeare in the garments of vengeance, as he doth to the damned; it's to be feared, this would drinke up our faith and love, if Christ were not more gracious, then we are constant; *Lord, lead us not into temptation.*

Mis judging argueth softnesse of nature and weaknesse of judgement

5. I deny not but seeming wrath, and Christ's intercepting of messengers of love, and flaming of hell's fury on the soule, are prodigious-like *Comets*, glimmering over a trembling conscience; and that its much to keep Orthodox, sound, and preci-

ous thoughts of Christ, when the Christian is not himselfe; yet when the childe mileth about in a round, to say, the earth runneth about in a circle, or to think the shore or the rock saileth from the ship that carrieth you, when the ship moveth and the shore standeth still, are but signes of a weak-headed and greene Sailer: So because you are deeply affected with a sad absence, to beleeye Christ's love runneth a circle, and that you stand still as a rock, and the change is in Christ, argueth a greene, raw wir, and instability of faith; and that the sea-sands can no more easily drinke-up a gallon of water, then that temptation would swallow-up the poore mans faith thus fainting, if the invisible strength of the Advocate, who interceedeth for the Saints, did not uphold him.

Now is my soule troubled.

2. The second circumstance in the Text, is the time, *now* *is my soule troubled*. There is an *Emphasis* in this *Now*: Christ had a troubled soule before, and was sensible of afflictions; but *now* he saw more in this crosse then in all afflictions; he saw the *curse of the Law*, and the *wrath of God* stamped on this crosse. Christ had never any *Now*; or juncture of time, before or after, comparable to this *Now*. Observe that, Christ and his followers must looke for growing and swelling crosses, *Mat. 26. 37. Jesus began to be sorrowfull, and very heavie*. He had all his life, *Isai. 53. sorrow*; *vers. 3. he was a man of sorrows*; as if every piece of Christ had been sorrow, and had acquaintance with griefe: *Hebr. וְדָעָה וְיָדָעָה* and was knowne

and noted to all, marked out to all, by his griefes; but now he wadeth deeper in troubles. Let all Christs followers looke for a growing crosse, and a sadder and sadder *Now*. *Psal. 3. 1. Lord, how are they increased that trouble me? Psal. 25. 17. The troubles of my heart are enlarged. Hebr. become most broad. Psal. 42. 7. Deep calleth unto deepe, at the noyse of thy water-spouts, all thy waves and thy floods are gone over mee. One crosse calleth to another, God raineth them downe, as one wave of the sea calleth another. So Job's afflictions came on him, in a growing way. David, Psal. 69. 2. I sinke in the deepe mire, where there is no standing. I wade on deeper and deeper, till I lose ground and bottome. I am come into the deepe waters,*

Saints must
looke for a
growing crosse.
And therea-
sons.

2.

waters, where the floods over-flow me. (2.) Christ's sufferings are called a Cup; it behoved to be filled to the brim, and Christ weigheth out in ounces and drams, so much gall in the Cup, and yet some more; and because that worketh not the cure, yet an ounce more. (3.) Christ can appoint clothes for us, as wee have cold; and a burden answerable to the bones and strength of the back. Its a doubt if David's faith would reach so farre; as that hee should beate it well, that another should sacrifice a wicked sonne *Abfalom* to God's justice; O how did David mourne that hee was killed! Yet the Lord measured out to *Abraham* a Cup of deeper gall, to kill with his owne hand his one sonne, a beleiving sonne, an heire of the promise. (4.) What if twelve yeares bloody issue be little enough for to work a woman to a necessity of seeking to Christ; yet another must be eighteen years; and a sick-man thirty and eight years. Our *Physician* knoweth us well. Let us study for a growing faith to growing crosses: and if a crosse as broad and large as all *Britaine*, and a sword as publike as *three Kingdoms*, yea as all the bounds of *Christendome* come; so that there be no peace to him that goeth out, or cometh in, we are to be armed for it. Nor 2. is it enough after pestilence & the sword to sit down, and say, Now *Ile die in my nest, and multiply my dayes as the sand*. Stay, in heaven onely there be neither widdowes, nor killed husbands, nor beggars, nor plundered houses; understand the sense of providence right; wee have not yet resisted unto blood: wee have yet seas and floods of blood to swimme through, ere wee come to shore. A private crosse is too narrow a plaister to our sore; and therefore a publike one, as broad as all *Scotland*, as all your *Mother-Countrey* and Church is little enough. It must be yet broader, and wee must yet lose more blood.

A growing
faith for grow-
ing crosses.

What shall I say?

3. The third circumstance in Christ's soule-trouble, is his anxiety of mind, *What shall I say?* it is as much as, *What shall I doe?* But what meaneth this anxiety of Christ? Its like a doubting of the event; but there is neither doubting nor despairing in it. There is feare, exceeding great heaviness and sorrow in it; and as an anxious man through extremity of suffering is put to his wits end, as destitute of counsell, to say, I

Anxiety in
Christ.

*A sinlesse obli-
vion in Christ.* know neither what to doe, nor say ; so *Christ* had a sinlesse anxiety. Learned Divines acknowledge there was an innocent and sinlesse oblivion in the sensitive memory, in regard it was intent onely upon the extreme agonie, and not obliged in all differences of time to remember every duty : And affirmative precepts oblige not in all, and every juncture of time.

1.

2.

2. Nor is faith actually, alwayes, without exception, to beleeve : Its possible that faith in the act, and extreme feare in the same act, be physically inconsistent.

3.

*How Christ's
sensitive affec-
tions are un-
der a law.*

3. Neither were *Christ's* sensitive affections, in their physickall and naturall operations, so restrained and awed by a *divine Law*, as that they may not put forth themselves to the utmost and highest degree of intension, when the light of reason sheweth the object in the superlative degree of vehemency. Reason and light could never shew to any suffering man, at one time, such a great death of evill of losse and positive evill of sense, as it did shew to *Christ*, at this instant of time. To be suspended from an immediate, full, perfect, personall, intuitive fruition, and vision of *God*, is a greater eclipse, then if ten thousand sunnes were turned into pieces of *sack-cloth of haire*, and the light totally extinguished ; or, then if all the *Angels*, all the glorified *Saints* that are, or shall be, in heaven, were utterly excluded from the comfortable vision of *God's* face. You cannot imagine what a sad suspension of the actuall shining of the immediatly enjoyed majesty of *God* this was ; and what a positive curse and wrath was inflicted on *Christ*, so as his anxiety could not exceed.

*Christ's losse
great.*

4.

*The personall
union hindred
not the opera-
tions of sinless
humane infir-
mities.*

4. *Christ* was to suffer in his naturall affections, of joy, sorrow, confidence, feare, love, yet without sinne ; and though I could not shew how this anxiety and faith could consist, yet it cannot be denied ; for *Grace* doth not destroy *Nature*, nor could the vision of personall union hinder the exercise of all humane affections and infirmities in *Christ*, in the state of his humiliation, as clothes of gold cannot allay the paine of the head and stomack : *Grace* is a garment of cloth of gold, and the union personall, the perfection of grace ; yet it hindred not *Christ* from being plunged in extreme horror and anxietie.

*Christ's anxi-
ety sinlesse.*

5. There were in *Christ* at this time some acts of innocent and sinlesse darkenesse in the sensitive soule, that hee actually thinking of the blacknesse and dreadful visage of the second death,

was

was now like a man destitute of counsell. But 1. This was meere penall, and out of dispensation; for *Christ's* soule-paine is an excellent skreen and shaddow, or a sconce between the soule-troubled beleever and hell; and *Christ's* anxiety, and his, *What shall I say?* is a bank and a great high coast between a distressed conscience who is at, *What shall I doe? whither shall I goe? where shall I have reliefe and help?* and the extremity of his forlorne condition.

2. *Christ's* anxiety was not opposite to any light of faith, or morall holinesse; as the simple want of light is not night, an eclipse of the sun removeth no light, nay not at all one beame of light from the body of the sun; all is light that is on the other side of the covering, it removeth onely light from us, who are on this side of the interposed covering which causeth the eclipse. This anxiety was onely opposed to the actual happinesse and naturall fruition of God enjoyed in the personall union, not to any light of a morall duty required in *Jesus Christ*.

But 2. Wee are not to conceive that *Christ's* anxiety, feare and sorrow, were onely imaginary, and supposed upon a mistake that had not any *fundamentum in re*, ground in the thing it self; as *Jacob* mourned and would not be comforted, at the supposed death of his sonne *Joseph*, thinking hee was torne with wild beasts, when the child was alive and safe; and as the beleever will sorrow that God hath forsaken him, and hath forgotten to be mercifull, and that hee is turned of a friend an enemy, when its not so, but a great mistake; God hath not forgotten to be mercifull, *The Strength of Israel cannot repent and change.*

Christ's darknesse in this was negative, and naturally negative, hee looking wholly on reall sadnesse, death, wrath, the curse of the Law; but not privative, or morally and culpably privative; for *Christ* had never a wrong thought of God, hee did never believe God to be changed; nor did hee upon a mis-judging of God conceive God had forsaken him, when as hee had not forsaken him, as if *Christ's* spirituall sense were deceived, in taking up a mis-apprehension of God, or his dispensation. And therefore that complaint, *Why hast thou forsaken me?* hath not this meaning, as it hath in many places of Scripture, *There is no cause why thou shouldest forsake me*; for there were just causes why the Lord, at this time, should forsake his Son *Christ*. And therefore the forsaking of *Christ* was reall; be-

No mistake in Christ's soul deserted.

Psal. 22. 1. Psal. 74. 1. Christ's desertion reall,

cause

The iudiciall
mispending of
our affections,
and the cause
thereof.

cause grounded upon iustice. The elect had forsaken *God*, *Christ* stood in their place, to beare their iniquities, *Isai. 53.* that is, the punishment which the elect should have suffered eternally in hell, for their owne iniquities: And in iustice *God* did for a time forsake his Son *Christ*, not onely in sense and apprehension, but really. 2. *Satan* doth so myst and delude the weake beleevers, that because they will not mourne, nor be humbled, for reall objects, sins, unbeleeffe, mis-spending of time, which are true causes of sorrow and mourning, they waste sorrow needlessly and sinfully, the righteous dispensation of *God* intervening, for false and supposed causes, as through ignorance, for these things that are not sins, yet are falsely conceived to be sins; or through mis-apprehension, imagining that the *Lord* is changed, and become their utter enemy, when hee cannot forget them, *Isai. 49. 14, 15.* or through mis-judging their owne state, conceiving they are reprobates, when there is no such matter. So when wee will not duely object, place and time our affections, its righteousness with *God* that wee lose our labour, and spill and feed away our affections prodigally, in a wood of thorns, for nothing; because wee doe not give them out for *Christ*: and so wee must sow, and never reap. But *Christ* could not thus lavish away his feare, sorrow, sadnesse. I know there is a forsaking in *God*, joyned with hatred: *God* neither in this sense forsooke *Christ*, nor did *Christ* complaine of this forsaking. *God's* forsaking of him, was in regard of the influence of actuall vision, 2. of the actuall joy and comfort of union, 3. of the penall inflicting of the curse, wrath, sorrow, sadnesse, stripes, death, on the man *Christ*.

In what respects *Christ*
was forsaken.

How shiflesse
the sinner is
in judgement.

Use. If *Christ* was put to, *What shall I say? what shall I doe?* what a sad and forlorne condition are sinners in? how shiflesse are they? *Isai. 10. 3.* When *God* asketh of them, *What will yee doe in the day of visitation, and in the desolation that shall come upon you from furre? to whom will yee flee for help? where will yee leave your glory?* *Jer. 5. 31.* *What will yee doe in the end?* Guiltinesse is a shiflesse and a forlorne thing. Take a man pained and tormented with the stone, hee cannot lie on this side, hee turneth to the other, hee cannot lie, his couch cannot ease him; hee casteth himselfe out of the bed to the floore of the house, hee cannot rest there; no place, not *Paradise*, say a man were tortured up heaven before the throne, the place of glory,

glory, simply considered, should not ease him. What a desperate course doe the damned take, to *seekeennes and rocks of the earth to hide themselves in*? Canst thou lodge under the rooffe of the creature, when the Creator armed with red and fierie wrath pursueth thee? And when that faileth them, and they dare not pray to God, they petition hills and mountaines to be graves above them, to bury such lumps of wrath quicke, Revel. 6.

2. I defie any man, with all his art, to be an Hypocrite, and to play the Politician in hell, at the last judgement, in the houre of death, or when the conscience is awakened. A robber doth never mocke the Law and Justice at the Gallowes, what ever he doe in the woods and mountaines. Men doe cry, and weep, and confesse sinnes right downe, and in sad earnest, when Conscience speaketh out wrath, there is no mind then of Fig-leave-coverings, or of colours, veiles, masks, or excuses.

3. Conscience is a peece of eternity, a chip that fell from a Deity, and the neereft shadow of God, and endeth as it begins. At first, even by it's naturall constitution, Conscience warreth against Concupiscence, and speaketh sadly out of Adam, while it is hot, and not cold-dead; *I was afraid, bearing thy voice, I hid my selfe*; and this it doth, Rom. 1. 19. chap. 2. 15. While lusts buy and bribe conscience out of office, then it cooperateth with sinne, and becommeth dead, in the end, when God shaketh an eternall rod over conscience, then it gathereth warme blood againe, as it had in Adams daies; and hath a resurrection from death, and speaketh gravely, and terribly, without going about the bush; O how ponderous and heavy! How farre from tergiversation, cloakings, and shifting, are the words that dying Atheists utter, of the deceitfulnesse of sinne, the vanitie of the World, the terrours of God? Was not Judas in sad earnest? did Saul speake pollicie, when he weepeth on the Witch, and saith, *I am sore distressed*? Did Spira dissemble and sport, when he roared like a Beare against divine wrath?

What shall I say?

This saith, that Christ answering for our sinnes had nothing to say; The sufferer of Satisfactorie paine, has no words of Apologie for sinne. The friend that was to bee cast in utter darknes, for comming to the Supper of the great King, without his wed-

Nohypocrites formally in hell and at the last judgment.

Conscience endeth with the sinner, as it begins.

A truly awakened Conscience is speechless.

ding Garment, ἐπιμάθῃ, his mouth was muzzled, as the mouth of a mad dog; he was speechlesse and could not barke, when Divine justice speaketh out of God. *Job* chap. 40. answereth ver. 4. *Behold, I am vile, what shall I answer thee? I will lay my hand on my mouth.* When the Church findeth justice pleading against her; It's thus, *Ezech. 16. 63. That thou mayest remember (thy sinnes) and be confounded, and there may bee no more an opening of a mouth, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord.* I grant, satisfactory justice doth not here put men to silence, but it proveth how little we can answer for sinne. Even *David* remembring that *Shimei*, and other Instruments had deservedly afflicted him, in relation to Divine justice, saith, *Psal. 39. 9. I was dumbe, I opened not my mouth, because thou didst it.* There were three demands of justice given in against *Christ*, all which hee answered: Justice put it home upon *Christ*. 1. All the elect have sinned, and by the law are under eternall wrath: To this claime, our *Advocate* and *Surety* could say nothing on the contrary. It's true *Lord*. *Christ* doth satisfie the Law, but not contradict it. The very word of the *Gospel* answereth all these. In this regard, *Christ's* silence was an answer; and to this, *Christ* said, *What shall I say? I have nothing to say.*

2. Thou art the sinner in Law; to this *Christ* answered, *A body thou hast given me. The Sonne of man came not to be served, but to serve, and to give himselfe a ranfome for many.* *Match. 20. 28.* The whole *Gospel* saith, *Christ* who knew no sinne, was made sinne for us.

3. Thou must die for sinners. This was the third demand; and *Christ* answereth it, *Psal. 40. Hebr. 10. Thou hast given me a body, here am I to doe thy will.* To all these three *Christ* answered with silence: and though in regard of his patience to men, it be said, *Esaï 53. 7. Hee was brought as a Lambe to the slaughter, and as a sheepe before the shearer is dumbe, so he opened not his mouth.* Yet it was most true, in relation to Divine justice, and the Spirit of *God* hath a higher respect to *Christ's* silence (which was a wonder to *Pilate*) before the bar of *God's* justice. O could we by faith see *God* giving in a black and sad claime, a bill written within, and without, in which are all the sinnes of all the elect, from *Adam* to the last man;

Three demands of Justice given in against *Christ* and answered by him.

man; and *Christ* with watery eyes receiving the claime, and saying, *Lord, It's just debt, crave me, what shall I say on the contrary?* We should be more bold, not barely to name our sinnes, and tell them over to *God*, but to confesse them, and study more for the answer, of a good Conscience; by faith to substitute an *Advocate*, to answer the demands of Justice for our sinnes; and if men beleev'd that *Christ*, as suretie satisfying for their sinnes, could say nothing on the contrary, but granted all; they should not make excuses and shifts, either to wipe their mouth with the whoore, and say, *I have not sinned*, nor be witty to make distinctions, and shifts, and excuses to cover, mince, and extenuate their sinnes.

Father save me from this houre.

The fourth part of this complaint, is an answer that Faith *Helpe neerer* maketh to *Christ's* question. *What shall I say? What shall I in trouble then doe?* Say praying wise (saith Faith) *Father, save me from this we apprehend. houre.* A word of the Coherence, then of the words. Wee often dreame, that in trouble, helpe is beyond Sea, and farre off; as farre as heaven is from earth. When help is at our elbow; and if the *Spirit of Adoption* bee within, the prisoner hath the Key of his owne Jayle within, in his owne hand. *God* was in *Christ's* bosome, when he was in a stormy Sea, and the light of Faith saith, *behold, the shore at hand.* Death taketh feet and power of motion from a man; but, *Psal. 23. 4.* yet Faith maketh a supposition, that *David* may walke and live, breathe in the grave, in *the valley of the shadow of death.* It's the worke of Faith to keep the heate of life in the warme bloud, even among clods of clay, when the man is buried. This anxious condition *Christ* was in, as other straits are to the Saints, is a strait and narrow passe, there was *no help for him on the right hand, nor on the left*; nor before, nor behind, nor below. *Christ*, as *David* his type, *Psal. 141. 4.* Looked round about, but refuge failed him, no man cared for his soule; but there was a way of escape above him, it was a faire easie way to heaven. The Church was in great danger and trouble of warre and desolation, when shee spake to *God*, *Psal. 46.* Yet their faith seeing him to bee very neere them; *God is our refuge and strength*: true, he can save (saith sense) but that is a fowle flying in the woods, and over-Sea-hop, farre off: Not

far off (saith Faith) A very present help in trouble: or a help easily,
 or ~~712~~ Exceedingly found in trouble. So Psalm. 44. 9. Thou
 hast cast us off. Hebr. Thou art farre from us, thou hast put
 us to shame. What lower could the people be? Vers. 19. We
 are in the dungeon, in the place of dragons: We are in the cold
 grave, beside the wormes and corruption; and thou hast covered
 us with the shadow of death, a cold bed. Yet then see what
 Faith saith, Vers. 20. Wee have not forgotten the name of our
 God. Our God is a word of great faith. And to come to Christ;
 his Soule was troubled; He was at, What shall I say? In a
 great perplexitie. Yet he hath a strong faith, both of his Fa-
 ther, and of his owne condition. He beleeveth God to bee his
 Father, and calleth him Father. Yea, in this hell, hee applyeth
 the relation of a Father to himselfe, Math. 26. 39. O my Fa-
 ther; this is the warmest love-thought of God; and when his
 comfort was ebbest, his confidence in the Covenant strongest.
 My God, my God, &c. Its much glory to our Lord, that Faith
 sparkle fire and bee hot, when comfort is cold and low! O
 what an honour to God, the man is slaine, and cold dead, yet
 he beleeveth strongly the salvation of God. Christ kills the poore
 man, and the mans faith kisseth and hangeth about Christs
 neck, and sayes, If I must dye, let Christs bosome be my death-
 bed. Then hee must beleeve, if God was his Father, by good
 Logick, he must be the Sonne of God, and if God was his God,
 then the heire of all must claime the priviledges of all the Sons
 of the house in Covenant. God (I may say) was more then
 Christs God, and more then in covenant with God, as he was
 more then a servant, so more then a Sonne, then a common
 one, and Christs faith is so rationall, and so binding with
 strength of reason, that he will but use such a weapon, as we
 may use, even the light of Faith, and hee will claime but the
 common benefit of all the Sonnes in covenant, when he saith,
 My God, my God. What ever Papists say, if ever Christ was
 in hell, it is now; but see, hee hath heaven present with him
 in hell. If God could be apprehended by faith, in hell, as a God
 in covenant, then should hell become heaven to that beleeving
 soule. Christ tooke God, and his God, and his Father; as Jo-
 nah, a type of him, downe to the bowels of hell with him:
 and as we see some dying men, they lay hold on some thing
 dying

Christ used
 faith in trouble
 for our cause.

dying, and dye with that in their hand ; which wee call the dead-gripe : so *Christ* died with his Father, by faith, and his *Christ's death-Spouse*, in regard of love stronger then the grave, in his arms : *gripe*. this was *Christ's* death embracings, his death-kisse ; and *Job* professeth so much. Lower hee could not be, then hee complaineth hee is, *chap. 19.* in all respects, of body, which was a clod of bones and skin ; in regard of wife, servants, deare friends, of the hand of *God* in his soule. Yet *vers. 25.* *I know that my goel, my kinsman, Redeemer liveth, and that hee shall stand the last man on the earth.*

This leadeth us, in our forlorn perplexities, to follow *Christ's* foot-steps, both under evils of punishment and sin. The people in their captivity in *Babylon*, *Ezek. 37.* were an hoast of dead and (which is more) *dry bones* ; the *Churches* in *Germany*, in *Scotland*, are *dry bones*, and in their graves ; the *Churches* in *England* and *Scotland*, in regard of the *sinfull divisions*, and blasphemous opinions in the worship of *God*, are in a worse captivity, and lower then *dry bones*, and our woes are not at an end ; yet the faith of many seeth, that deliverance, and union there must be, and that our graves must be opened, and that the *wind of the Lord* must breathe upon the *dry bones*, that they may live. *God* hath in former times opened our graves, when strange lords had dominion over us, I would wee were freed of them now also, but our yoke is heavier then it was ; but *God* shall deliver his people from those that oppress them.

Use.

Again, as you see in great perplexity *Christ* beleev'd *God* to be his Father, and that hee himselfe was a Son ; so are wee under pressures of conscience, and doubtings because of sinne, to keep precious, high, and excellent love-thoughts of *Iesus Christ*.

Object. 1. *But what if a soule be brought to doubt of its conversion ; because hee findeth no good hee either doth, or can doe ? true faith, is a working faith.* Object. 1.

Ans^r. Some so cure this, as they prove Physicians of no value to poore soules, I mean, *Antinomians* : For, say they, This is the disease that you in doubting of your faith, because you find not such and such qualifications in you, therefore seek a righteousness in your selfe, and not in *Christ*. I should easily grant that man's inherent righteousness is, in his carnall apprehensi-

Doubtings from want of qualifications how cured.

Salutation,
Free grace.
c. 5. p. 92, 93.

Two false
wayes in cu-
ring doubtings
whether the
soule be in
Christ or no.

To argue from
faint perfor-
mance of du-
ties no fault,
is unjust rea-
soning.

on, his very *Christ* and *Redeemer*; but in the mean time, These are two carnall and fleshly extremities, and faith walketh in the middle between them. 1. Its a fleshly way to say, that, because I find sinne reigning in me, I have killed my brother, saith a *Cain*; I have betrayed the Lord of glory, saith a *Judas*; yet I am not (saith a *Libertine*) to question whether I beleeeve or no; for this putteth fleshly and prophane men on a conceit, *Be not solicitous what you are, take you no feare of serving sin and divers lusts, but beleeeve, and never doubt, whether your faith be a dead, or a living faith, though you goe on to walk after the flesh; but beleeeve, and doubt not whether you beleeeve or no.* The other extremitie is of some weak *Christians*, who because they find that in them, that is in their flesh, dwelleth no good, and they sinne daily, find much untowardnesse and back-drawing in holy duties; therefore (say they) *I have no faith, I am none of Christ's*: This is a false Conclusion, drawn from a true Antecedent, and springeth from a root of selfe-seeking, and righteousness which wee naturally seek in our selves; for I am not, being once justified, to seek my justification in my sanctification; but being not justified, I may well seek my non-justification in my non-sanctification: as *Libertines* say, this is the fault of all, when it is the fault onely of some weak mis-judging soules; so doe they take the Saints off from all disquietnesse and griefe of mind for neglect of spirituall duties, as if all godly sorrow and displeasure for our sinfull omissions, were nothing but a legall sorrow for want of selfe-righteousnesse, and a sinfull unbeleeve: but its formally not any such thing, but lawfull and necessary, to make the sinner goe with a low sayle, and esteem the more highly of *Christ*; and its onely sinfull, when abused to such a legall inference, *I omit this and this, I sinne in this and this, ergo, God is not my Father, nor am I his sonne.*

But I hold this Position, as evidently deducible out of the Text, In the roughest and most bloody dispensation of God toward Saints, neither soule-trouble, nor anxiety of spirit can be a sufficient ground to any, why they should not beleeeve, or question their son-ship and relation to God, as their Father. Its cleare that *Christ* in his saddest condition beleeeved, and stood to it, that God was his Father: The onely question will be, If sinfull and fleshly walking be a good warrant. To which I answer,

swer, If any be a servant of sin, and walk after the flesh, and be given up to a reprobate mind to commit sin with greedinesse, such a one hath good warrant to beleieve that God is not his Father, and that hee is not in Christ; because, 2 Cor. 5. 17. *If any man be in Christ, hee is a new creature. If any be risen with Christ, he seeketh the things that are above, where Christ is at the right hand of God. Hee is dead, and his life is hid with Christ in God. And, Hee mortifieth his members on earth.* Col. 3. 1, 2, 3, 4. *Hee is redeemed from this present evill world,* Gal. 1. 4. *Hee is dead to sinnes, and liveth to righteousnessse.* 1 Pet. 2. 24. *Hee is redeemed from his vaine conversation.* 1 Pet. 1. 18. *Hee is the Temple of the Holy Ghost; hee is not his own, but bought with a price; and is, being washed in Christ's blood, a King over his lusts, a Priest to offer himselfe to God, an holy, living, and acceptable sacrifice,* 1 Cor. 6. 19, 20. Revel. 1. 5, 6. Rom. 12. 1. But hee that remaineth the servant of sin, and walketh after the flesh, and is given up to a reprobate mind, &c. is no such man; ergo, such a man hath no claime to God as his Father: and upon good grounds may, and ought to question his being in Christ. Onely, let these cautions be observed. 1. It is not safe to argue from the quantity of holy walking; for many sound beleivers may find untowardnesse in wel-doing, yet must not cast away themselves for that. A smoking flaxe is not quenched by Christ, for that it hath little heat, or little light; and therefore ought not by us. 2. Beware we lean not too much to the quality of walking holily, to inferre, *I fast twice a weeke, I give tithes of all I have; then, God I thanke him, I am not an hypocrite, as the Publican, and a wicked man. Sincerity is a sensible, speaking grace; its seldome in the soule without a witnesse. Lord, thou knowest that I love thee* (saith Peter;) hee could answer for sincerity, but not for quantity: hee durst not answer Christ, that hee knew that hee loved him more then these. Sincerity is humble, and walketh on positives, *Lord, I love thee*; but dare not adventure on comparatives, *Lord, I love thee more then others.* 3. There be certain houres, when the beleever cannot make strong conclusions, to inferre, I am holy, therefore I am justified; because in darknesse wee see neither black nor white, and Gods light hides our case from us, that wee may be humbled, and beleieve. 4. Beleevings is surer then too frequent gathering warmnesse from our own hot skin.

Saltmarsh, and other *Libertines* make three Doubts that persons have, as sufficient grounds, to question their being in *Christ*: 1. Back-sliding. 2. The mans finding no change in the whole man. 3. Unbeleefe. Give me leave therefore in all meeknesse to offer my thoughts, in sifting and scanning this Doctrine.

Saltmarsh in his *Free-grace*, therefore beloved of God, or in *Christ*, because you fell backe or flowings againe into your sin, so as you did. Suppose I prove to you, that of *Christs* no sin can make one lesse beloved of God, or lesse in *Christ*.
p. 79 80.

Answer.

Then I shall conclude, that sinne cannot hinder the love of God to my soule.

Question.

Astinomians doubts thou b- *This I prove*, 1. The mercies of God are sure mercies, his love, his covenant everlasting: Paul was perswaded that nei-
ing the spiri- ther life, nor death, &c. could separate him from the love of
tual state of a God. The Lord changeth not in loving sinners. 2. Whom the
soule, discus- Lord loveth, hee loveth in his Sonne, hee accounts him as his
sed and im- Sonne; for hee is made to us, righteousness, sanctification, and
proved. redemption. But God loveth his Sonne alwayes alike; for hee
is the same yesterday, and to day, and forever: ergo, Nothing
can make God love us lesse; because hee loves us not for our
selves, or for any thing in our selves, &c. 3. God is not as
man, or the sonne of man. Who shall lay any thing to the charge
of God's chosen? The foundation of God standeth sure, God's
love is as himselfe, ever the same.

The immutability of Gods love no ground ry, is never proved, because no sinne can make one lesse be-
loved from eternity; and sin cannot hinder the love of God,
but multitudes loved from eternity; and sin cannot hinder the love of God,
may doubt (non concluditur negatum;) for its true, sinne cannot hinder
whether they be in *Christ* the flowings and emanation of the love of election, it being eter-
or not. nall; else not any of the race of mankind, God seeing them
all as guilty sinners, could ever have been loved with an eter-
nall love. But the consequence is nought, ergo, back-sliders in
heart, and servants of sinne, have no ground to question, whether
they be loved with the love of eternall election, or not.

2. This Physician layes downe the conclusion in question,
which is to be proved, to the resolving of the mans conscience,
that

that hee may be cured; the thing to be proved to the sick man, say hee were a *Judas*, wakened in conscience, is, that notwithstanding his betraying of *Christ*, yet *God* loved him with an everlasting love, and hee is in *Christ*. Now hee cureth *Judas* thus, *God's* love is everlasting, his covenant everlasting, no sin can hinder *God* to love *Judas*, or separate a traitor to *Christ*, from the love of *Christ*. Separation, supposeth an union; lesse loving, supposeth loving: so he healeth the man thus; no disease can overcome or hinder the Art of such a skilled Physitian, to cure a dying man. But what if this skilled Physitian will not undertake to cure the man, nor to move his tongue for advice, nor to stirre one finger to feel the mans pulse: *Ergo*, The man must be cured. For if the man be a back-slider in heart, and a servant of sinne, *Christ* never touched his pulse. He hath as yet sure grounds to question, whether he be loved of *God*, or be in *Christ*, or no; for except you prove the man to be loved with an everlasting love, you can prove nothing: And your argument will not conclude any thing for the mans peace, except you prove him to be chosen of *God*; which is his onely question. But say that hee is loved from everlasting, and that hee is in *Christ*, by faith, its easie to prove, that his finnes cannot change everlasting love, nor make him lesse beloved of *God*, nor separate him from the love of *God*. You must then either remove the mans doubting, from signes inherent in the man, (and if hee be a back-slider in heart, you fetch fire and water from beyond the Moone to cure him;) or you must fetch warrants to convince him, from the mind, eternall counsells of love and free grace within *God*; and that is all the question between the poore man and you. You cannot prove *God* hath loved him from everlasting, because hee hath loved him from everlasting. If *Libertines* in this Argument intend to prove, that a chosen convert in *Christ* hath no ground to question, that hee is not beloved of *God*, and not in *Christ*, 1. That is nothing to the Thesis of *Antinomians*, maintained by all, that sinners, as sinners, are to beleeve *Gods* eternall love in *Christ* to them; and so all sinners, elect or reprobate, are to beleeve the same. 2. Its nothing to the universall commandement, that all and every one in the visible Church, wearied and loaden with sin, or not wearied and loaden, are immediatly to come to *Christ* and rest on him, as made of *God* to them their righteousness, sanctifi-

A necessity of inherent signes and qualifications to doubting soules.

cation, and redemption, without any inherent qualification in them. 3. Its nothing to the point of freeing all, and building a golden bridge to deliver all who are obliged to beleeeve, elect or reprobate, from doubting whether they be in *Christ* or not, that they may easily come to *Christ*, and beleeeve his eternall love and redemption in him, though they be in the gall of bitternessse, and bonds of iniquity, and that immediately. Which golden Paradife to heaven and *Christ*, *Antinomians* liberally promise to all sinners, as sinners. I cannot beleeeve that its to easie a step to *Christ*.

How God loveth his Son *Christ*, and beleeevers with the same love.

For the second: It's a dreame, that *God loveth sinners with the same love every way, wherewith hee loveth his owne Sonne Christ*. And why? Because *God loveth us onely for his owne Sonne*, and for nothing in us *Ergo*, Farre more it must follow, its a farre other, an higher, fountaine-love, wherewith the *Father loveth his owne eternall and consubstantiall Sonne*, the Mediator betweene *God* and man; and that derived love wherewith he loveth us sinners. As the one is 1. Naturall; the latter, free? 2. The love of the *Father* to the Sonne, as his *consubstantiall Son*, and so farre as it's essentially included in his love to *Iesus Christ Mediator*, is not a love founded on grace and free-mercy, which might never have beene in *God*; because essentially, the *Father* must love his Sonne *Christ*, as his Sonne; and being *Mediator*, he cannot for that renounce his naturall love to him, which is the fundamentall cause, why hee loveth us for *Christ* his Sonne, as *Mediator*; but the love wherewith the *Father* loveth us for his Sonne *Christ*, is founded on free Grace and mercy; and might possibly never have been in *God*. For, 1. as he could not but beget his Sonne, he could not but love him; nature, not election can have place in either: but it was his Free will to create a man, or not create him. 2. He cannot but love his Sonne *Christ*, but *God* might either have loved neither man nor *Angel*, so as to chuse them to Salvation, and he might have chosen other Men and *Angels*, then these whom he hath chosen; *God* hath no such freedome in loving his owne *Consubstantiall Sonne*. 2. Its an untruth, that *God loveth his chosen ones*, as he doth love his Sonne; that is, with the same degree of love, wherewith he loves his Sonne; I thinke that not farre from either grosse ignorance, or blasphemie, It possibly may bee the same love by proportion, with which

which the Father tendereth the *Mediatour*, or *Redeemer*, and all his saved and ransomed ones ; but in regard of willing good to the creature loved, he neither loveth his redeemed with the same love, where-with he loveth his Sonne ; except blasphemously we say, *God hath as highly exalted all the redeemed, and given to them a name above every name*, as he hath done to his owne Sonne ; nor doth he so love all his chosen ones, as he conferreth equall grace and glory upon all alike ; as if one starre differed not from another starre in glory, in the highest heavens. Our owne good works cannot make our *Lord* love us lesse or more, with the love of eternall election ; but they may make *God* love us more with the love of complacency, and a sweeter manifestation of *God* in the fruits and gracious effects of his love. According to that, *John 14. 23. Iesus said, if a man love me, he will keepe my words, and my Father will love him, and we will come unto him, and make our abode with him.*

The third reason is the same with the first, and proveth nothing but a Major Proposition, not denied by the disquieted sinner, which is this : *Who ever is justified and chosen, cannot be condemned ; whom ever the Lord once loveth to salvation, he must alwaies love to salvation ; for his love is like himselfe, and changeth not. But the disquieted sinner is chosen and loved to salvation.* This Assumption is all the question : and the truth of a Major Proposition, can never prove the truth of the Assumption.

Saltmarsh, Free Grace, Chap. 4. Pag. 83. 84. 85.

Because you feelee not your selfe sanctified, you feare you are not justified. If you suppose that God takes in any part of your faith, repentance, new obedience, or sanctification, as a ground upon which he justifieth or forgiveth ; you are cleare against the Word ; for if it be of Workes, it is no more of Grace. 2. It must then be the onely evidence you seeke for ; and you aske for sanctification to helpe your assurance of justification : but take it in the Scriptures way.

1. *In the Scriptures, Christ is revealed to be our sanctification. Christ is made unto us righteousness, sanctification. I live, yet not I, but Christ liveth in me. Yee are Christs, but yee are sanctified, but yee are justified in the name of the Lord Iesus. He hath quickned us together with Christ. Wee are his workmanship, created in Christ Iesus unto good workes.*

Jesus Christ himself being the chiefe corner stone : That Christ may dwell in your hearts by faith ; that new man which after God was created in righteousness and holiness ; Wee are members of his body, of his flesh, and his bones. And being found in him, not having mine own righteousness. I can doe all things through Christ which strengthneth me. But Christ is all in all. Your life is hid with Christ in God, Heb. 13. 20, 21. All these set forth Christ as our sanctification, the fulnesse of his, the all in all. Christ hath beleev'd perfectly for us, he hath sorrow'd for sinne perfectly, he hath obeyed perfectly, he hath mortified sinne perfectly ; and all is ours, and we are Christs, and Christ is Gods.

2. The second thing is Faith about our owne sanctification, we must beleieve more truth of our owne graces then we can see or feele : the Lord in his Dispensation hath so ordered, that here our life should be hid with Christ in God, that we should walke by faith, not by sight : So we are to beleieve our repentance true in him, who hath repented for us ; our mortifying sinne true in him, through whom we are more then conquerors, our new obedience true in him, who hath obeyed for us, and is the end of the Law to every one that beleeveth, our change of the whole man true in him, who is righteousness and true holiness. And thus without faith, its impossible to please God. This is Scripture-assurance to see every one in himselfe as nothing, and himselfe every thing in Christ, Faith is the ground of things hoped for, and the evidence of things not seen. All other assurances are rotten conclusions from the Word, invented by Legall Teachers not understanding the mystery of the Kingdom of Christ. The Scriptures bid you see nothing in your selfe, or all as nothing. These teachers bid you see something in your selfe : so as the leaving out Christ in Sanctification, is the foundation of all doubts, feares, distractions. And he that looketh on his repentance, on his love, on his humilistie, on his obedience, and not in the tincture of the blood of Christ, must needs beleieve weakly and uncomfortably.

Answer.

How farre
sanctification
may evidence,
what a soule is
in Christ.

If a servant of sinne, any Cain, wakened with the terrors of God, see his finnes, feele hell in his soule for them, and have no warme thoughts of love, and farre-off-affiance, at least in Christ.

Jesus

*I*esuu; but flee from *Christ*, and goe to the enemies of *Christ* for comfort, as *Judas* did, hee may strongly conclude: I feelee, I am not sanctified, I hate the Physitian *Christ*; and runne from him: *Ergo*, I am not justified. And from a true reall non-feeling of sanctification, its a strong consequence, there's no justification. But from a mis-prizing of Grace and Sanctification in my selfe, I cannot conclude, I am not justified. We know *Papists* in point of certaintie of salvation, argue so; many deluded Hypocrites beleeve, or imagine, they have oyle in their lamps: yet they are deceived; therefore the Saints can have no certaintie they are in *Christ*. Its just like the answer now in hand. A mis-judging of sanctification, cannot argue no justification: *Ergo*, A true and reall judgement of no sanctification in Hypocrites, and slaves of sinne, cannot argue the persons to be justified, who thus argue. It is as if I should argue thus; A frantick and a sleeping man cannot know that he is frantick, and sleeping; therefore a sober and a waking man, cannot know that he is sober and waking. For a deserted child of God is in some spirituall Phrensie and sleepe, and does mis-prize *Christ* in himselfe, and sanctification; and therefore argueth often, that he is not in *Christ*, upon false principles. But a wakened conscience in *Cain*, and *Judas*, doe strongly conclude, I am not a new creature, but a servant of sinne: *Ergo*, I am not justified, and not in *Christ*; and *Cain* in this consequence is sober, and not asleepe.

From non-sanctification, any may conclude truly, non-justification.

2. Not any Protestant Divine, whom the Author calleth *Le-gall Teachers*, ignorant of the mystery of the Gospel; did ever teach, that Faith, new Obedience, Repentance, are grounds upon which God justifieth a sinner. Antinomians, who make Repentance and Mortification all one with Faith; and as Master *Den* saith, they are but a change of the minde, to seek righteousnesse and mortification in *Christ*, not in our selves. Thus much *μετανοια* doth signifie, must say, as wee are justified by faith, so also by repentance, and mortification: if repentance be nothing but faith, as they say.

Protestants make mortification and repentance some other thing then Faith.

3. We seeke onely the evidence of justification in our holy walking; as the Scripture doth, 1 Pet. 1. 24. Galat. 1. 4. 1 Pet. 1. 18. 1 Joh. 3. 14. Infinite places say, these that live to *Christ*, and are new Creatures must be in *Christ*, and justified, 2 Cor. 5. 17. 1 Cor. 6. 9, 10, 11, 12. Gal. 2. 20. Col. 3. 1, 2.

3. 4. Then the arguing from the effect to the cause can be no rotten conclusion, except by accident, in a soule distempered under desertion and weakenesse.

4. These places that make *Christ* our sanctification, and *Christ* to live in us, and beleivers to be the workmanship of *Iesus* created in him, unto good workes, &c. Make not these to bee acts of *Christ* formally repenting perfectly in us, sorrowing for sinne, mortifying sinne perfectly in us: as if we were meere patients, and were onely obliged to repent, sorrow, mortifie sinne, when the *Spirit* breatheth on us, and not otherwise. as Libertines explaine themselves; which I hope to refute hereafter.

Townes as-
ser. of grace,
pag. 32.
Regeneration
and justification
not one, as
Antinomians
teach.

2. Nor doe these places make *Justification* and *Regeneration* all one; as Master Towne, with other *Antinomians* doe. For we are not regenerated by faith, but that we may beleave; but we are justified by faith. 2. *Regeneration* putteth in us a new birth, the image of the second *Adam*; *Justification* formally is for the imputed righteousness of *Christ*, which is in *Christ*, not in us. And it seemes to me, that they make *Justification* and *Sanctification* all one: for the *Author* saith, that *Christ* not onely repenteth in us, but for us, *Christ* obeyed for us, and is the end of the Law to every one that beleeveth. Now what mysterious sense can be here, I cannot dreame; Sure, it is no Gospel-secret; if the meaning (that *Christ* repenteth, and obeyeth for us,) be, that *Christ* by his grace worketh in us repentance, and new obedience, and mortification, and the change of the whole man; its a good and sound sense. But then how must all assurances from repentance and new obedience, be the rotten conclusions of *Legall Teachers*? To see all these wrought by *Christ*, as the efficient and meritorious cause, and to ascribe them to the *Spirit* of *Iesus*, and thence conclude, we are Justified, as all *Protestant Divines* teach, is no rotten conclusion of *Legall Teachers*. For sure, if we ascribe them to nature, to free will, to our selves, and confide in them, as parts of our righteousness, and from them, in that notion, draw the assurance of our *Justification*, as *Papists*, and *Arminians* doe, and as the Saints out of fleshly presumption may doe; this is no doctrine of *Protestants*. Is the Sunne obliged to me, because I borrow light from it? Or the Flouds and Rivers beholden to men because they drinke out of them? The new man is a creature of *Christs* finding; cursed bee they that sacrifice to Free-will;

No assurance
can flow from
acts of sancti-
fication per-
formed by our good
nature,

will; Its a strange God. The kingdome of grace, is a Hospitall of free graces to sick men: all we doe, the least good thought, or gracious motion in the soule, is a flower, and a rose of *Christs* planting, and an Apple that grew on the tree of life; a sinner is the stocke, but free Grace the sap. *Christs Father the Husbandman*, life and growing is from *Iesus* the wine tree; wee are but poore twigs that bring forth fruit in *Christ*. But I feare the sense of this, that *Christ repenteth for us, and obeyeth for us, he being the end of the Law to every one that beleeveth*; he saie otherwise, to wit, that *Christs* obedience of the Law, *he being the end of the Law*, as also his passive obedience is ours. If this be the intended sense, then all our Sanctification is nothing, but the Sanctification and holy active obedience of *Christ*. I yeeld this to be a broad, a faire and easie way to heaven. *Christ* doth all for us, *Christ* weeped for my sinnes, and that is all the repentance required in me, if I beleve that *Christ* was mortified, and dead to the world for me, that is my mortification; and if I beleve, that the Change of the whole man was truely in *Christ*, this is my true holinesse: then my walking in holinesse cannot bee rewarded with life eternall, nor have any influence as a way, or meanes leading to the kingdome. 2. *Christs* active obedience imputed to the sinner, can be no evidence of justification, because it is in *Christ*, not in me; any evidence, or marke of justification must bee inherent in the beleever, not in *Christ*. 3. And one and the same thing cannot be a marke and a signe of it selfe. Now the active obedience of *Christ* imputed to the sinner, is holden to be a part of justification.

5. The Scripture doth indeed bid you see nothing in your self, that can buy the righteousness of *Christ*, or be an hire and wages to ransom imputed righteousness; and Legall Teachers, not any Protestant Divines, bid you see something, a great something of merit, and selfe-righteousnesse in your selfe. And Antinomians say, that the New creature, or the New man mentioned in the Gospel, is not meant of Grace, but of *Christ*. The Scripture maketh *Christ* and Justification the cause; and Sanctification and the New creature the effect; 2 Cor. 5. 17. If any man be in *Christ*, hee is a new creature. And this assertion maketh Sanctification, as formally distinguished from *Christ* and Justification, just nothing. And Antinomians say, (b) that in the regenerate

The Antinomian Mortification, a delusion.

How we see righteousness in our selves.

Rise, reigne, er. 7. pag. 2.

Rise, reigne, er. 15. pag. 2.

generate and Saints there is no inherent righteousness, no grace or graces in the soules of beleivers, but in Christ onely. And M. Saltmarsh saith the same, that our sorrow, repentance, mortification, and change of the whole man, are nothing in us; but Holiness and they are in Christ, and must be apprehended by faith, as things mortification, unseen: whereas the divine nature is in the Saints, 2 Pet. 1. 4. inherent in us. Faith dwelleth in us. 2 Tim. 1. 5. The new creation and image of Christ is in the mind, Ephes. 4. 23. The seed of God abideth in us, 1 Joh. 3. 9. The anoyning that teacheth all things, or ἡ μυστήριον, remaineth in you, 1 Joh. 2. 27. and Ezek. 36. 26. I will give you an heart of flesh, and I will put my Spirit בקרבבכם in the inner part, or in the midst of you.

(c) Rise
reigne er, 17.
pag. 4.

(d) Rise,
reigne er, 77.
pag. 15.

Antinomians
deny all inher-
ent holiness
to be in us.

How we are to
see grace in
ourselves.

Antinomians teach, (c) That true poverty of spirit doth kill and take away the sight of grace. And, (d) Sanctification is so farre from evidencing a good estate, that it darkens it rather; and a man may more clearly see Christ, when hee seeth no sanctification, then when hee sees it; the darker my sanctification is, the brighter is my justification. So Saltmarsh, The Scriptures bid you see nothing in your selfe, or all as nothing; these Teachers bid you see something in your selfe. And its a walking by faith, and not by sight; and a life hid with Christ in God, to beleieve more truth in our owne graces, then wee see or feel. Now its true, the Saints out of weaknesse mis-prize the Spirit's working in them, and while they under-value themselves, they under-rate the new creation in themselves, and tacitely upbraid and slander the grace of Christ, and lessen the heavenly treasure, because it is in an earthen vessell; but poverty of spirit and grace will see, and doe see grace inherent in it selfe, though as the fruit of grace. Cant. 1. 5. I am black (O daughters of Jerusalem) but comely, as the tents of Keidar. Vers. 11. While the King sitteth at his table, my spikenard sendeth forth the smell thereof. The Saints as they make a judgement of Christ and his beauty, so also of themselves; My heart waked. I am sick of love. Psal. 116. 16. O Lord, truly I am thy servant. Psal. 63. 1. My soule thirsteth for thee, my flesh longeth after thee. Psal. 73. 25. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Psal. 130. 6. My soule waiteth for the Lord, more then they that watch for the morning. So Ezekiah, Esay 38. 3. Paul, 2 Cor. 1. 12. 2 Tim. 4. 7, 8.

1 Cor. 15. 9, 10. And others have set out in its colours the *image of Christ* in it selfe; but not as leaving out *Christ*, and taking in merit; nor doth the *sense of sanctification* darken *justification*, or lessen it to nothing, except where wee abuse it to merit, and selfe-confidence, as *Peter* did; who in point of selfe-confidence ought to have forgotten the things that are behind.

2. Yea, to say wee see *justification* more clearly, when wee see no *sanctification*, is to make the water and the Spirit, 1 Joh. 5.

8. dumb or false witnesses, that either speak nothing, or tell lies.

3. It is against the office of the Spirit, which is to make us know τὰ ὑπὸ θεῷ χαρισθέντα, the things that are freely given us of God, such as faith, repentance, love, mortification, Act. 5. 3.

2 Tim. 2. 25. Phil. 1. 29. Ephes. 2. 8. Rom. 5. 5. Gal. 2. 20. I grant by accident, when sin appeareth to a Saint out of measure sinfull, and hee seeth how little good hee hath, that hee is blind, naked, poore, and hath no money, nor price, that hee is sold as a wretched man under a body of sin, Rom. 7. 14, 24. it heighteneth the excellency and worth of the ransome and blood holden forth in *justification*: And white righteousnesse, free and glorious, set beside black guiltinesse, and no *sanctification* compearing as price or hire, maketh *Christ* appeare to be choycer then gold or rubies. Yea, when I see no *sanctification* to buy *Christ*, then *justification* is more lovely, eye-sweet, taking, and soulevraving; as the more light, the more darknesse is discovered; and the more sin, the higher is *Jesus Christ*. And by all this, the *Saints* professing their owne integrity, and holy walking before God, should see something in themselves, not understanding the mystery of the *Gospel*, and erre miserably with Legall Teachers, and darken free *justification* by grace: And one grace of God should obscure and destroy another; for to see, feel, and profess *sanctification*, is an act of supernaturall feeling, and of grace; how then can it darken the faith of the remission of sinnes in *Christ*?

Nothingnesse
in our selves
heighteneth
the price of
Christ.

But it may be asked, When the *Saints* cannot be assured that God is their Father, in regard of sin, unbeleeve, and present deadnesse, what reasons would you use to raise their spirits up to the assurance of their interest and relation to God, as to their Father?

Ans. There is no way of arguing *Saints* out of their unbeleeve, except hee that laboureth to strengthen them, being an

How Ministers
are to deale
with troubled
soules.

Interpreter, one of a thousand, who can shew a man his righteousness, be so acquainted with the condition of the afflicted soule, that hee see in him some inherent qualification, that may argue to the Physician there is some, lesse or more of *Christ* in the soule of the man ; else if hee know him to be a person yet utterly void of *Christ*, sure hee must deale with him that is *under the Law*, in a more legall and violent manner, then with him whom hee conceiveth to be under the *Gospel* ; for one and the same physick cannot suit with contrary complexions. The *Author* professeth hee dealeth with sinners as sinners, and so with all sinners ; as if physick for the gut were fit physick for the stone in the bladder. I goe not so high, but speak to a weak son, who hath *God* for his Father, but under soule-trouble doubteth whether *God* be his Father or not.

If hee lay downe a principle that hee was never in *Christ*, because of such and such sinnes ; you are not, who ever intends to cure him, to yeeld so much, and to deale with him according to a false supposall, as if hee were not in *Christ* : but must labour to prove hee is in *Christ* ; which to no purpose is done, by proving fait generalls, as *Salmarsh*, with other *Libertines*, doth ; that is, you but till the sand, and beat the aire to prove, that *Gods love is eternall*, and his covenant and decree of election to his chosen so stable and unalterable, as no sin can hinder the flowings of eternall love, when you make not sure to the man, that hee is loved with an everlasting love.

Hence these considerations for easing the afflicted conscience of a weak child of *God*.

*Christ more to
be chosen then
the comforts
and peace that
results from
duties.*

Affer. 1. The soule labouring under doubts whether *God* be his Father, is to hold off two rocks, either confiding or resting on duties, or neglecting of duties : the former is to make a *Christ* of duties ; as if *Christ* himselfe were not more lovely and desirable, then the comfortable accidents of joy, comfort, and peace in doing duties. Yea, take the *formall vision* of *God*, in an immediate fruition in heaven, as a duty, and as in that notion contra-distinguished from the *objective vision* of *Christ*, then *Christ* is to be enjoyed, loved, rested on, infinitely above the duties of vision, beatific love, eternall resting on him, yea, above imputed righteousness, assurance of pardon, reconciliation ; as the *King* is more then his bracelets of gold, his *myrrhe*, *Spikenard*, *perfumes*, oyntment, kisses ; the tree more desire-
able.

able then a fleece of apples that groweth on it for the fourth part of a yeare. 2. Sinne, it must be to sue and woe the Kings Attendants and Courtiers by himselfe, or to make duties *Christ*, and *Christ* but a Man-servant and Mediator to duties, sense, comfort, assurance, or the like. 3. The Whelps of the Beare are taken from her by swift riding away with them, and by casting down one of them, that shee may lose time in gaining the rest, while shee returneth back againe so many myles to bring that one to the den. And the smell of some delicious fields, they say, so taketh the dogs, that they forget the prey, and follow it no more. To smell so much in duties, and to be so sick and impotent in loving and resting on them, as to lie down in the way, and seek *Christ* no more, is doubtlesse a neglect of *Christ*. And thus high our Doctrine never advanced Sanctification, nor enthroned any acts, duties, or qualifications, under the notion of witnesses, or creators of peace or reconciliation; how our hearts may abuse them, is another thing.

Affer. 2. What, advise you then a deserted soule to goe on in duties? and seek righteousness in himselfe? By no meanes; to seek righteousness in himselfe, that is highest pride: but will you call it pride for a starving man to beg? Is it selfe-deniall for such a one to be starke dumb, and to pray none in his famishing condition for food? Did the *Spouse* seek her selfe in this duty? *Cant. 3. Watchmen, saw yee him whom my soule loveth?* Was this a resolution of pride? *Chap. 3. 2. I will rise now, and goe about the City in the streets, and in the broad wayes, I will seek him whom my soule loveth.* And is it selfe-righteousnesse for the *Spouse* to send her hearty respects of service to *Christ*, when shee cannot have one word from him, nor one smile? *Cant. 5. 6. Tell my beloved that I am sick of love.* Nor doe I think *Mary Magdalen* was in a distemper of Pharisaeicall righteousness, when shee rose and prevented the morning skie, and came weeping to the grave; *O Angels, saw yee the Lord?* Gardener, whither have you carried him? May I not doe these duties, when I misse him? May I not wake in the night? May I not doe well to feed a love-feaver for the want of him? May I not both pray, and say, *Daughters of Jerusalem, pray for mee?* May I not make a din through all the streets and the broad wayes, and trouble all the *Watch-men* and *Shepherds*, and pray them, Can you lead me to his tent, and tell me

Under soule-trouble we are to doe, but not to rest and to consider in what wee doe.

where hee lieth? O but all these were to be done in faith: True; but are they not duties of love-sicknesse I owe to *Christ* also? I know they cannot bring to mee everlasting righteousnesse; but is not seeking and knocking, stairs to finding and opening?

Love-jealousies under desertion.

Affer. 3. Another counsell is; force not a Law-suit, seeke not, buy not a plea against *Christ*. Conscience a tender peece under Jealousies faith, O he loveth not me, *Christ* hath forgotten me, joyne not in such a quarrell with conscience. Have not cold and low thoughts of *Christ*s love to you, because he is out of sight, he is not out of languor of love for you.

Affer. 4. Unbelieve is a Witch, an Inchantresse, and covers *Christ*s face with a veile of hatred, wrath, displeasure. Examine what grounds of reason you have to mis-beleeve, or breake with *Christ*; say, he had broken with you, yet because you know it not, for suspition; lose not such a friend as *Christ*, if you get never more of him, you may sweare and vow to take to hell with you (if so he deale with you) the pawnes, and love-tokens you once received, that they may bee witnesses what *Christ* is, and may be the remnants, feedes, and leavings, of the high esteeme you once had of him.

Desertions have a time.

Affer. 5. A time *Christ* must have to goe and come, and therefore must be waited on. We give the Sea houres to ebbe and flow, and the Moone dayes to decrease and grow full; and the Winter-sunne and the Summer-sunne. monthes to goe away, and returne; and whether we will, or no, *God* and *Nature* take their time, and aske us no leave: Why has *God* given to us eyes within, and without, but that *David* may weare his eyes, while they be at the point of failing, in looking up, and in waiting for *God*, Psal. 69.

Christ recompences his absence with doubled smiling.

Affer. 6. And though you were in hell, and he in heaven, he is worthy to be waited on; the first warme smile of a new returne, is sufficient to recompence all sorrow in his absence, to say nothing of everlasting huggings, and embracings.

Salimarsb. Free Grace, c. 4. pag. 118.

Affer. 7. Nor is this a good reason; I find sinne, rottennesse, and so a deserved curse in all my workes of sanctification; therefore why should I make them any bottome for assurance, but I must take in *Christ* heere for Sanctification: for if workes of this kind be not done in Faith, to the knowledge of the doer; they can witness nothing, but beare a false testi-

mony of *Christ*; nor doe we ever teach, that *Christ* is to bee decourted from our workes of Sanctification; but even faith it selfe, which is a bottome of peace to *Antinomians*, by this reason, must be calhiered; for as the love of *Christ*, our prayers, humility, are not formally sinnes, but onely concomitantly, in regard that sinne adhereth to them; as muddy water is not formally clay and mudde, but in mixture its clayie, and muddie; so our Faith is concomitantly sinnefull; both because often its weake, and so wanting many degrees, and mixed with sinne, deserves a curse, as well as workes of Sanctification, but it apprehendeth *Christ* and righteousness in him, and so it bottometh our assurance: If by apprehending, you meane to bring to you certaine knowledge, and assurance, that *Christ* is made my righteousness; then you beg the question, if you deny this to workes of Sanctification. For, 1 *John* 2. 3. *Hereby we know that we know him, if we keep his commandements.* Ver. 5. *And who so keepeth his word, in him verily the love of God is perfected:* hereby, (that is, by keeping his word, called twise before, vers. 3. 4. *The keeping of his Commandements*; and vers. 6. *Walking as he walked:*) Hereby (saith he) know wee, that we are in him, in *Christ*, our propitiation and righteousness; and thus are we justified by keeping the Commandements of God, because by this we apprehend, and know that we are justified. 2. But then all that are justified must be fully perswaded of their justification, and that faith is essentially a perswasion and assurance of the love of God to me in *Christ*, its more then I could ever learne to be the nature of Faith, a consequent separable I beleve it is. 3. If by apprehending *Christ* and his righteousness, be understood a relying, and fiduciaall acquiescing and recumbencie on *Christ* for salvation: It is granted in this sense, that Faith is a bottome to our assurance of our being in *Christ*; but that it breedeth assurance, in a reflect knowledge, alwaies that a beleever is in *Christ*, is not true: for, 1. I may beleve, and be justified, and not know; yea positively doubt, that I beleve and am justified; as thousands have pardon, and have no peace nor assurance of their pardon, and have faith in *Christ*, and in his free love, and have no feeling of *Christ*, and of his free love. For we beleve a more truth of our owne graces (and so of our faith and assurance of our pardon) then we can see or feelee, which is Gods dispensa-

Works of Sanctification, though polluted with sinne may bottom our assurance.

We doe not at all times know that we beleve.
Saltmarsh.
ibid. 84.

There is need
of the actuall
influence of
grace to the
reflect know-
ledge of our
faith, and spi-
rituall condi-
tion.

The witness-
ing of Sancti-
fication some-
time darke.

tion, that our life should be hid with Christ in God; Ergo, the life of Faith, by which the just doth live, is hid; and above the reach of feeling at all times. 2. As Faith which is the direct act of knowing and relying on Christ for pardon, is a worke of the Spirit, above the reach of reason; so also the reflect act of my knowing and feeling, that I beleeve and am in Christ, which proceedeth sometime from Faith, and the immediate Testimony of the Spirit; sometime from our walking in Christ, 1 John 2. 3, 4. 1 Joh. 3. 14. is a supernaturall work, above the compass and reach of our Free-will, and is dispensed according to the spirations and stirrings of the free grace of God; and as the keeping of his Commandements, *actu primo*, and in it selfe, giveth Testimony that the soule is in Christ, and justified, even as the act of beleeving in it selfe doth the same; yet that wee *actu secundo*, efficaciously know and feele that we are in Christ, from the irradiation and light of Faith, and sincere walking with God, is not necessary, save onely when the winde of the actuall motion and flowing of the Spirit, concur with these meanes; just as the Gospel-promises of themselves are life, and power, but they then onely actually, *actu secundo*, animate and quicken withered soules, when the Lord is pleased to contribute his influence, in the shinings of his Spirit. Otherwise I may walke in darkenesse, yea, beleeve, pray, love, die for paine of love, and have no light of reflect knowledge, and feeling that I am in Christ, Esay 50. 10. I may be sicke of love for Christ, call, knock, pray, conferr with the watchmen, and daughters of Jerusalem, and be at a low ebbe in my own sense; yea the beloved may to my feeling and actuall assurance have withdrawne himselfe, Cant. 3. 1, 2, 3, 4, 5. Cant. 5. 5, 6, 7, 8. and all my inherent evidences cannot quicken me in any tollerable assurance. It's true, Sanctification may bee darkned, yea, and Faith also, when there is nothing to the faith-failing and outer dying but this onely of Christ the head, (all the life of a Saint retyring not to his faint heart, but to his strong head,) I have prayed for you, that your faith faile not: but the darke evening of Davids, both Faith and Sanctification, and of Peter in his denying of his Master, and his Judaizing, Gal. 2. When he and others, ver. 14. οὐκ ὁρῶμεν ὅτι πρὸς τὴν ἀληθειαν τῷ εὐαγγελίῳ, do crook and halt betweene Grace and the Law, as the people did between Jehovah and Baal, their profession of Jehovah, and Christs grace

grace being long, and their practise short, and inclining too much to *Baal*, and salvation by the Law : as halting is a walking with a long and a short legge, the body unevenly inclining to both sides of the way : this darkening (I say) was in the second acts of Faith and Sanctification : but life and sap was at the roote of the Oake-tree, when it was lopt, hewed, and by winter stormes spoyled of the beauty of its leaves. Wee doe not say, that Sanctification doth at all times, actually beare witness, or a like sensibly, and convincingly, that the soule is justified, is in *Christ* ; there be degrees, and intermission, and sicked days, both of Faith and Sanctification. But we say, roses and flowers have been ever since the creation, and shall be to the end of the world, because though they vanish in winter, yet in their causes they are as eternall as the earth : so is Faith, and the bloomings, and greene blossomings of Sanctification, alwaies ; but there is a Sommer, when they cast forth their leaves and beautie.

Affer. 8. To presse duties out of a principle of Faith, is to presse *Christ* upon soules, nor can the seeing of beames, and light in the ayre, or of Wine-grapes on the tree, be a denying of the Sunne to be in the firmament, or of life and sap to be in the Vine-tree : to see and feele in our selves grapes, and fruits of righteousnesse, except we make the grace of *Christ* a ballard, and misse it, is no darkening of *Christ*, and free Grace,
Duties performed in faith, not contrary to free Grace.
 1^o Cor. 15. 9, 10.

Affer. 9. There is a great difficultie, yea an impossibility, when the Lord hides himselfe, and goeth behind the Mountaine, to command the flowing and emanations of Free grace.
The difficulty of attaining comfort when God deserveth
 1. Because desertion were not desertion, if it were under the dominion of our Free-will. For desertion as a punishment of sinne, cannot be in the free-will of him that is punished ; every punishment, as such is contrary to the will of the punished : and desertion as an act of free dispensation for triall, must be a worke of omnipotent dominion.

2. As in workes of nature and art, so is it heere, that God may be seene in both ; doth not men sweat, till, sow much, and the sun and summer, and clouds, warme dewes and raines smile upon cornes and meddowes, yet God steppeth in betweene the mouth of the Husbandman and the sickle, and blasteth all ; and the Lord takes away the physme, *flay* and *staffe* of corne and grasse,

gaile; and there is bread enough, and yet famine and starving for hunger. Doe not some rise early, and goe late to bed, eat the bread of sorrow; yet the armed souldier of *God*, extreme poverty, breaketh in upon the house? Doe not watch-men wake all the night, yet the City is surpris'd and taken in the dawning, because the *Lord* keepeth not the City? The *Lord* doth all this, to shew that hee is the supreme and absolute *Lord* of all second causes. Why, but hee hath as eminent and independent a Lordship in the acts of his free departure, and returns, in the sense of his love. Hath not the King of Saints a withdrawing roome, and an hiding place? Is not his presence and manifestations his owne? The deserted soule prayeth, cryeth, weepeth; the *Pastor* speaketh with the tongue of the learned; the Christian friend argueth, exhorteth; experience and the dayes of old come to mind; the promises convince, and speake home to the soule; the poore man *remembreth God*, and hee is troubled; the *Church*, and many *Churches* pray, Christians weep and pray; yet *Christ* is still absent, the man cannot have, from all these, one halfe smile from *Christ's* face; the vision will not speak one word of joy: All these can no more command a raging sea and stormy winds to be still, and create calmnesse in the soule, then a child is able to wheele about the third heavens, in a course contrary to its naturall motion. Omnipotency is in this departure. *God* himselfe is in the dispensation, and absolute freedom of an independent dominion acteth in the *Lord's* covering of himselfe with a cloud, and putteth an iron crossé-barre on the doore of his pavilion; and can you stirre Omnipotency, and remove it? Think you praying can charme and break independent dominion, working to shew it selfe as a dominion?

3. The sense of *Christ* which is wanting in desertion, cannot be enforced by perswasion, no more then you can, by words, perswade the deafe to heare. Oratory cannot make the taste feeble the sweetnesse of honey. There is a light that cometh from heaven, above the sunne and moone; yea, above the *Gospel*; and is not extracted or educed out of the potency of either the soule, nay nor of the *Gospel*, (I conceive,) that bringeth forth, in act, the *white stone*, and the *new name*: and as nature and instincts naturall performe their naturall duties without any oratory, so as perswasion cannot make the fire to burne, nor the sunne

*sense of
Christ's ab-
sence cannot
be out-reas-
oned.*

sunne to shine, nor the bird to build its nest, nor the lambe to know its mother ; nature doth all these : So neither doth the perswasion of *Paul*, preaching the Gospel, *Act. 26. 28. Act. 16. 14.* the same thing, and every way the same worke, that the *Lord* doth, in perswading *Iaphet to dwell in the tents of Shem*, *Gen. 9. 27.* I could easily admit, that wee are patients in receiving the predetermination active of the *Holy Ghost* in either beleeving, or in actuall enlightening, and the actuall witness-light by which *Christ* shineth in the heart, for producing actuall assurance ; though in the same moment and order of time (not of nature) wee be also agents.

Affer. 10. Though meanes must not be neglected, as praying, and waiting on the watch-tower, for the breathings of renewed assurance ; yet as touching the time, manner, way and measure of the *speaking of the vision*, God's absolute dominion is more to be respected here, then all the stirrings and motions of the under wheels of prayer, preaching, conference.

Affer. 11. The soule should be argued with, and convinced, *Wee may our-* thus : Why, will you not give *Christ* your good leave to tu- *argue a trou-* tor and guide you to heaven? He hath carried a world of Saints *bled soule.* over the same seas you are now in, and *Christ* payed the fare of the ship himselte, not one of them are found dead on the shore ; they were all as black and sun-burnt as you are, but they are now a faire and beautifull company, without spot before the throne, and clothed in white ; they are now on the sunny side of the river, in the good Land where glory groweth, farre above sighing and jealousie. You are guilty of the breach of the Priviledge of *Christ* ; 1. Hee is a free Prince, and his Prerogative Royall is incapable of failing against the Fundamentall Lawes of Righteousnesse, in the measuring out either worke or wages, grace or glory. *Mat. 20. 13. Friend, I doe thee no wrong :* mine owne is mine owne.

Object. *O but hee is sparing in his grace, his love-visits are thin sowed, as straw-herries in the rock.*

Ans. w. I answer for him ; 1. The quantity of grace is a branch of his freedome. 2. Why doe you not complaine of your sparing improving of two talents, rather then of his niggard giving of one only. Hee cannot sin against his liberty in his measuring out of grace ; you cannot but sin in receiving. Never man, except the man *Christ* ; durst, since the creation,

All in glory
jarre short of
what they owe
to Christ.

(the holiest I will not except) face an account with God, for Evanglick receipts; *Christ* to this day is behind with *Moses*, *David*, *Isaiah*, *Jeremiah*, *Job*, *Peter*, *John*, *Paul*, and all the Saints, in the using of grace, they were below grace, and *Christ* was necessitate to write in the close of their counts with a pen of grace, and ink of his blood, *Friend, you owe me this, but I forgive you.* They flew all up to heaven with millions of arrears, more then ever they wrought for: As some godly rich man may say, This poore man was addebted to me thousands, now hee is dead in my debt, I forgive him, his grave is his acquittance; I have done with it. *Christ* upbraids not you with old debts, that would sink you; why cast yee up in his teeth, his free gifts? 3. Think it mercy hee made you not a gray-stone, but a beleiving Saint: And there is no imaginable comparison, between his free gifts, and your bad deserving.

God cannot be
quarrelled in
deserting.

2. The way of his going and coming should not be quarrelled. The Lord walketh here in a liberty of dispensation; a summer-sunne is heritage to no Land. It was not a bloud of a daily temper that *Paul* was in, when hee said, *Rom. 8. 38. For I am perswaded, that neither death, nor life, &c. shall be able to separate us from the love of God in Christ.* It was a high and great feast, when *Christ* saith to his Church, *Cant. 5. 1. I am come into my garden, my Sister, my Spouse, I have gathered my myrrbe with my spice, I have eaten my honey-comb with my honey: eat, O friends, drinke, yea drinke abundantly, O beloved.* Its true, hee is alwayes in his Church, his Garden, gathering lillies; but stormes and snowes often cover his Garden.

Wee cannot
beare fulnesse
of glory in
this life.

3. Were assurance alway full moon, as *Christ's* faith in his saddest soule-trouble was bank-full sea, and full moon; and were our joy ever full, then should the Saints heaven on earth, and their heaven above the visible heavens, differ in the accident of place, and happily, in some fewer degrees of glory; but there is a wisdom of God to be revered here. The Saints in this life are narrow vessels; and such old bottles could not containe the new wine that *Christ* drinketh with his, in his Fathers Kingdome, *Mat. 17.* When the Disciples see the glory of *Christ* in the Mount, *Peter* saith, *Vers. 4. Lord, it is good for us to be here:* but when that glory cometh nearer to them, and a cloud over-shaddowes them, *Luk. 9. 34.* and they heare

the voyce of God speak out of the cloud, *Mark. 9. 7. They fell down on their face, Mat. 17. 6. καὶ ἐφοβήθησαν σφόδρα, They were sore afraid.* Why afraid? Because of the exceeding glory, which they testified was good, but knew not what they said. Wee know not that this joy is unspeakable. We rejoyce, χαρὰ ἀνεκλάλητος, with joy that no man can relate: How then can a man containe it? I may speak of a thousand millions of things more excellent and glorious then I can feel. Should God poure in as much of *Christ* in us in this life, as wee would in our private wisdom, or folly desire, *the vessell would break, and the wine runne out*: We must cry sometimes, *Lord, hold thy hand.* Wee are as unable to beare the joyes of heaven in this life, as to endure the paines of hell. Every drop of *Christ's* honeycomb is a talent weight; and the fulnesse of it must be reserved, till wee be enlarged vessels, fitted for glory.

Affer. 12. Wee doe not consider, that *Christ* absent hath stronger impulsions of love, then when present in sense and full assurance: as is cleare in that large Song of the high praises of *Christ*, which is uttered by the Church, Cant. 5. when he had with-drawn himselfe, Vers. 6. and *Shee was sick of love for him*; Vers. 9, 10, 11, 12, 13, 14, 15, 16. 2. There is a sort of heavenly antiperistasis, a desire of him kindled, through occasions of absence; as wee are hottest in seeking after precious things, when they are absent, and farthest from our enjoying. Absence sets on fire love. The impression of his kissing, embracing, lovely and patient knocking, *Open to me, my sister, my love, my dove*; the print of his foot-steps, the remanents of the sinell of his precious oyntments, his shaddow when hee goeth out at doors, are coals to burne the soule. *Psal. 63. 6. When I remember thee, upon my bed, and meditate on thee in the night watches.* I cannot sleep, for the love of *Christ*, in the night. What followes? Vers. 8. *My soule followes hard, cleaveth strong after thee.* *Psal. 77. 3. I remembred God, and was troubled*: rather, I remembred God, and rejoyced: But the memory of old love, and of absent and with-drawing consolations, break the heart. How doe some weep, and cast aside their harps, when they remember the seven yeare old embracements of *Christ*, and *Christ's* virgin-love, and Sion-sweet songs in the dayes of their youth? *Cant 5.* when the Church rose, but after the time, to open to *Christ*, when hee was gone, and had with-

drawn himselfe, *Verf. 5. Mine hands (with the Church) dropped with myrrhe, and my fingers with sweet-smelling mirrhe upon the handles of the barre.* Then her love to *Christ* was strongest, her bowels moved, the smell of his love, like sweet-smelling myrrhe, was mighty rank, and piercing.

When the soul
is in a languish-
ing dispositi-
on after *Christ*,
its fittest to
pray him home
again

Affer. 13. Why, but then when the wheelles are on moving, and the longing after *Christ* awaked; and one foot, wee should pray *Christ* home againe, and love him in to his owne house, and sigh him out of his place, from beyond the mountaine into the soule againe; as the *Sponse* doth, *Cant. 3. 1, 2, 3, 4, 5.* if ever he be found; when he is sought, it will be now, though time, and manner of returning be his owne.

Christ's love
not tardy.

Affer. 14. Nor are we to beleeeve that *Christ's* love is coy, or humorous in absenting himselfe, or that he is lordly, high, difficult, inexorable, in letting out the sense, the assurance of his love, or his presence; as we dreame a thousand false opinions of *Christ* under absence, nor doe wee consider that security and indulgence to our lusts loses *Christ*, and therefore its just, that as we sinne in roses, we should sorrow in thornes.

Affer. 15. If the Lords hiding himselfe, be not formally an act of Grace, yet intentionally on *God's* part, it is; as at his returne againe, hee commeth with two heavens, and the gold chaine sodered is strongest in that linke which was broken; and the result of *Christ's* returne to his garden, *Cant. 5. 1.* is a feast of honey, and milke, and refined wines: when he is returned, then his *Spicknand*, his *perfume*, his *myrrhe*, *aloes*, and *cassia*, casteth a smell even up to heaven; in the falles of the Saints; this is seen; *David* after his fall hearing mercy, feeling *God* had healed his bones, that were broken; *Psal. 51.* there is more of *God's* praises within him, then he can vent, he prayeth *God* would broach the vessell, that the new wine may come out, *Verf. 15. O Lord open thou my lips, that my mouth may shew forth thy praise:* and after the meeting of the Lord and the forlorne Sonne, besides the poore sonnes expression, full of sense: consider how much sense and joy is in the Father; It is a Parable, yet it sayeth much of *God. Luke 15. verf. 20. And when he was yet a great way off, his Father saw him. Christ* the Father of age or eternity, *אביר* *Esay 9. 6.* knoweth a friend a farre off, and his heart kindles, and growes warme when hee sees him.

Were

The Lord; joy-
full returne af-
ter desertion.

Were he thousands and millions of miles from *God*, yet ayming to come, he sees him, *and had compassion*; he sees with moved bowells, *and ranne*, how swift is *Christs* love, *and fell on his necke*, and *kissed him*. O what expression of tenderneffe! and to all these, is added a new robe, and a Ring for ornament, and a feast, the *fatted Calfe is killed*, and the *Lord* sings, and daunces, *Vers. 23, 24, 25*. *Peters* denyall of *Christ*, brought him to weeping, flowing from the Spirit of Grace powred on *Dauids* house, *Zach. 12. 10*. And *Peter* had the more grace, that he losed grace, for a time. As after drawing bloud and cutting a veine, more commeth in the place; and after a great Feaver, and decay of strength, in a recovery, Nature repaireth it selfe more copiously. And often in our sad troubles, wee have that complaint of *God*, which he rebuketh his people for; *Esay 40. 27*. *Why sayest thou O Iacob, and speakest O Israel, my way is hid from the Lord, and my judgement is passed over from God*; that is, the *Lord* takes no notice of my affliction, and hee forgets to right me, as if I were hid out of his sight: and *David Psal. 31. 22*. *I said in my hast, I am cut off from before thine eyes*. Its not unlike a word which *Cain* spake, with a farre other mind, *Gen. 4. 14*. *From thy face shall I be hid*. But this is 1. To judge *God* to be faint and weake, as if hee could doe no more, but were expiring, *Esay 40. vers. 28*. He will bee both weake and wearied, if he forget his owne; and our darkeneffe cannot rob the *Lord* of light, and infinite knowledge, he cannot forget his office as Redeemer. *God* is not like the Storke that leaves her egges in the Sand, and forgets that they may be crushed and broken. When *Christ* goes away, hee leaves his heart and love behind in the soule, till hee returne againe himselfe; if the young creation be in the soule, he must come backe to his nest, to warme with his wings, the young tender birth.

Affer. 16. Nor is *Christ* so farre departed at any time, but you may know the soule he hath been in, yea hee stands at the side of the sicke bed, weeping for his pained childe; yea your groanes pierceth his bowells, *Ier. 31. 20*. *For since I spoke against him (saith the Lord) I doe earnestly remember him*; *How neare* its not thelesse true, that the head of a swoning sonne, lyeth in the bosome and the two armes of *Christ*; that the weake man beleeveeth, that he is utterly gone away. *Christ is in desertion.*

Christ pardo-
neb love-cr-
rors, and can
hardly punish
them.

Affer. 17. Nor will *Christ* more reckon in a Legall way, for the slips, mis-judgings, and love-rovings, of a spirituall distemper, then a Father can whip his childe with a rod, because he mis-knoweth his Father, and uttereth words of folly in the height of a feavor. *Christ* must pardon the fancie, and sinnes of sicke love; the errors of the love of *Christ*, are almost innocent crimes, though unbelieve make love-lyes of *Iesus Christ*. There be some over-lovings, as it were, that foames out, rash and hasty jealousies of *Christ*, when acts of fiery and flaming desires doe out-runne acts of faith: as hunger hath no reason; so the inundations and swellings of the love of *Christ*, flow over their banks, that we so strongly desire the *Lord* to returne; that we beleewe he will never returne.

Affer. 18. Though hid Jewels be no Jewels, a losed *Christ*, no *Christ*, to sense, yet is their an unvisible, and an undiscerned instinct of heaven, that hindered the soule to give *Christ* over.

Saltmarsh in
his Free-grace,
cap.V. pag. 92
93.

It is a lie and
not a Gospel-
secret, that
none are
to question
their faith;
whether it be
true or no.

Shall we upon all this, extend all these Spirituall considerations to all men, whether they bee in *Christ*, or not. Some teach us this, as the great Gospel-secret concerning Faith; That none ought to question, whether they beleewe God to be their Father, *Christ* their Redeemer, or no; but are to beleewe till they bee perswaded, that they doe beleewe, and feelee more and more of the truth of their faith, or believe; righteousness being revealed from faith to faith: The 1. ground of this is, *Christs* command to beleewe; now commands, of this nature are to be obeyed, not disputed.

But this is so farre from being a Gospel-secret, that it is not a Gospel truth; and sends poore soules to seeke honey in a nest of Wasps, the path-way to presumption. For though these who truly beleewe, ought not to doubt of their believe, yet these who have lamps of faith, and no oyle, ought to question, whether there be oyle in their lamps, or no, and true faith with their profession, else the foolish Virgines were not farre out, whomever questioned their faith, till it was out of time to buy oyle; and that these Virgines should beleewe, they had oyle in their lamps, when they had none, till they should bee perswaded, that empty lamps, were full lamps, and a bastard faith, true faith, were to oblige them to feed upon the East-winde, till there should be a faith produced in the imagination, that the East is the West. 2. All the Scriptures that charge us to trie
our

our selves, 1 Cor. 11. 28. To examine our selves, whether we be in the faith, and to know our selves, that *Jesus Christ* is in us, except we be reprobats. 2 Cor. 13. 5. and to know the things that are freely given us of God. 1 Cor. 2. 12. and so to know our faith, Phil. 1. 29. doe evince that wee are to trie, and so farre to question, whether we beleeve, or not; as multitudes are obliged to acknowledge, their faith is but fancy, and that there is a thing like faith, which is nothing such; and that we are not to deceive our selves, with a vaine presumption, which looketh like faith, and is no faith. And *James* 2. many who beleeve there is a God, and imagine they have faith, being voide of good works, and of love, in which the life and efficacie of faith is much seene, have no more faith, then *Devils* have, *Verf.* 18, 19, 20. (.) It is true that we are to beleeve on the name of his Sonne *Jesus Christ*, without any disputing concerning the equity of the command of beleeving, or of our obligation to beleeve: For both are most just. And to dispute the holy and just will of God, is to oppose our carnall reason, to the wisdom of God; but we are not, because wee cannot dispute the holy command of God; nor to reason our duty, not to examine whether that which wee conceive, wee doe as a dutie be a bastard and false conception, or a true and genuine dutie; nor, because I may not reason the precept of beleeving, given by *Jesus Christ*, am I therefore to beleeve, in any order that I please, and to come to *Christ*, whether I bee weary and laden with sinne, or not weary and laden. *Christ* commandeth mee to beleeve, *Ergo*, remaining in my wickednesse, regarding iniquity in my heart, without despairing of salvation in my selfe, I am to beleeve, I shall deny this consequence. It is all one, as if *Antinomians* would argue thus; All within the visible Church are obliged to beleeve and rest on *Christ* for salvation; whether they be elect or reprobate? whether their whoorish heart be broken with the sense of sinne, or whole? *Ergo*, they are obliged to presume, or to rest on *Christ*, their righteousness, whether they distrust their owne, or not.

We may so far
question our
faith, as to try
whether it be
true or not.

We are to be-
leeve after
Christ's fashion
and order
not after our
owne.

Object. 2. Wee find not any, in the whole course of *Christ's* Saltmarsh, preaching, or the Disciples, that asked the question, whether 16.64. they beleeved or not; or whether their faith were true faith or no. It were a disparagement to the Lord of the feast to aske, whether his dainties were reall or delusions.— The way to be sure

sure of the truth of good things, is tasting and feeling: Eat, O friends, drinke, yea drink abundantly, O beloved.

There is nothing in Scripture to prove that the Saints have not doubted of their temptations.

Ans. This reason would inferre, that there is not a Saint on earth capable of such a sinne, as to doubt whether they beleeve or not; because wee read not of it in any of the hearers of *Christ*, or the *Apostles*: This is a bad consequence, except you say, All the various conditions of troubled consciences are set down, in particular examples, in the *New Testament*. Which is contrary to all experiences of the *Saints*. 2. It is one thing to doubt of the truth of the promises, and another thing to doubt, whether my apprehension of the promise be true or false: The latter is not alwayes sin; for it may be my apprehension of the truth of the promises be beside the line, and off the way; and then I question not *Christ's* dainties (which to doe were unbeleeffe) but my owne deluded fancie, which may appeare to be faith, and is nothing lesse: the former is indeed unbeleeffe, not the latter. 3. Its true, tasting makes sure the truth of the *Lord's* good things, that are inclosed in the promises; but then, an unconverted sinner, who is void of spirituall senses, cannot be the *beloved*, nor the friend that *Christ* speaketh to, *Cant. 5. 1.* Wee doe not say, a beleever ought to doubt, whether hee hath true faith or no: but because the command of beleeving oblieth the non-converted, as well as the converted, shall the naturall man eat as a friend and a beloved, hee remaining in nature, and not yet converted, and this man in nature ought not to doubt, whether his fancie be faith or not, but hee is obliged to beleeve, that is, to imagine that his fancie is faith? 4. I see not how, if the faith of the Saints be tried as gold in the fire, they may not through the prevalencie of temptation be shaken in their faith, as *Peter* was, when hee denied his *Saviour*; and *Paul*, who 2 *Cor. 1. 8.* was pressed out of measure, above strength, despaired of life, had the sentence of death. 2 *Cor. 7. 5.* was troubled on every side, fightings without, and feares within: and the sonnes of *God*, who may feare that they have received the spirit of bondage to feare againe, opposite to the Spirit of adoption, *Rom. 8. 15.* but that they may faint in their tribulations, *Ephes. 3. 13.* and may be surpris'd with feare, which hath torment, and must be cast out, 1 *Joh. 4. 18.* and may be ready to faint and die, *Revel. 3. 2.* and turne luke-warme, be wretched, miserable, poore, blind, naked, and yet

Beleevers doe doubt whether they beleeve or not, under great temptations.

yet beleeve the contrary of themselves, *Revel. 3. 16, 17.* All these may come, and often doe come to that low condition of spirit, after Justification, as to say and think that *all men are liars*, their faith is no faith, that they are forsaken of God, to their own sense, and cast out of his sight, and question whether they ever did beleeve, or no: And why would the *Apostle* say, *Patience bringeth forth experience, and experience hope, and hope maketh not ashamed*, Rom. 5. 4. if experience that ever God loved me, or that ever I beleeved, to my present sense, cannot be removed? But this is but the Doctrine of ^(a) *Famulists*; who teach, That ^(a) *Story rise,* after the revelation of the Spirit, neither devill nor sinne can ^{reign. er. 32.} make the soule to doubt. And ^(b) *To question whether God be* ^(b) *Er. 20.* my deare Father, after, or upon the committing of some heinous sinnes, (as murther, incest, &c.) doth prove a man to be in the Covenant of works. Doe not they then teach us a way of despairing, who say, that ^(c) *Wee find not in the whole course* ^(c) *Salmarsh* of Christ's preaching, or the Disciples, that any asked the que- ^{Free-grace,} stion, whether they beleeved, or no; whether their faith were ^{cap. 5. pag. 93.} true faith, or no? What then shall thousands of smoking flaxes and weak reeds doe, who often ask this question, and say and think, *Ah, I have no faith; my faith is but counterfeite mettall?* And then by this Doctrine of despaire, beleevers ought to conclude, I am not under Grace, but under the Law, and a ^{Law.} Covenant of works, and so not in Christ; yea, whatever lustres were in me before, I am in no condition of any wee read of in the *New Testament*, who were hearers of Christ and the *Apostles*; for *Libertines*, never true beleevers, doubted whether their faith was true, or not.

Object. 3. For any to doubt whether they beleeve or no, is *Salmarsh*, a question, that Christ onely can satisfie, who is the Author and ^{Libd. pag. 64.} Finisher of our faith. Who can more properly shew one that hee sees, then the Light which enlightens him?

Ans. Christ solves not questions that no man ever made: S. thinks that beleevers never doubt whether their faith be true faith, or not; which is a strong way of beleeving: and those must be so strong in the faith, who doubt not of this, as they are above all temptations. But this will be found against the experience of all beleevers. It is most true, none can work faith, but the onely Creator and Author of faith: but will the Author hence inferre, no man, the most wicked, nor any that e-

ver heard *Christ* on his *Apostles* preach, doubted of their faith? 2. The sunne, with all its light, cannot perswade a blind man who seeth not, that hee seeth: beleevvers often think they see, when they see not, and think they are blind, when they see; as experience and Scripture, *Revel. 3. 16, 17. Joh. 9. 38, 39.* teach us.

Object. 4. Faith is truly and simply this, A being perswaded more or lesse of *Christ's* love: and therefore it is called a beleevving with the heart. Now, what infallible signe is there to perswade any that they are perswaded, when themselves question the truth of their perswasion? God onely shall perswade Iaphen who can more principally; and with clearer satisfaction perswade the Spouse, of the good will of him shee loves, but himselfe? Can all the love-tokens, or testimoniall rings and bracelets? They may concurre and help in the manifestation, but it is the voyce of the beloved, that doth the turne. My beloved spake and said unto me, Rise my love, my faire one; saith the Spouse.

Ans^r. 1. Faith may be a perswasion in some sense, but that it is a perswasion that my faith or perswasion is true, not counterfeited, and so formally, is utterly denied. How many beleev and love *Christ* with the heart, who are not perswaded that they doe so; yea, much doubt whether they beleev with the heart, and would give a world to know (if it were possible) that they truly love God? No Divine, who knoweth that a direct act of faith and to beleev, is, when there is no reflexe act, can deny this. 2. Arguments or signes, in accurate speech, are not called infallible, *actu secundo*; the word of God is in it selfe infallible, *actu primo*: But to Aristotle, this, In the beginning God created the heaven and the earth, is not infallible, *actu secundo*; nor are the promises, Hee that beleeveth, shall be saved. Knocke, and it shall be opened. Hee that overcometh, shall inherit all things; *actu secundo*; to a beleever, who, under a distemper, doth doubt of them, infallible. So, The love of the brethren, 1 Joh. 3. 14. The keeping of the Commandements, and the word of Jesus, is infallible in it selfe. That I know *Christ* savingly, and that hee dwelleth in me, 1 Joh. 2. vers. 3. 5. but that it infallibly concludeth so to me, *actu secundo*, is not sure, except the wind blow faire from heaven, and the Spirit act in me. So the love-tokens and testimoniall rings and bracelets of the Husband,

Salemans
pag. 95.

Sanctification
in it selfe is an
infallible signe
of justification,
but not e-
ver so to us.

band, my love to the Saints, my keeping of his word, my holy walking in *Christ*, being the works of his *Spirit*, which dwell in *Jesus Christ*, are *actu primo*, in themselves, as infallible signes of the Bridegromes love to me; as the Beloved's word *who spake and said, Arise, my love*: And if the spirations and breathings of the *Spirit* goe not along, both the voice and the love-bracelets (for *Christ* is no more counterfeit in his love-tokens, then in his word, when hee speaks as a Husband) are alike ineffectuall to perswade the soule. I see no reason to call the workes of Sanctification *inferiour helps* in the Manifestation, more then the voice of the Beloved; for both without the *Spirit* are equally ineffectuall: and if the *Spirit* breathe and move with them, both are effectuall, & *actu primo*, & *secundo*, and they infallibly perswade. It is then a weake Argument, None can simply perswade *Isaiah* but *God*; ergo, The word of the Bridegrome onely can infallibly perswade; or, therefore love-bracelets cannot infallibly perswade: for the word not quickened by the *Spirit of Jesus*, cannot simply perswade; and the *Lords* perswading of *Isaiah*, is the *Lords* work of converting *Isaiah*, not his enlightening of *Isaiah* to know his faith to be true faith. Hence for that which infallibly perswadeth us, I say,

1. Our act of beleaving doth no more perswade of it selfe that wee doe beleve, except the *Spirit* breathe with the act of beleaving, for actuall illumination and perswasion, then any other act of loving *Christ*, his Saints, or universall intention, or sincerity of heart to obey, doth prove to us that wee beleve; for many beleve who know not, yea, doubt of their beleaving, because the *Holy Ghost* maketh not the light of faith effectuall to perswade, that they truly beleve.

2. *After*. The testimony of the *Holy Spirit*, is the efficacious and actuall illumination and irradiation of the Sunne of righteousness and his *Spirit*, assuring us that wee are the *sonnes of God*. This light cometh from inherent acts of grace in us: 1 *Joh.* 2. 3, 4, 5. chap. 3. 14. (1) From the testimony and rejoicing which resulteth from a good conscience: 2 *Cor.* 13. 12. 2 *Tim.* 4. 6, 7, 8. 1 *Tim.* 6. 17, 18. *Heb.* 13. 18. (3.) From the experience they have had of the *Lords* dealing with their soules; and the love of *God* spread abroad in the heart, by the *Holy Ghost*: *Rom.* 5. 3, 4, 5. (4) From a sincere aime and respect to all

all the Commandements of God, *Psal.* 119. 6. *Acts* 24. 16. 1 *Joh.* 3. 20, 21. 1 *Thess.* 5. 23. *Phil.* 4. 12. *Revel.* 22. 14, 15. (5.) From the positive marks that *Christ* putteth on his Children as marks of true blessedness; *Math.* 5. 3, 4, 5, 6, 7, 8, 9, 10, 11. *Psal.* 119. 1, 2. *Psal.* 32. 1, 2. (6.) From the judgement that the Saints maketh of themselves, and their owne begunne communion with God, *Psal.* 73. 25. *Psal.* 18. 20, 1, 22. *Psal.* 26. 3, 4, 8. *Psal.* 40. 9, 10. 7. 8. *Joh.* 31. *Joh.* 29. *Esay.* 38. 3. *Psal.* 42. 1, 2. *Psal.* 63. 1, 2, 3, 4, 8. *Psal.* 84. 2, 3, 4, 5. *Psal.* 119. 30, 31, 40. 46. 50. 57. 60. 62, 63. 81. 82. 97. 98. 99. 101, 102, 111, 112. 125. 127. 128. 136. 139, 145. 148. 162. 164. *Cant.* 1. 5. chap. 2. 4, 5, 6, 16. chap. 3. 1, 2, 3, 4, 5. chap. 5. 6, 7, 8, 9, 10, 11, 12. All which were needlesse flourishes, if they had neither peace, consolation, nor assurance from these, as from marks and signes which do infallibly convince, (the light, breathings and irradiations of the *Holy Ghost* concurring with them) that they are in a saving condition, who have these qualifications, in them. (7.) Because by holy walking, the Saints make their calling and election sure and firme, not to God, but to themselves, 2 *Pet.* 1. 10, 11, 12. *vers.* 5. 6, 7.

The inward
testimony of
the Spirit.

Affer. 3. As there is in the eye, *lumen innatum*; in the eare, *aer internus*; a certaine inbred light, to make the eye see lights, and colours without; and a sound and aire in the eare within, to make it discern the sounds that are without. So is there a grace, a new nature, an habituall instinct of heaven, to discern the *Lords Spirit* immediatly testifying, that we are the *Sonnes of God*, *Rom.* 8. 16. 1 *Cor.* 1. 12. Grace within knoweth *Christ* speaking without, *the voice of my beloved*. As the *Lambe* knoweth, by an internall instinct, the mother; but for wakening and quickening of the instinct to apprehend this, there is neede of opened eyes, and the presence of the mother to the eye, or of the bleating of the mother, to a waking eare; for instincts cannot worke in the sleepe, if the *Spirit* speake, and the voice behind be heard, the soule knoweth what sound it heareth, but not otherwaies; it is but curiositie so to compare the

The holy Ghost
speakech by
marks of San-
ctification.

evidence by signes and marks of Sanctification, with that evidence, that commeth from the *Spirits* immediate voice, or testimony, so as the former should be lesse sure, fallible, conjecturall; and the latter infallible, sure and efficaciously convincing. For the evidences are both supernaturall; certaine, divine, and strongly

strongly convincing, if there bee any deception in either; it is because of the dulnesse of our apprehension, or our imagination, which fancieth, we see, what we see not, or from our unbelief who will not be convinced. For the *Holy Ghost* speaketh the same thing, by his operations of grace, in holy walking, that he speaketh by either the Word preached, or by the Word, and immediat voice of the *Spirit*, witnessing to our *Spirit*; and there is the same authority revealing to us a thing hid, and the same thing revealed; it maybe, there be a variation of the degrees, of light and divine irradiation: Or the one may cary in to the soule a more deepe impression of *God* then the other, and the radiation of light in the subject, may be more strong in the one, then in the other; but of themselves they are both infallible, supernaturall, and convincing.

It is doubted which of these evidences bee more free, and partake more of the nature of Grace. *Antinomians* conceive that an evidence by marks in our self is more selfe, lesse free, and neerer to a seeking of assurance in our selfe, then that evidence which resulteth from the immediate testimony of the *Spirit*. But the ground they build on is false, and the superstructure is lesse sure. If it were a matter of giving and receiving, or of wages and worke, it were something, but its a matter of meere knowledge, *God* reveiling our condition to us one way, not another. Possibly the more externall, the more immediate, and farre a thing be from a condition, even of Grace, the more free, as the election to Glory, the paying of the rancome of *Christs* blood, or the act of attonement are most free, for they require not so much as the condition of faith wrought by the free Grace of *God*; but *Justification* (say our Divines) requirerh faith, as a condition. And heere *God* may keep his hands free of any knot, or obligation of a condition; and it would seeme that the immediate testimony of the *Spirit*, is more free then evidence from inherent marks, the wind seemeth to be freer in its motion, which hath not a restriction to fixed causes, rather at this houre, then at that; the Sea againe in its ebbing and flowing, and the Sunne in its rising and going downe, are more fettered to set times, and condition of naturall causes, yet all these detract nothing from the freedome of *God* the creator, in his concurring with these causes; nor doe conditions that are wrought in us irresistably by the grace of *God*, lay any tye on that

How *Antinomians* compare the evidence from marks of sanctification, and that which is from faith, together.

Degrees of freedome of grace.

Antinomians
who deny all
preparations
before faith,
must hold that
faith floweth
from naturall
principles in
us, as Pelagi-
ans of old did.

that, independent, soveraigne, and high freedom of Grace, which doth no lesse justify, and save us freely, then chuse us to glory, and redeeme us with the same freedom, without price and hire: onely I will mind *Libertines*, who deny that justification, the covenant of grace and salvation, have any the most gracious conditions in us; for that should obscure the freedom of Grace, (they say) all within the visible Church, without any preparations, are immediately to beleieve salvation and remission of sinnes to themselves in particular. But I hope, Faith is a worke of free Grace, and must presuppose, conversion and a new heart; as an essentiall condition, else with *Pelagians*, they must say, that out of the principles of nature, all are to beleieve; and this obscureth farre more the freedom of the grace of God working Faith in us, then all the conditions of Grace, which we hold to be subservient, not contrary to the freedom of grace.

Page 95. Object. 5. We ought to beleieve, till we be perswaded that we beleieve. Ephes. 1: 13. In whom after yee beleieved, yee were sealed. The way to be warme, is not onely to aske for a fire, or whether there be a fire or no, or to hold out the hands a little toward it, and away, and wish for a greater; but to stand close to that fire, and gather heat.

The broad seal
of the Spirit
puls no man
beyond all ba-
rard of doub-
ting, as Liber-
tines dreame.

Answer. 1. That beleieving bringeth perswasion, I doubt not; but not such a sealing with the broad and great seale of heaven, as excludeth all doubting, as *Antinomians* teach; nor doth the place proove it. For these who can flee with such strong wings, and are above all doubting, (1.) need not *Christs* intercession, that their faith faile not, they are above, and beyond the Sphere of all obligation to Grace: nor (2.) need they pray, *Leade us not into temptation*. Nor (3.) need they beare in meekenesse, the overtaken weak ones, who trip and stumble unawares, considering lest they also be tempted, Gal. 6. 1. (4.) The faith of the strongest is not full Moone, or incapable of growing, Phil. 3. 12. (5.) There is neede of praising of Grace, for the prevailing victory of a faith beyond doubting. (6.) Nor neede such pray *Christ* to encrease their faith. Judge then of *Libertines*, who talke of a broad seale, of perfect assurance, and say, ^a There is no assurance true and right, unlesse it be without feare and doubting.

^a Rise, reigne,
er. 42.

2. The way to be warme at a painted fire, such as is the im-
mediate

mediate revealing of *Christ* to an unconverted sinner, never humbled, nor despairing of himselfe, which is the *Libertines* dead faith, is not the way to be warned, nor are we to beleeve in *Christ*, but in *Christ's* owne way and order: and its safe to call in question, whether such a painted fire be fire; nor are wee to goe on in this beleeving, till wee be perswaded that we beleeve, truly this is no Gospel-secret.

If *Libertines* say, its impossible to beleeve, but we must despaire in our selves. I answer, So I beleeve; but then must it follow, that *Libertines* deceive, and are deceived; when they teach, that sinners as sinners are to beleeve, because sinners despairing of salvation in themselves, must be fewer in number, then sinners as sinners; for sinners as sinners, comprehendeth *Pharisees*, and all secure and malicious slaves of hell; but selfe-despairing sinners include not any such, farre lesse include they all sinners; they be onely such sinners as are halfe sick, looking a farre off, with halfe an eye to *Iesus Christ*, not daring fully to make off to *Iesus Christ*; proud *Pharisees* despaire not of salvation in themselves, for then they should not be proud *Pharisees* in so farre; but *Libertines* teach us, that *Pharisees* remaining *Pharisees*, without any preparations going before, are immediatly to beleeve in *Christ*, if they say, Selfe-despaire is an essentiall part of Faith, not a preparation going before faith; they erre *Judas*, *Cain*, despaire of salvation both in themselves and in *Christ*, yet have they not any essentiall part of saving faith, nor can any essentiall part of saving faith be in such, nor can any come to *Christ*, and beleeve in him, while first they know sin by the law, and their mouth be stopp'd, that the law can not justifie nor save them, *Rom. 3. 19, 20, 21*. And Mr. *Eaton* and the *Antinomians* that are not mere *Familists*, and *Euchyasts* rejecting all written *Scripture*, doe also grant this; then it must be impossible, that any can beleeve, but some preparation fore-going there must be; and because all sinners as sinners have not such preparation, all sinners as sinners are not at the first clasp, to beleeve in the soule Physitian *Christ*, but onely such as in *Christ's* order are plowed, ere *Christ* sow on them, and selfe-condemned ere they beleeve in *Christ*.

Object. 6. Wee are no more to question our faith, then we ought to question *Christ* the foundation of our faith; for salvation to the soule in particular is destroyed by unbelieve; they

Saltmarsh 53.
entered

entered not in because of unbelief: The word profitted not, being not mixed with faith.

Doubting whether the sound beleivers faith be true or not, is not that unbelief that excludeth us out of the eternall rest.

Ans. 1. Wee cannot question *Christ*, more then wee can question whether *God* be *God*; but wee may examine *Paul's* Doctrine, as the *Hereticks* did; wee may try our owne faith, if it can hold water. If some would wash their false coyne, and bring it to the touch-stone, the false mettall would be seen. 2. The unbelief in weak ones doubting of their faith, is not that which destroyes salvation, and excludeth men out of the holy Land; they are cruell to weak reeds, who exclude them out of heaven; because in their mis-judging distempers they exclude themselves; were *Christ* as cruell to a faint beleeyer, who is sick of mis-givings, as hee is to himselfe, who could be saved? But a beleever may appeale from himselfe ill-informed, and doubting groundlesly, to weak *Iesus* well-informed, and judging aright a weak reed; to be a reed; a sick beleever, and a swourning faith, to be a beleever, and a faith, that will beare a soule to heaven. A weak hackney, if spritie, may accomplish a great journey.

Ibid. 69.

Object. 7. *Satan* puts us cleane back here; wee are proving our faith by our works, when as no works can be proved solidly good, but by our faith; for without faith its impossible to please *God*. Wee know that every piece of money is valued according to the image and superscription; if *Cesar* be not there, though it be situer, yet it is not coyne, it is not so currant: So there is nothing of *Sanctification* currant, and of true practicall use and comfort to a beleever, if *Christ* be not there. *Crispe*

Crisp. Vol. 2. Ser. XV.

(^b) Rise, reigne, er, 72.

(^c) *Ibid.* 73.

(^d) *Er.* 75.

(a) faith, *Sanctification* and good works are litigious grounds of our faith. This bordereth with the language of *Libertines*. (^b) It is a fundamentall and soule-damning errour to make *Sanctification* an evidence of justification. And (^c) *Christ's* works of grace can no more distinguish betweene an hypocrite and a Saint, then the raine that falls from heaven, between the just and the unjust. And (^d) The Spirit gives such full evidence of my good estate spirituallly, that I have no need to be tryed by the fruits of *Sanctification*, this were to light a candle to the sunne.

Ans. 1. That which the Spirit of *God* calleth saving knowledge, 1 *Joh.* 3. 14. Hereby know me, &c. 1 *Joh.* 2. 3, 4, 5. that doth *Libertines* affirme to be a policy of *Satan*, leading us back again,

again, and a soule-condemning error. (2) 1 Joh. 3. 10. *In* ^{Scriptures and} *this are the children of God manifest, and the children of the* ^{reasons from} *Devill: whosoever doth not righteousness, is not of God, nei-* ^{ther} *hee that loveth not his brother. This is some other diffe-* ^{good that we} *rence then the raine can make between the just and the unjust.* ^{know our ju-} *And 1 Joh. 5. 8. And there are three that bear witness on earth,* ^{sification by} *the Spirit, and the water, and the blood; and these three agree* ^{our sanctifica-} *in one. And that wee may know that the Spirit is in us, is* *evident, 1 Joh. 4. 12, 13. No man hath seen God at any time.* *If wee love one another, God dwelleth in us, and his love is per-* *fect in us. Hereby wee know that wee dwell in him, and hee* *in us; because hee hath given us of his Spirit. Now, 1 Joh. 3.* *3. Every man that hath this hope in him, purifieth himselfe,* *even as hee is pure. And, Rom. 8. 1. There is therefore now no* *condemnation to them that are in Christ Jesus, which walk not* *after the flesh, but after the Spirit. 2 Cor. 7. 1. Having there-* *fore these promises (dearly beloved) let us cleanse our selves* *from all filthinesse of the flesh and Spirit, perfecting holinesse in* *the feare of God. Hence wee argue, Whoever walketh after* *the Spirit, must know his Guide that leads the sonnes of God,* *Rom. 8. 14. and whoever purgeth himselfe, and loveth his bro-* *ther, and perfecteth holinesse in the feare of God, he must know* *that hee so doth; but hee that doth walk so, knoweth that he* *is in Christ, freed from condemnation, and that God dwelleth in* *him; for it is expresse Scripture: Hee that is holy, may know* *hee is chosen to be holy, Ephes. 1. 4. Now, Who shall lay any* *thing to the charge of Gods chosen? It is God that justifieth,* *Rom. 8. 33. Hee that is conformed to the image of his Son, and* *called, may know that hee is predestinated thereunto, Rom. 8.* *29, 30. and shall be glorified. Now, Crispe (a) laboureth to* ^{(^a) Scr. 15.} *prove, that these which commonly goe for marks and infallible* ^{Vol. 1.} *signes of our justification and interest in Christ, which are uni-* *versall obedience, sincerity, love to the brethren, are either* *found in no man in their perfection, or they be such marks as* *agree to good and bad, to hypocrites and Saints, and so are* *not infallible marks; just as the falling of raine, and the shining* *of the sunne, doth not difference between just and unjust men,* *because both have a like portion and share in sunne and raine.* *Now for the former reason; Faith and the light of it is un-* *perfect, capable of accession, and so tainted with sinne; and if*

Libertines say
there be no
marks in the
children of
God of true
sanctification,
which can dif-
ference them
from hypo-
crites.

this be a strong reason, it cannot give assurance; which *Liber-
tines* doe not all hold. The other is the saying of *Papists*, teach-
ing us to doubt of our salvation, because there be such shifts,
wiles, circuits, and lurking places in a mans heart, that hee can
give no infallible judgement, with any divine certainty, of him-
selfe or his owne spirituall state. But is there not so much dark-
nesse, so much night and blindness in our mind, as in admitting
of the light of immediate witnessing of the *Spirit*, (which they
call, the Broad-seale of heaven) wee may no lesse be deceived,
then wee are in the light that resulteth from our signes of san-
ctification? There is a like darknesse, and no lesse delusions, from
the white Spirits, the day-light-ghosts and *Angels* of *Enthusi-
asts*, and dumbe and Scripture-lesse inspirations, then in black
Spirits. But sure wee walke not in the wayes of sanctification
sleeping, nor doth the *Spirit* perfect holinesse, in the *Saints*, as
in a night-dreame; wee being led with fancie as frantick men
are. Shall the *Saints*, when they attest the *Lord* of their sincere
desire and unfained intentions, though mixed with great weak-
nesse, bring before *God* their integrity, and their rejoycing of a
good conscience, as *Paul*, the *Apostles*, *Peter*, *John*, *James*;
Lord, thou knowest that I love thee; *David*, who desired *God*
might try him; *Job*, *Ezekiah*, *Jeremiah*, *Daniel*, &c. hold forth
to *God* their conjectures, fancies, and such moth-eaten and rot-
ten signes of their justification, as *Crispe*, and others say may be,
and were in *Pharisees*, in *Papists*, *Hypocrites*; and bloudy Op-
pressours, carnall *Jewes* following the righteousness of the
Law, *Publicans*, *Heathen*, *Harlots*, all the wicked Sects? for

Works of san-
ctification are
not doubt some
warrants and
evidences of
justification.

(b) Vol. 2. Ser.
XV. pag. 434.
435, 436, 437
438, 439, 440
441, &c.

Crispe saith, *All these have your marks* (b) *of sanctification,*
such as are universall obedience, sincerity, zeale for God, love
to the brethren. *Zechariah* and *Elizabeth* were righteous be-
fore *God*, walking in all the commandements and ordinances of
the *Lord*, blamelesse, *Luk. 1. 6.* was this such a righteousness,
attested by the *Holy Ghost*, as is in *Paul* a persecuter, in *Hea-
thens*, in *Pharisees*, in carnall *Jewes*? I grant it was not that
righteousnesse of *God* through faith, *Phil. 3.* yet it was a fruit
and infallible signe of that righteousness, and such as did prove
them to be in *Christ*. And 2. all our acts of sanctification
are no acts, no infallible marks of justification to my soule, ex-
cept they be done in faith; yea, without faith they are sinne,
Rom. 14. 23. but when I find they are done in faith, they adde
a fur-

a further degree of evidence and certitude, that they argue me to have saving faith and interest in *Christ*, as in the Lord my righteousness, Jer. 23. 6. for that is his name. And this reason doth conclude, its unlawfull to seek any ground of assurance in sanctification, except wee would with *Papists* argue in a circle, thus, *How know you that your works are signes of justification? Because they are stamped with faith. And how know you that your justification and faith are not counterfeite? By your works.*

But this is not the *Papists* circle, because workes to my sense and spirituall discerning, may, and doe adde evidence and light to faith, and faith addeth evidence and light to works; as wee prove the cause from the effect, and the effect from the cause, especially under desertion, without the fault of circular arguing; but *Papists* beleeve the *Scripture* to bee the word of God, because the *Church* saith so, else it should be no word of God, to them more then the *Turkes Alcaron*; and they beleeve that the *Church* saith, that *Scripture* is the Word of God, because the *Scripture* saith, that the *Church* saith so.

*Works may
prove faith,
and faith
workes to be
done in Christ.*

This is no proof at all, and a vaine consequence, without Faith its impossible to please God, no worke can bee proved solidly Gods, without faith, but how then followeth it; *Ergo*, we cannot prove faith to bee true from good works. *Salmarsh* can make no Logicke out of this; nothing followeth from this antecedent, but *ergo*, by hypocriticall works done without faith, we cannot prove our faith to be true faith, *valeat totum*, the conclusion is not against us. Wee acknowledge, except good works carry the stampe and image of faith, they are not good works; but if they carry this stampe, as we presuppose they do, in this debate, because works are more sensible to us then faith it followeth well, then we may know our faith by our workes; and a beleever doing workes in faith, and out of warmeness of love to *Christ*, and a sincere sense of his debt, he may bee ignorant that he doth them in faith, but a coale of love to *Christ*, smoaking in his soule, and the sincere sense of the debt that love layeth on him to doe that; yea, and to swimme through hell to pleasure *Christ*, are ordinarily more sensible then faith, and led us to know, there must be faith where these are.

3. Nor are ours litigious and disputable marks, except when our darknesse raiseth disputes, more then the *Gospel* it selfe, is litigious; for men of corrupt minds, raise doubts against the

Gospel, and weake beleivers sometime would argue themselves out of faith, *Christ*, out of imputed righteousnesse, election of grace and effectually calling; yet are not these *litigious* points, and say, that the evidence of the *Spirit* be as light and evident as the Sunne light in it selfe: so is the *Gospel*, yet are we to seeke evidences for our faith and peace, in such markes as the *Holy Ghost* has made way-markes to heaven; by this we know, &c. but we build our knowledge and sense on these markes, as on secondary pillars and helps, which a divine, and supernaturall certitude, furnisheth, though without the influence of the *Spirit*, they shine not evidently to us; but our faith resteth on the testimony of the *Spirit*, witnessing to our hearts; and this is not to *bring a candle to give light to the Sunne*; but to adde the light of supernaturall sense, to the light of divine faith; else they may as well say, that the confirming evidence that comes to our sense from the *Sacraments*, addeth some thing to the Word, which is a light, and a Sunne-light to our eyes, if we did confide in them, as causes of our justification, it were *Pharisaicall*: but divine motives, and secondary grounds, though they bee mixed of themselves with sinnefull imperfections, may be, by divine Institution, helps and confirmatory grounds of our faith and joy; and the Scripture saith so, as we heard alledged.

The question proposed by *F. Cornewell* I shall not father upon that learned and godly Divine, Master Cotton: *Whether a man may evidence his justification by his Sanctification*: hee should have added, whether he may evidence to himselfe, or his owne conscience, his justification; for that so, he may evidence it, in a conjecturall way to others, no man doubts. 2. The question is mistated; as if Sanctification did formally evidence Justification, as *justification, in abstracto*, and Faith in its actual working; its enough against *Antinomians*, if it evidence to the sense of the person, that he is in the state of justification, and that hee hath faith to lay hold on *Christ's* righteousnesse, when he esteemes the Saints precious, and placeth his delight in them. Sanctification doth not as *Libertines* would imagine, evidence justification, as faith doth evidence it, with such a sort of clearenesse, as light evidenceth colours, making them actually visible; now light is no signe or evident marke of colours. Love and workes of sanctification doe not so evidence justification; as if justification were the object of good works; that way.

The question
mistated by M.
Cornewell.

Whit way
Sanctification
doth evidence
Justification.

way faith doth evidence justification, but sanctification doth evidence justification to be in the soule, where sanctification is, though it doth not render justification actually visible to the soule, as light maketh colours to be actually visible; or as faith by the light of the Spirit, rendreth justification visible: for even as smoake evidenceth there is fire, there where smoake is, though smoake render no fire visible to the eye; and the moving of the pulse evidenceth that there is yet life, though the man be in a swoone, and no other acts of life doe appeare to the eye, and the morning starre in the East when its darke, evidenceth that the Sunne shall shortly rise, yet it maketh not the Sunne visible to the eye; and the streames prove there is an head-spring, whence these streames issue; yet they shew not in what part of the earth the head-spring is; so as to make it visible to the eye: so doth Sanctification give evidence of Justification, onely as markes, signes, and gracious effects giveth evidence of the cause; as when I find love in my soule, and a care to please God in all things; and this I may know to bee in mee, from the reflect light of the Spirit, and from these I know there is faith in me, and justification, though I feele not the operation of faith in the meane time, yet the effect and signe makes a report of the cause; as acts of life, eating and drinking, and walking in me doth assure me, that I have the life of nature. So the vitall acts of the life of Faith doe, as signes and effects give evidences of the cause and fountaine; yet there is no necessity that with the same light, by which I know the effect, I know the cause; because this is but a light of arguing, and of heavenly Logick, by which we know (by the light of the Spirits arguing) that we know God, by the light of Faith; because wee keep his Commandements: and know *argutivè*, by Gods Logick, that we are *transluted from death to life, because wee love the Brethren*; in effect we know, rather the person must bee justified, in whom these gracious evidences are, by heare-say, report, or consequence; then we know, or see justification it selfe, *in abstracto*, or faith it selfe; but the light of faith, the testimony of the Spirit, by the operation of free Grace, will cause us, as it were, with our eyes see justification and faith, not by report, but as we see the Sunne light. A 3. Error there is in the state of the question, that never a Protestant Divine (*Arminians* and *Socinians* I disclame, as no Protestants) made either

Sanctification a cause of justification, but an effect ; nor common Sanctification that goeth before justification, and union with Christ, void of all feeling of our need of Christ, an evident signe of justification. If Master Cornewell dreame, that we thus heighten preparations before conversion, as he seemes in his Arguments, against *gracious conditions in the soule, before faith* ; he knowes not our mind ; and as other *Antinomians* doe, refutes he knowes not what. And 4. We had never a question with *Antinomians*, touching the first assurance of justification, such as is proper to the light of faith. Hee might have spared all his Arguments, to prove that we are first assured of our justification by faith, not by good workes ; For wee grant the arguments of one sort of assurance, which is proper to Faith ; and they prove nothing against another sort of assurance ; by signes and effects, which is also Divine. To *Antinomians* 1. to be justified by Faith ; 2. and to come to the sense and knowledge of justification, which either was from eternitie, as some say ; or when Christ dyed on the Crosse, as others ; or when we first take life in the wombe, as a third sort dreame : And 3. to be assured of our justification, are all one. And so to be justified by faith, should be, to bee justified by workes, which they in their conscience know, we are as farre against, as any men. But they should remember, that the peace and comfort that the Saints extract out of their holy walking, is a farre other peace, then that peace which is the naturall issue of justification, of which Paul saith, *Rom. 5. 1. Being therefore justified by faith, we have peace* $\alpha\pi\omicron\varsigma\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$ *with God through Jesus Christ our Lord* ; and the peace that issueth from our holy walking ; or at least, if they bee the same peace, it comes not one and the same way. For 1. Peace which is the fruit of justification, is a peace in the court of God, as the peace that a broken man hath in the court of justice, when he knoweth his Surety hath payed the debts ; he dare looke Justice in the face without any warre, having assurance that warre is removed, and enmity with God cried downe, and all sinnes are freely pardoned ; the peace that issues from our holy walking is in the court of conscience, and sense of sincerity, and straightnesse of walking ; and is grounded on holy walking, as on a secondary helpe ; and if there were not some confidence, that the sinfulness of these workes, are freely pardoned, there should be little

Peace from
justification,
and peace from
sanctification
now different.

tle peace at all. 2. The former peace is immediatly from pardon, that is the true cause of peace; the latter from signes, which dwell as neighbours with pardon; and is onely peace, as it hath a necessary relation to pardon; and is resolv'd in some promise of God, and not as it is a worke of our owne: as hungering for Christ, as its not the ground of pardon, so its not the ground of peace that issueth from pardon; yet it is the ground of a comfortable word of promise, *Blessed are they that hunger and thirst for Righteousnesse, for they shall be satisfied.* And the like, I say, of assurance, comfort, joy, that result from holy walking, and from justifying faith; we never placed good works in so eminent a place, as to ascribe these same effects to them, and to faith in Christ.

Then Master Cornewell loseth his labour to prove, that God doth not first declare and pronounce us righteous, upon sight and evidence of our sanctification, which is a righteousness of our owne. For to pronounce us righteous, is to justifie us; and doth Master Cornewell know any Protestant Divines, who teach that God, either first or last doth justifie us for our inherent Sanctification?

Then Mr. Cornewell does confound evidence and assurance of justification, as if they were both one. For many Saints have assurance of justification, so far as they are assuredly justified, & doubt much of their estate, through want of evidence: as many beleeve, and many times doubt, whether they beleeve or no. Therefore the Argument to prove *Abrahams assurance of justification*, Rom. 4. cannot conclude, that Abraham had not divine evidence and assurance, that hee was justified, by his holy walking, as by signes and fruits of faith. The assurance of Christ's righteousness is a direct act of faith, apprehending imputed righteousness: the evidence of our justification we now speak of, is the reflect light, not by which wee are justified, but by which we know that we are justified: and the Argument that proves the one, cannot prove the other.

Object. 3. *If the promise be made sure of God unto faith,* Cornewell, *of grace, then it is not first made sure of faith unto works;* pag. 12.

But the promise is made sure of God, to faith, out of grace; Rom. 4. 5. *to him that worketh not, but beleeveth: The opposition between grace and works, Rom. 11. 6. Rom. 4. 4. is not onely between grace and the merits of works, but between grace and*

and the debt due to works : Now to him that worketh, is the reward not reckoned of grace, but of debt, Rom. 4. 4. Right of promise maketh a worke to be of debt, not of grace.

M Cornwell
proveth what
is not in ques-
tion.

Ans^r. The promise is made of righteousnesse and free justification by the grace of Christ ; by the promise, that is, by the promised seed, Rom. 4. but these places speak not one word of the reflect evidence that a man hath in his owne soule, by which hee knowes in himselfe hee is justified. This Disputer knowes not what hee sayes : hee proves we have no promise to be justified by works, nor any assurance thereof from working ; that is not the question now ; but hee should prove, that wee cannot know and make evident to our owne soules that wee are assuredly justified, and that wee believe, when we bring forth the fruits of faith : There is one cause why there is life in this tree, and another cause, why all that passe by, and the tree it selfe, (if wee suppose it to be capable of reason, as man is) doth know it hath life and sweet sap : this latter is knowne to the tree and to others, by bringing forth good fruit. As if there may not be sundry causes, τὸ εἶναι and τὸ γινῆναι, of the being of a thing, and to know the being of a thing : Bringing forth fruit is not the cause of the life of the tree, good works are not the cause of our justification ; but we know well the tree hath life, when wee see it brings forth fruit ; as wee know we are justified, and in Christ, when we walke after the Spirit, and not after the flesh. The whole Argument is of a direct assurance, called *certitudo entis*, or of the object : The Question is, touching reflect certainty, how persons may be sure in their own conscience, called *certitudo mentis* ; and so it concludeth not the Question.

Many things
are made over
to us, by the
debt of pro-
mise, that are
ours out of free
grace also.

2. Its Antinomian doctrine to make opposition between the Gospel-promise, and the debt of the promise : the debt of works, Rom. 4. and Rom. 11. is Law-debt due to the worker, as an hireling is worthy of his wages, because hee hath done the work perfectly, according to a covenant made with his Master : In which case, no man sayes the wages of the labourer is a free-gift. But if whatever the Lord promise to us in the Gospel, make God a debtor, and the thing promised to be debt, then let Antinomians speak out, for they say, (a) The whole letter of Scripture (and so of the whole Gospel-promises) hold forth a covenant of works, contrary to Gal. 4. where there be two

cove-

covenants, one of works, another of grace ; and contrary to the promises of grace in the *Gospel*, Joh. 3. 16. Heb. 8. 10, 11, 12. Mat. 11. 28. 1 Tim. 1. 15. (2) All the promises of the *Gospel* must make salvation debt : was not *Christ* promised in the *Prophe-
ts* to the lost world ? *Rom.* 1. 2. The inheritance is not by Law, but by promise, *Gal.* 3. 17, 18. *Rom.* 9. 8, 9. *Luk.* 1. 45, 54, 55, 68, 69, 70. Is *Christ* come to save sinners by debt, or by grace ? is salvation debt ? its promised. Is not righteousness promised to him that beleeves, *Rom.* 4. 5 ? then righteousness must be debt, and so not of grace ; for *Cornwell* telleth us, Pag. 13. *The right which a man hath by promise to a worke, maketh the assurance of the promise but of debt unto him ; and then the promise is not sure to him out of grace.* Then all the promises of an established Kingdome to *David*, and his seed, if they should keep *Gods* commandements, all the blessings and salvation promised to beleevers in the *Old* and *New Testament*, so they bring forth the fruits of a lively faith, are mercies of debt, not of free-grace. I well remember that the *Famulists* (b) say, *It is dangerous to close with Christ in a promise.* And (b) Rise, reign, (c) *There can be no true closing with Christ in a promise that hath a qualification or condition expressed.* I rather beleeve (c) Rise, the Holy Ghost, *Ho, every one that thirsteth, come to the wa-
ter, come buy wine and milke without money and without price,* *Isai.* 55. 1. *And if any man thirst, let him come to me and drink,* *Joh.* 7. 37. *And whosoever will, let him take of the water of life freely,* *Revel.* 22. 17. *Mar.* 1. 15. If *Cornwell* can free willing, thirsting, desiring, from working, hee hath much divinity : Yet the water of life and salvation promised to such cannot be debt, but free grace ; for they are promised to these freely, and to be bestowed without money. Of the same straine is the fourth Argument of *Cornwell*.

Object. 5. *When sanctification is not evident, it cannot be an evidence of justification :* *Cornwell,* pag. 15.

But when justification is hidden and doubtfull, sanctification is not evident ;

Therefore sanctification cannot be our first evidence of justification.

The Minor is proved, Because when faith is hidden and doubtfull, sanctification is not evident : But when justification is hidden and doubtfull, faith is hidden and doubtfull ; there-

fore when justification is hidden and doubtfull, sanctification is not evident.

The prooffe of the Major is, 1. Faith is the evidence of things not seen; and so makes all things evident: then when faith is hidden, what can be cleare?

2. Because no sanctification can be pure and sincere, but when it is wrought in faith; and so it cannot be evident, but when it clearely appeareth to be wrought in faith.

Ans^r. 1. There is in the Conclusion (first) the first evidence of justification, that is not in the premises, against all art. The Proposition, *when sanctification is not evident, it cannot be an evidence of justification*, is weak, and weakly proved: For there is a twofold evidence, one of sense and feeling spirituall, another of faith. When sanctification wants the evidence of faith, that I cannot beleieve salvation from mine owne Christian walking, yet may the soule have evidence of feeling and sense, that we trust we have a good conscience in all things, willing to live honestly, *Heb. 13. 18.* and wee dare say, *Lord, wee delight to doe thy will, and long for thee, O Lord, as the night-watch watcheth for the morning*; and, *whom have wee in heaven but thee, &c.* and can out of sense give a testimony of our selves, yea, and can place all our delight in the excellent ones, *Psal. 16. 3. & 119. 62.* 1 Joh. 3. 14. so as the heart warmes, when we see the Saints; and in this case sanctification is evident, when remission of sinnes may be under cloud; else this Argument does conclude, if it have any feet, that sanctification ever and at all times is dark, when justification is dark; and so sanctification is never an evidence of justification, but when justification is evident: So the wisdom of God is taxed, as if hee would never have us to know that wee are translated from death to life, because wee love the brethren, but when wee evidently know, wee are thus translated, though wee had no love to the brethren: Then the Lord hath provided a candle for his weak ones, by this Argument, when it is day-light; but hath deny'd any candle-light, moon-light, or star-light, when it is darke night.

2. The Major is not proved: Faith is not so the evidence of all things, as that it maketh all things evident to our spirituall sense; for *Cornewell* granteth, faith may be hidden; then it can evidence nothing when it is hidden. Love to the brethren, keeping of his commandements, yeeke sensible evidences that wee

wee are justified, even when faith is not evident; and how many are convinced they have undoubted marks of faith and justification, who doubt of their faith and justification? And so the Minor and Probation of it is false; for it is most false, that *when faith is hidden and doubtfull, sanctification is not evident*: this is asserted gratis, not proved: As if yee would say, Ever when the Well-head is hidden, the streames are not seen; when the sap and life of the tree is not seen, but hidden, the apples, leaves and blossomes are not evident. This is a begging of the conclusion: for then should a man never, neither first nor last, know that hee is translated from death to life, because hee loves the brethren: Why? Because when translation from death to life, or when faith and justification is hidden, the love to the brethren, and all the works of sanctification are hidden; faith this Author.

3. The second prooffe of the Major is lame; *Sanctification is never pure and sincere, without faith*, (saith hee;) Ergo, *It cannot be evident, but when it appeareth to be wrought in faith*. The consequence is null; just like this, Sweet streames cannot flow but from a sweet spring; ergo, It cannot be evident and cleare to my taste that the streames are sweet, except I taste the water at the fountaine-head, and see it with mine eyes; and my taste cannot discerne the sweetnesse of the fruit, except my senses were within the trunk or body of the tree, to feel, see, and taste the sap of life, from whence the fruit cometh. Yea, the contrary consequence is true, because I smell sincerity, love, single intentions to please God in my works of sanctification; therefore I know they came from Faith; so the Holy Ghost should delude us, when hee saith, *Wee know, wee know, or beleeve in Christ, because we keepe his commandements*. Ergo, We cannot know this, except it bee evident, that our keeping of his Commandement come from faith, and the knowledge of God.

Object. 6. *Such a Faith as a Practicall Syllogisme can make, is not a faith wrought by the Lords almighty power; for the conclusion followeth, but from the strength of reasonings, not from the power of God, by which alone divine things are wrought*, Ephes. 1. 19, 20. Col. 2. 20.

Cornwell pa.
16. 17. 18.

But faith wrought by a word and a worke, and the light of a renewed conscience, without the testimony of the Spirit, is such a
2 faith

faith as a practicall Syllogisme can make : Ergo, such a faith so wrought, is not wrought by the Lords almighty power.

The Minor is proved, because all the three, the Word, the Worke, and the light of Conscience, are all created blessings and gifts, and therefore cannot produce of themselves a word of almighty power; and the word of it selfe is a dead letter, the worke is lesse: for faith commeth by hearing a word, not by a worke.

Ans^r. When Master Cornwell saith, By the power of God alone, Divine things (such as faith that layeth hold on Christs righteousness) are wrought, Ephes. 1. 19. Col. 2. 20. hee excludeth the ministry of the Gospel, and all the promises thereof, for they are created things, and so they have no hand nor influence in begetting faith. Antinomians will have us believe, that Paul, Ephes. 1. 19, 20. Col. 1. 20. thinkes no ministry of the Word, nor any hearing of the preached Word, begetteth faith; contrary to Rom. 1. 16. Rem. 10. 17. but by the onely immediate power of the Spirit we are converted without the Word. Nor is here that which is in question concluded; never Protestant Divine taught, that without the actuall influence of omnipotent Grace, can faith or spirituall sense that we are justified, be produced by the Word, worke, or created light alone; nor can the corne grow alone by power in the earth, clouds, or raine; nor any Creature move without the actuall influence of the omnipotent Lord, in whom we move: therefore by this reason we could not know that the Sunne shall rise, by the rising of the morning starre; nor can we have any supernaturall sense, by our holy walking, contrary to Scripture, 1 John 2. 3. 1 John 3. 14. But we know by this, all faith is ascribed by Antinomians, to the immediate testimonie and Euthusiasticall inspiration of the Spirit, as for the searching of Scripture (say they) its not a sure way of searching and finding Christ, its but a dead letter, and holds forth a covenant of works in this letter; and therefore, with the old Anabaptist, they'll have no teaching by Scripture, but onely teaching by the Spirit. We hold that conditionall promises are made to duties of Sanctification, therefore we may have comfort and assurance from them, in our drooping condition. Cornwell answereth, Pap. 23. 24. 25. The promises are not made to us, as qualified with such duties of sanctification; for then they should belong to us of debt,

^a Rise, et. 39.

^b Et. 9.

Gospel-promises are made to acts of Sanctification.

debt, not out of Grace, Rom. 4. 4. But in respect of our Union with Christ, in whom they are tendered to us, and fulfilled to us. Satisfaction is made to the thirstie, not for any right his thirst might give him in the promise, but because it directeth to Christ, who fulfilleth the condition, and satisfieth the soule, and the soule must first have come to Christ, and gotten his first assurance from faith in Christ, not from these conditions and duties.

Antinomians deny all conditionall promises.

^a Rise, raigue Er. 48.

Ans. 1. This is a yeelding of the cause. We say there bee promises of the water made to thirsty soules, not as if the right, jus, law, merit, debt, that we have to them, belonged to us, for the deede done, but for *Iesus Christ* onely. 2. Not as if wee upon our strength, and the sweating of free-will did conquer both the condition and reward. 3. But yet wee have comfort and assurance, when we by grace performe the duty, that our faithfull Lord, who cannot lye, will fulfill his owne promise. 4. He knoweth nothing of the Gospel, who thinketh not God by his promise commeth under a sweet debt of free-grace to fulfill his owne promise; and that this debt and grace are consistent. But *Antinomians* breath smell of fleshly liberty, for they tell us, ^a *Conditionall promises are Legall, contrary to the Gospel*, Rom. 10. 9. John 3. 16. Joh. 5. 25. That ^b *that its not safe to close with Christ in a conditionall promise,* (^c) *ifc any thing be concluded from water and bloud, its rather damnation then salvation.* That ^d *its a sandy foundation to* (^d) *prove that Christ is mine, from a gracious worke done in me by Iesus Christ, were it even Faith; For we are* ^e *compleatly united to Christ, without faith wrought by the Spirit.* ^f *Its incompatible with the Covenant of Grace, to joyne faith with it.* ^f *To be justified by faith, is to bee justified by workes.* That ^h *to say there must be faith on mans part to receive the Covenant, is to undermine Christ.* Neither *Cornwell*, nor *Saltmarsh*, oppose these blasphemies, but extoll the Patrones of them in *New-England*.

^b Er. 38.

(^c) Er. 30.

(^d) Er. 69.

^e Er. 37.

^f Er. 27.

^g Er. 21.

^h Er. 38.

Father save me from this houre.

Father is a word of Faith. But had *Christ* need of Faith?

Ans. Not of faith of confiding in him that justifieth the sinner, except he had faith of the justifying of his cause, in Gods acquitting him of suretieship, when he had payed all; but hee had faith of dependencie on God in his trouble, that God would deliver

What kind of faith was in Christ. Christ had not faith of justifying the sinner, but of justifying his cause.

deliver him, and he was heard in that which he feared. And 2. 2. how could there be a faith of dependencie in Christ, for hee was the same independent, God with the Father?

How faith of
dependencie
was in Christ

Ans. There were two relations in Christ; one as *Viator*, going toward glory, and leading many children with him to glory; another, as *comprehensor*, seeing and enjoying God. 2. There were two sights in Christ, one of *Vision*, another of *Union*; the sight of *Union* of two natures, is the cause of the sight of *vision*. Christ being on his journey travelling toward glory, did with a faith of dependency rest on God, as his Father, seeing and knowing that the Union could not be dissolved; but as a *Comprehensor*, and one at the end of the race, injoying God in habit, there was no necessitie, that Christ should alwaies, *Et in omni differentiâ temporis*, actually see and enjoy God, in an immediate vision of glory.

How the not-
seeing of God
might stand
with the per-
sonall union.

For, 1. this implyeth no contradiction to the personall union, even as the seeing of God habitually, which is the most joyfull sight intelligible, and by necessitie of nature, does produce joy and gladnesse, may, and did consist in Christ, with groanings and sadnesse of Spirit, even before his last sufferings: so the interruption for a time, of the actuall vision of God, might stand with Christs personall happinesse, as *God-man*. 2. If we suppose there were just reasons, why God should command that *Angels*, and glorified *Spirits*, should not actually see God for a time, there were no repugnancy in this, to their true blessednesse, so it fell not out through their sinnes, no more then the Sunne should lose any of its nature, if wee suppose God should command it to stand still, and to be covered with darkenesse many dayes, as in *Josuahs* time, it stood still in the firmament some houres, and for a time was covered with darkeness at the suffering of Christ. What an enterposed cloud of covering it was, or what a skreene did interrupt the flux of the beames and rayes of the Godhead from actuall irradiation on the soule and faculties, and powers of the soule of the man Christ is more then I can determine. Certaine it is, God was with the Manhood, and so neere as to make one person, but there was no actuall shining on the powers of the soule, no heate and warmnesse of joy, but as if his owne infinite Sea of comfort were dreyed up, he needed a drop of the borrowed comfort of an *Angel* from heaven. Now whether this *Angel*, *Luk. 22. 43.* did
wipe

wipe the sweat of bloud off his holy body, and really serve him that way; or if the *Angel* was sent with good words from the *Father*, to comfort him, and say to this sense, *O glorious Lord, courage, peace, and joy, and salvation, shall come; thy Father has not forsaken thee utterly*: it cannot be knowne, but *Luke* saith, an *Angel* appeared from heaven ἐνισχυὲν αὐτόν, strengthening him. But it was admirable, that the *Lord* of all consolation, should stand in need of consolation, and a good word from his owne creature; or that the great *Lord*, the *Law-giver*, should need the comfort of *Prayer*, or any Ordinance. O what a providence! what a world is this! that *God-man, sweet Jesus*, is put to his knees, and his prayers with it. Come see the *Lord* of life at a weake passe, he is at, *God helpe me*, at Teares and sighing, *God save me*. This is more then if the whole light of the *Sunne* were extinguished, and it behoved to borrow light from a candle on earth; and the whole *Sea* and *Rivers* dried up, and they behoved to begge some drops of dew from the clouds to supply their want.

A rare providence that Christ is put to, (God save me.)

2. *Christ* himselfe refused comfort to himselfe: There was a sea of joy in *Christ*, within him; but not one drop can issue out on the powers of his soule: joy is sad, fairenesse black, faith feareth and trembleth; the infinite *All*, lieth under the drop of the comfort of a creature-nothing. Riches beggeth at poverty's doore; the light is dark, greennesse withereth and casteth the bloome, life maketh prayers against the death of deaths, the glory and flower of heaven standeth sad and heavie at the jawes and mouth of hell. 3. *Mat. 26*. Hee prayed to this sense, false on his face to the earth once, *O my Father, remove this cup*; but hee is not answered: Hee knocketh the second time, *O my Father, if it be possible, remove this cup*. O but here's a hard world, the substantiall *Sonne of God* knocking and lying on his face on the earth, and his *Father's* doore of glory fast bolted, the *Sonne* cannot get in. The like of this providence, you never read, nor heare of. The naturall Son of *God* cryeth with teares and strong cries, with a sad, heavie and low *Spirit* to his *Father*; hee cannot get one word from heaven, nor halfe a glympse of the wonted glory that was naturall and due to him as *God*. O rare and sad dispensation! He must cry the third time, *O my Father, remove this cup*. We storme, if the *Lord* doe not open his doore at the first knock: O what hard

We are not to be discouraged, when we are not heard at first.

hard thoughts have some of *God*, if a flood of love issue not from his face at the first word ! but the *Lords* Saints are not to look for a providence of the honey drops of the fattest consolations of heaven, in every ordinance of prayer and praises. O what a sad administration, *Psal. 22. 2. O my God, I cry in the day time, and thou hearest not ; and in the night season, and am not silent.* The Church speaketh sadly to *God*. What can be worse then this ? *Lam. 3. 7. Hee hath hedged me about, that I cannot get out ; hee hath made my chaine heavie.* Yet to open a sad heart in the bosome of a friend, farre more to *God*, is much ease ; but here is worse, *Verf. 8. Also when I cry and shout, hee shutteth out my prayer. Psal. 69. 3. I am weary of crying, my throat is dried : mine eyes faile, while I wait for my God.*

Prayers of the Saints not ever heard at first ; and the Reasons.

1.

It is grace to put a construction of love and faith on the *Lord's* not answering our desires. These experiences may silence us ; 1. It may be good that the *Lord* answer, and not good that hee answer now : The Saints are often ripe for praying, when they are unripe for the mercy of a reall answer and help from *God*.

2.

Two things necessitate prayer, 1. Our duty to worship. 2. Our necessity and straits. But on our part wee are not ripe for an answer for any of these, being yet not humbled, and praying with slow desires, little fervour of faith. 2. Its possible it be our duty to pray, as supposing a reall necessity of what wee need, and yet it is not our good that *God* heare us now. No doubt *Abraham* and *Sarah* both prayed for a son, many years before the one was an hundred, the other ninety and nine years old ; but it was not good that *God* should heare them till it be a miracle, and a new way, and more then ordinary providence they were answered. 3. *God* refuseth never to heare us, for favours that are non-fundamentalls toward everlasting life, but when its better be not heard, then heard : *Moses* might possibly not know a reason, but it was better for him that he saw as farre-off the good land, (more for faith and mortification and heavenly mindednesse, which hee saw not) then that hee should enter with the people into that land, which hee prayed for.

3.

4. Not any of the *Saints*, considering that *all things worke together for good to them that love God*, but as they praise *God* that hee hath heard their prayers, so they praise *God* in some things that their prayers lie at a fast bolted doore, and take it well in other things that hee was displeased with them, and so

4.

that

that they have cause to be humbled, that *God* did grant their desire. Let it be that *David* prayed for a sonne, and *God* gave him *Absalom*; its a question, if *David* had not cause to wish hee had never been born. 5. *God* hath equally regulated and limited our desires to be heard, and our willingnesse, faith, submission, and patience, and our praises according as we are heard, or not heard; yet wee are lesse in praises, when wee are heard, and our desires fulfilled, and in submission, when wee are not heard, then wee are forward to praise; because necessity and straits can more easily obtaine of us to pray, and set on moving the wheels of our affections, then *grace* can keep our spirituall affections in heat of motion, or limit and border our naturall affections in praising, when they take them to their wings. *David*, Psal. 22. Psal. 69. *O my God, I cry night and day, till my throat be dry in asking: but where doth hee say, O my God, I praise night and day, till my throat be pained in praising, and my heart and eyes are wasted and spent in submissive waiting for thee, and praising, for not hearing mee in some things.* 6. *God* is equally gracious to his own, in not hearing and granting, as in fulfilling their desires. 7. No man should take it hard not to be answered at the first, when the prime heire *Christ* was kept knocking at his *Fathers* doore. 8. Heard or not heard, the prayers of faith have a gracious issue, though the drosse of them be cast away. 9. As praises have no issue, but to give to *God*, not to our selves; so prayers in faith are to be offered to *God* as *God*, though nothing returne in our bosome, that *God* may be extolled. *Christ* knew deliverance from this hour cannot be granted, yet hee prayes. 10. Faith is required no lesse to beleieve the good that the *Lord* mindeth us in not hearing us, then the good hee intendeth in hearing and fulfilling our desires: No condition of providence can fall wrong to faith; which can flie with any wings, and faile with every wind, so long as *Christ* liveth.

5.

We are readier to pray then to praise.

6.

7.

8.

9.

10.

Father, save me from this hour.

Christ bottometh his prayer on the sweetest relation of a Father and a Son; *Father, save me.* So *Ioh. 17. Father, glorifie thy Son.* Ver. 5. *And now Father, glorifie me.* Six times in that prayer hee useth this stile. *Mat. 11. 25. I thank thee, O Father, Lord of heaven and earth.* *Mat. 26. O my Father,*

Christ bottometh his prayers on the sweet relation of a Father.

R

removes

remove this cup. His Father was great in his esteem : none like his Father. Its a strong argument to *Christ*, to perswade an hearing and a deliverance ; and hee was heard in that which hee feared. Hee had no end in his coming into the world, but to doe the will of his Father, Joh. 5. 30. (2.) Love is a sweet ingredient in prayer : the beloved Disciple *John*, who onely of all the *Evangelists* setteth down *Christ's* love-prayer, chap. 17. useth it more frequently then any of the other three *Evangelists*. 3. Propriety, interest, and covenant-relation is a sweet bottome and a strong ground for prayer : So in praying hath *Christ* taught us to say, *Our Father which art in heaven*. And *Psal.* 5. 2. *Hearken unto my voyce, my King, and my God.* 2 King. 19. 19. *Now therefore, O Lord our God, I beseech thee save us out of his hand.* *Ezra* bottometh his prayer on this, Chap. 9. 6. *O my God, I am ashamed and blush.* And *Jehoshaphat*, 2 Chron. 20. 12. *O our God, wilt thou not judge them?*

Use.

Sonnes onely
can pray.

In prayer consider what claime and interest you have to God, if you be a sonne, and hee a Father : Bastards cannot pray ; strangers without the Covenant, and Heathen, having no right to God as their God and Father, may petition God as a subdued people doe their Conqueror, or as ravens cry to God, for food, and as some howle upon their beds for corne and wine, Hof. 7. 14. but they cannot pray ; for praying aright to God there is required not onely gracious ingredients in the action, but also a new state of adoption and filiation : many speake words to God, who doe not pray ; many tell over their sinnes, who confesse not their sinnes to God ; many speake good of God, who doe not praise God ; many sigh and grone in praying, and have no deep sense of God or their owne sinfull condition. Trees growing together make not alwayes a wood. Ah, our prayers, God knowes, are often out of their right wits. Many cry, Father, to God, but lie ; for they are not sonnes, and their words are equivocation. Thousands claime Father-ship in God, where there is no Son-ship, nor *fundamentum in re*, no ground in the thing it selfe. A new nature is that onely best bottome of praying, that taketh it off from being a taking of the Name of God in vaine. All creatures speak of God, and, in their kind, to God ; but onely a sonne can speak to God in prayer, as to his Father : calling upon God, with a pouring out of the soule to him in *Christ*, is essentiall to sonnes.

Father

Father, save me from this houre.

Christ had no meanes of refuge safer and surer in his trouble, when hee knew not what to doe, then prayer. Christ had never a greater businesse in hand, then now hee was to transact *The power of* with God, and divine Justice, the Law of God, in the weighty *prayer.* bargain of paying a ranfome of dearest and preciouslest blood, to open the new way to heaven; hee had to doe with devills, *principalities and powers, and hell*, to subdue devills, and death and hell, and to redeeme his *Catholike Church* from the second death; and hee was to offer himselfe a Sacrifice to God, *through the eternall Spirit*, for the sinnes of the whole elect, and hee must use prayer in all this great work. The greatest works have been thus effectuated. For the dividing of the red sea, *Moses* cryed to the Lord, and it was done. *Hezechiab* obtaineth 15. yeares lease of his house of clay from *Iehovah* his Land-lord; and how? 2 King. 20. 2. *Hee turned his face to the wall, and prayed.* *Jonah* broke the prison of hell by prayer. *Jeremiah* had many against him, Chap. 20. 12. *Unto thee* (saith hee to the Lord) *I have opened my cause.* *Daniel*, in his captivity; *Ezra*, when the people were under wrath; *Ester* and her maides, when the *Churches* destruction is warped, and in weaving, by prayer loose the captive bands, and break death's jawes. So low a man as *Iob*, Chap. 7. 30. was, *What shall I say to thee, O preserver of man?* *David* looketh back to his prayers, *Psal.* 34. 6. and when hee is over-whelmed, *Psal.* 61. 2. *From the ends of the earth will I cry to thee, when my heart is over-whelmed.* To *Elias* this is the key that openeth heaven. The last great work, the perfecting of *Mysticall Christ*, the judging of the world, the putting crownes on the heads of so many thousand Kings, must have prayer to bring it to passe: *Even so come Lord Iesus.* The putting and keeping on the crowne on *Christs* head, is by prayer: his Sword, Crowne and Scepter, stand and prosper by this prayer, *Thy Kingdome come.* 2. Though *Christ* knew of his owne deliverance, and was sure of it, yet hee will not have it but by prayer. *Christ* had Son-right to heaven, yet he will take a new gift of heaven, by prayer-right: *Christ* maketh prayer his new Charter. *Iob.* 17. 5. *Father, glorifie me, with the glory which I had with thee before the world was.* *Christ* will have his Spouse, though his by conquest, and the law of buying, and ranfome, made over to him

by a *De novo damus*, Psal. 2. 8. *Ask of me, (pray to me) and I will give thee the Heathen.* His Kingdomes pillar is prayer. Psal. 72. 15. *Prayer also shall be made for him continually*, that his Throne may stand, and hee may beare the Crown. What, must wee pray for *Christ*, hee prayes for us? Yea, wee pray for Mystically *Christ*, and his Crowne. Its better to hold lands of *Christ* by prayer, then by conquest or industry, by right of redemption or heritage; even the rich who have broad lands, when the bread is at their lip, and on the table before them, are to pray, *Give us this day our daily bread.* Have you wisdome, honour, learning, parts, eloquence, godlinesse, grace, a good name, children, peice, ease, pleasure, wife, houses, lands, see how yee got them; if not by prayer, in so farre they are unjustly purchased: the next best is to get a new charter of them by prayer. I grant, conversion is not obtained by my praying, because an unconverted man cannot pray, no more then the birth can pray it selfe out of the mothers womb; yet its gotten by *Christs* prayer. Some after sicknesse have health, as robbers have the Travellers purse, they have them by spoile, not through *Christ*, or any prayer-right: Victories, and subdued Cities, are better taken and enjoyed by prayer, then by bribes or money.

(*) *Rises, reign,*
ruine, &c. 34.

Use. They know not the use of prayer, who teach, that we are not to pray against that which cannot bee avoyded: So *Libertines* ^a say, *we are not to pray against all sinne, because it cannot be avoyded:* but the old man must bee in us, so long as we live, The Lord hath so decreed the end, as that he hath ordained Prayer to be a necessary way to accomplish his end. Yea, *Paul* 1 *Thess.* 5. 23. prayeth, *that the very God of peace may sanctifie the Thessalonians throughout, &c.* And we know that we cannot bee free of temptations in this life; yet pray we not to be led into temptation, which is not so much, that the body of sinne may be fully rooted out of us, and inherent Sanctification may bee perfected in this life, as that wee may bee delivered from guilt and damnation, and from the power and dominion of sinne, and that praier may bee staires up to the laying of the last stone of the new building; yea though it was revealed to *Peter*, and the Disciples, that they should deny *Christ*, and as sheep bee scattered away. When the sword should awake against the Shepherd,
and

and this was unavoidable, in regard of the decree of God, and fulfilling of the Scripture, Zach. 13. Yet were the Disciples to pray they might be so guarded against that temptation, as they might not leave, and forsake Christ in his sufferings.

Father save me from this houre, ix τ' ὥρας ταύτης.

That which Christ deprecateh hath two things considerable.

1. That his sufferings were so tymed, and defined, as they should endure, but for an houre. 2. But it was a sad houre; there is an *Emphasis* put on it, *this houre*.

1. Christ's sufferings are but houre-sufferings, wee behaved to suffer eternally.

Christ's sufferings but for an houre.

Object. Ergo, Christ suffered not that same punishment that we were to suffer for sinne, if Christ had never dyed for us.

Ans. 1. He suffered not all, according to every accident and circumstance, that we were to suffer; it is true, we should have suffered sinnefull despaire, and there could bee no mixture of sinne in his cup. 2. We should have suffered for ever, hee exhausted all the paine, and the curse in some few houres. But he suffered all that wee were to suffer according to the due equivalencie, worth, and substance of the suffering. Christ payed (as we say) *as good*; A debtor oweth ten thousand Millions to a Prince, to be payd in silver, at so many severall termes; the Surety of this broken debtor payeth the whole summe at one terme, and in gold, the excellentest mettall: it is the very same debt, and the same bond acquitted, as if the summe had been payd by the chiefe debtor. Christ, by paction, payed all *in cumulo*, at one terme, and in excellent mettall and coyne, being the deare blood of God. A Traitor is to die, and suffer hanging, or headding for such a high point of treason; the Princes Sonne will die the same death for him; onely, by paction, hee hath, because of the eminency of his person, a priviledge, which the principall man had not: what if hee bee hanged in a chaine of Gold, and a crowne on his head, or bee beheaded with a silver-Axe, it is the same satisfactory death for Law and justice, as if the other had dyed like himselve, there were some sparkles of the Majesty and Crowne of heaven, or some glistering Rubies and Diamonds did shine in Christ's death, which could not have been in ours, and it was convenient it should be so.

Christ suffered in value what wee should have suffered.

Where com-
meth the dig-
nity of Christs
sufferings.

The more ex-
cellent the life
of Christ was,
the more hea-
vy was the
losse thereof.

2. *Christs* time-sufferings is more then our eternall sufferings, because of the dignity of his person. Its true, a poore mans life is as sweet and deare to him *Physically*, as the life of a Prince, in the *court of nature, in curia natura*; its alike taking to every man; but *in curia forensi*, if we speake legally, and in relation to many. *David* a king is more, for his royall place, to save and judge many thousands, then ten thousand of the people.

2. A prince shamed and disgraced, shall lose more honour, then a man of a low, poore, and base condition; the honour of a free, and just prince, is by a thousand degrees more then the losse of honour in a wicked and base slave. Sinners had little to lose in comparison of the *Prince of life*, like us in all things, except sinne.

3. The more noble priviledge that life hath, as the more immediate communion with God, the losse of life is a greater losse. It is more for glorious *Angels* to lose their happy and blessed life in the fruition of God, then for damned *Devils* to lose their being, who are in chaines of darkeness. It is more for the *Spirits* of just and perfect men, who are now up before the throne, to be made miserable, to lose life, and such a life; glory, and such a glory, then for slaves of *hell*, living in wickedness, to be thrust downe to *hell* with everlasting shame; It is more that the whole Sea, and all the Rivers be dried up, then that one winter-fountain be dried up. *Christ* had more to lose then all *Angels* and *Men*, even to be suspended of the vision of God, for a time was more then all that *Angels* and *Men* could lose for ever.

4. Its true, the influence meritorious from *Christs* person on his suffering is not reall, but infinite in a morall estimation. But give me leave to thinke it disputable, whether or no, it dependeth not on the free decree and pleasure of God, that the punishment of sinne be infinite in duration, or if it depend on the nature of sinne, and of divine justice; so as essentially God be necessitated, not from any free decree (that is not properly necessitie) but essentially from that spotlesse and holy justice, which is essentially in him, to punish those who equally sinned on earth, with equall torments in *hell*, and all with eternall punishment. Yet notwithstanding all this, *Christ*, by his death, not onely exhausted, the infinite punishment due to us; as infinite mountaines of Sands can drinke up all the finite Seas, Rivers, Brookes, and fountains of the earth; but he purchased to

us an infinite and eternall weight of glory, by the worth of his merit, Now, by this there must be more in *Christs* death, then we can easily conceive: as it is more to bring *Israel* out of *Egypt* onely, and devide the red Sea, and to present them living men on the shore, then to doe that, and also to give them in peaceable possession, *that good land which floweth with milke and honey*; And its much to deliver a slave from perpetuall poverty, misery, and bondage; and not onely that, but positively to make him a rich, honourable, and glorious King; all which *Christ* by his blood purchased to us: I leave it then to be disputed, whether *Christs* sufferings had not onely a morall, meritorious and legall worthynesse, from the free act of *Gods* acceptation, or also an intrinsecall worth and weight, reall, and intrinsecally congruous, and proportionable to the paine and shame he delivered us from, and the glory that positively he conquered for us. It is more to pay a poore mans debts, then to make him rich.

Quest. 1. If *Christs* sufferings were limited, in regard of time and houres, why then could he suffer infinite punishment? *How Christs sufferings were limited,*
It involleth a contradiction to limit that which is infinite; and if an Angel was sent to comfort him, it is like, *God did extend being infinite.* mercy, and not unmixed and satisfactory justice to him.

Ans. Moderation in suffering, as an Angel to comfort him, that not a bone of him should be broken; that he should not lye three full dayes in the grave, that his body should not see corruption; all these may well stand with sufferings, that are infinite, morally, and from the worth of his noble and glorious person, who is *God blessed for ever*. And it proveth that all the exactest justice that the Lord followed in the persuing *Christ* to the second death for our sinnes, was not in inflicting punishment on *Christ* intensively, and intrinsecally infinite, and which should be infinitely satisfactory, if wee lay aside all supposition of the punishment of the person suffering, who was infinite, and of the free and voluntary acceptation of *God*.

Quest. 2. But then was not all the infinitenesse of justice in punishing *Christ*, not in inflicting paine infinitely and intensively extreame on him, but in that the person was infinite, but the paine finite, both in time and otherwise.

Ans. Wee hold that the suffering for the time, was so extreme, that hee and hee onely could endure the infinite wrath of

of God; but whether all the infiniteness of paine flow from this, that the person was *infinite*, or that the paine was intrinsically *infinite*, we desire not too curiously to determine: Sure the infiniteness of his person conferred infiniteness of worth to his merit; so as hee purchased a Church by the blood of God, Act. 20. 28. The Lord Jesus gave himselfe for his Church, Ephes. 5. 25, 26. and a ransom for many, Mat. 20. 28. 1 Tim. 2. 6. But I see no reason, why Christs suffering should be thought finite, because hee suffered in some few dayes; then the Lords acts of creating the world, of raising the dead, working of miracles, should be finite acts, because absolved in a short time.

Our debt of
love to Christ
eternall.

Hence wee cannot say, what an obligation is on us to Jesus Christ; love for love is too little; because our drop of dew can bear no proportion to his infinite and vast sea of tender love to us. As Christ gave himselfe an infinite ransom, by Law, for us; so hee brought us under an infinite debt of love and service to him. Christ payed all our debts of Law to infinite Justice, but wee shall never pay all our debt of love to him. O how many thousand talents are wee owing to Christ? And because glory is a love-engagement to Christ, the longer we enjoy the glory of heaven, through millions of Ages, the debt to the Lamb, to him that sitteth on the throne, will be the greater, and shall grow infinitely: Praises for eternity shall take nothing down of the debt. Know, you are the sworne and over-engaged and drowned debtors of Jesus.

Our sufferings
short, and mea-
sured by yards.

Use 2. The sufferings of Mysticall Christ are but for an hour; for a night, and joy in the morning; Psal. 30. 5. A little season, Revel. 6. 11. Three dayes, Hos. 6. 1. A short time, and the vision will speake, and will not tary, Hab. 2. 3. Heb. 10. 37. Its but tribulation ten dayes, Revel. 2. 10. And which is shorter then all, a moment, 2 Cor. 4. 17. and the shortest of all, Isai. 54. 7. a little moment. All the generations of the first-born, that were in great tribulations, and in the wombe and belly of the red sea, are now come off safe, and landed on the shore, and are now up before the throne in white, triumphing with the Lamb; the houre is ended, some of them two thousand yeares agoe are eased of burning quick, of the sword, of the teeth of Lyons. Jobs face now is not soule with weeping; Davids soule droopeth away and melteth no more with heaviness, as Psal. 119. The traces of tears on Christs faire face,

are fifteen hundred yeares agoe washed off, and dryed with his Fathers hand. *Paul* is now beyond *fears without, terrors within*, and the sentence of death. All the *Martyrs* now are above the fire, the faggots, the rack, the gibbet, the axe. What thoughts hath *John Baptist* now of beheading? or *Steven* of stoning to death? the gashes and wounds of the stripes of the *Apostles*, scourged for the name of *Jesuu*, are over now: There is not one sigh, nor one teare, nor one cry, nor one death, now in heaven, *all the former things are gone*. Afflictions are but a short transe, for an houre; our short-living sufferings will be over quickly: We are near the shore. Our inch of winter shall weare out, there is but a little bit of soure death before us; the Ceremonies of death's approaching, of the noyse of its feet, of its awsome and dreadfull gloome, the train of little images of death, the aking of bones, the stiches of heart, the paine of the side, and such soft passing accidents, and the name are more then death it selfe; and all these shall passe over quickly. Wee have not Centuries nor Millions of yeares to suffer; hee who limited a time to the Head *Christ's* suffering, hath set so many sand-glasses, and determined so many houres for all our sufferings. Yea, 2. the gall in our cup must be weighed by *Gods* owne hand: Not a man killed more in the two Kingdomes, nor a house burnt, nor a scratch in the body, nor one wound in the poore souldier of *Christ*, but all are numbred; all goe by ounces, graines, and scruples in heaven: there is a paire of just and discreet ballances before the throne. Crucifie *Christ*, and pierce his side, but not one of his bones can be broken: there be broken bones of two, one at either side of him, within the breadth of five fingers to him. Cast *Joseph* in the dungeon, but hee must not die there. Cast *Moses* in the river, when hee is an infant, to die there, but *Pharaoh's* daughter must bring him up as a Prince. Let *Job's* body be afflicted, but save his life. Imprison and scourge the *Apostles*, but there is more to doe, by them, ere they be killed. Make the Kingdome of *Judah* weeping captives in *Babylon*, but the dry bones must live againe. Let *David* be sore afflicted, but hee cannot be delivered unto death, *Psal. 118*. Let *Daniel* be a captive, and meat for the lyons, but hee must be saved and honoured. Appoint a day for the destruction of the *Jewes* under *Ahasuerus*, let death be shaped and warped, but they shall not dye. Love,

*Sweetnesse of
love in Christ
measur'd by
yards, and
weigh'd by
ounces all the
sufferings of
the Saints.*

even the *love of Christ*, whose seven spirits full of wisdom are before the throne, is a straight line, a just measure, and weigheth all to the tempted soules, that nothing shall goe above their strength: no burden more then their back, no poyson, no death in their cup, no gall, more then the stomach can endure. You may, O redeemed ones, referre your hell to *Christs love*, and make over all your sorrowes to his will; see if hee will destroy you. Let *Christ* be Moderator to brew your cup, and Free-Grace be Judge of your portion of *Christs* crosse, and the crosse may bruise your shoulder, it shall not grind you to powder. Had I ten eternities of weale or woe, I durst referre them to the bowels of *Christs* boundlesse mercy and free love. shall I be the first that *Christs* warme love over-killed and over-destroyed? *Christs love* is infallible, and above error. Fatherly providence determines all so equally, measureth all so straightly, tempereth all so sweetly, that black death is suggered with white heaven, the sad grave a palace royall for a living and victorious King: Apples of life grow on the saddest crosse that the Saints beare. The *love of Christ* hath soft and silken fingers; love measureth out strokes, *Revel. 3. 19.* And can love kill and destroy a sonne of Gods love?

Use 3.

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*We are not
to weary for
length of time
under suffering*

The sufferings of *Christ* and the Saints be measured by hours: God is the Creator of Time, and tempereth the horologe. *My times are in thy hands*, *Psal. 31.* How long *Ephraim* a raw cake shall be in the oven, is decreed from eternity. 2. Put away your scum, your froth, and the ill blood, and you have a dyet-drink from *Christ*, the shorter while. 3. You think long to have *Britaines* houre, or the ten dayes of Pestilence and Sword on *Scotland*, or the vastations of *Ireland*, the warres, divisions, and new blasphemies of *England*, gone, and over; but though wee lose much time, and have bidden farewell to yesterday, and shall never see it againe, yet the Lord of time loseth not one moment; if through acquaintance and familiarity you may become good friends with the crosse, and beare it patiently: doe for *Christ*, what you will doe, for time the former is an act of grace, the Lord will thank you for it; the latter is the work of a carnall man, and will yeeld you no thanks. 4. Life is a burden to you, when it hath such a soure and sad convoy as heavie afflictions; and the soule looks out at the windowes of the clay-prison, O when will the Jaylor come with the keyes, and enlarge

large a prisoner? But why would you fall out with a friend, for a foes cause. *Christ* hath sewed them together for a time; *the vision will not tarie*. *Christ* is on his journey, wait on, let patience have its perfect worke, its a floore that lyeth long under ground, it is a long quarter betweene sowing and earing, yet Faith hath ay a good crop.

This houre.

Among all the houres that *Christ* had, this was the saddest.

1. *Christ* saw that his life in this houre would be taken from him; it was convenient that *Christ*, who was a man, *like us in all things except sinne*, should not be a stock in dying; but have actuall paine and sense in the losing of his life, for *Christ* had as much nature, though no corruption, as any man; and life is a sweet inheritance, its natures excellent free-hold, and no man is willingly, and without one sigh or teare cast out of this free-hold, and *Christ*s nature was not brasse or yron. Sorrow and sadnesse found a kindly lodging in him. *Death soure and blaue to nature, and to Christ, for sundry reasons*
2. Hee had a clay tent of flesh and blood, as the children have, that *Hebr.* 2. 15. *he might deliver them, who through the feare of death, were all their life time subject to bondage*. He must in our nature put on actuall feare to deliver the Saints, from habituall feare. Nature cannot, without horreur, and a wrinkle on the brow, looke straight out on the breadth of deaths black face. The *Martyrs* kissed death, because the joy of heaven took lodgeing in their soule, by anticipation before the terme day, to confirme the truth of *God*; but death has a soure bite, and sharpe teeth, with all its kind kisses. Yea, but *Christ* must read in the face of Death more millions of curses, (a curse for every elect, single man, *Deut.* 27. 26. *Gal.* 3. 10.) then would have affrighted millions of *Angels*. O! but there was black and dolefull paintrie, hell; and thousand thousands of deaths in one, all written on the visage of death, which was presented to *Christ* now; and when there was a sad, darke, and thicke courten drawne over *Christ*s heaven, it must bee a soure kisse, to lay his holy mouth to such a black face as death now had. *Christ* was in sad earnest, when he said, *Matth.* 26. 38. *My soule is troubled, extreemly, out of measure, heavie, even to the death*.
3. *Christ* having well tempered affections, his soule never being out of joynt with sinne, was not in dying foole-hardy, or

Christ sensible
of paine and
death as any
man.

Celestis ira
quis premit
miseros facit.
Humana nat-
los.
Gods Anger
against Christ.
Many edges of
words in
Christs com-
plaint, My
God, my God
why hast
thou, &c.

bolde-life-wasting, or casting away the soule for a straw, is forbidden in the sixth Commandement. Hee saw sad and bloudy bills given in against him. O how many thousands of sinnes, were all made his sinnes, by imputation? And Justice was to sell all the elect over to *Christ*, and to deliver them all, by sale, to free grace, at no cheaper rate, then the rendring of the soule of *Christ*, to harder then ten thousand millions of ordinary deaths. *Christ* behoved to earne heaven at the hardest cost, for all his owne, with no lesse then the noble and eminent life and blood of *God*; such a summe was never told downe in heaven, before or after. 4. There is much weight on this houre, in regard of *Christs* opposites; three hoasts came against *Christ*, *Heaven, Hell, Earth*; any Adversary but *God*, the enimity of men cannot make me, or any man formally miserable. There be great edges and *Emphasis*, in these words, *My God, my God, why hast thou forsaken me*. Not a point, not a letter of them can be wanting, they are so full and *Emphaticke*. 1. *My God, my God*, the forsaking of *Angels* is nothing, that *Men*, all men, friends, all my inward friends, forsake me, is not much; they doe more then forsake, they abhorre *Job* their friend, *Job*. 19. 19. that father and mother, and all my mothers sonnes forsake me, is hard, yet tollerable, *Psal*. 27. 10. *Psal*. 31. 11. *Psal*. 88. 18. Yea, that mine own heart, and flesh forsake me, is an ordinary (may bee) amongst men, *Psal*. 73. 26. But *Gods* forsaking of a man is sad. 2. If he bee a *God* in covenant with me; both *God*, and then *my God*, that is a warme word, with childe of love; if he forsake me, it is hard: When our owne leave us, we forgive all the world to leave us. 3. In forsaking there is a great *Emphasis*; any thing but unkindnesse, and change of heart and Love is well taken; this speaketh against Faith; though *Christ* could not apprehend this; the Lord cannot change, *Christ* could not beleewe such a blasphemy, yet the extremity of so sad a condition, offered so much to the humane and sinnelesse and innocent sense of *Christ*, a change of dispensation. 4. Me, *Why hast thou forsaken me*, the sonne of thy love, thy onely begotten Sonne, the Lord of glory, who never offended thee; but the relation of *Christ* to *God*, was admirable; hee was as the sinner, made sinne for us; in this contest, the enimity of a *Lyon* and a *Leopard* is nothing, *Hos*. 13. 7. 8. the rendring of the canle, of the webbe that goeth about the heart is but

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but a shaddow of paine, to the *Lords* running on a man as a *Giant*, in furie and indignation. 2. Hell, and all the powers of darkenesse, came against *Christ* in this houre, *Col. 2. 14, 15.* (3.) All the earth, and his dearest friends, stood aloofe from his calamity; there was no shoare on earth to receive this ship-broken man.

In regard of that which was taken from *Christ*, it was a sad *Christ's soule-* houre; which I desire to be considered thus. 1. The most spi- *ff rings most* rituall life that ever was, the life of him who saw and enjoyed *lewy, how his* *God*, in a personall union was veiled and covered. (1. Posses- *life was inva-* sion in many degrees was lessened: but *in jure*, in right, and in the foundation not removed. 2. The sense and actuall fruition of *God*, in vision, was over-clouded, but life in the fountaine stood safe in the blessed union. 3. The most direfull effects, in breaking, bruising, and grinding the Sonne of *God*, betweene the millstones of Divine wrath, were heere. Yet the infinite love and heart of *God*, remained the same to *Christ*, without any shaddow of variation or change. *Gods hand was against Christ*, his heart was for him. 4. Hence his saddest sufferings were by divine dispensation and oeconomy. *God could not hate the Son of his love*, in a free dispensation, he persued in wrath the surety, and loved the Sonne of *God*. 5. It cannot bee determined what that wall of separation, that covering and vaile was, that went between the two united natures, the union personall still remaining intire, how the *God-head* suspended its divine and soule-rejoycing influence, and the man *Christ* suffered to the bottome of the highest and deepest paine, to the full satisfaction of divine justice. As it is easie to conceive how the body in death, falleth to dust, and ill smelling clay, and yet the soule dieth not, but how the soule suffereth not, and is not sated, is another thing. How a Bird is not killed, and doth flee out, and escape, and sing, when a window is broken, with a great noise in the cage, is conceivable: but how the bird should not suffer, or be affected with no affrightment, is harder to our apprehension; and how ship-broken men may swimme to the shoare, and live, when the shippe is dashed in an hundred pieces, is nothing hard; but that they should be nothing affrighted, not touch the water, and yet come living to shoare, is not so obvious to our consideration. Yea, that the soule should remaine united with the body, in death, and the Ship sinke, the

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5.

*The personall
union not dis-
solved in
Christs suf-
fering.*

passengers remaining in the ship, and not bee drowned, is a strange thing. The *Lord* suffered, and dyed ; the Ship was broken and did sinke, the soule and body-seperated, and yet the *God-head* remained in a personall union, one with the *Man-hood*, as our soule and body remaine together, while we live and subsist entire persons.

Vse 1.
Christ and
bear the whole
Crosse, we but
beare bits and
chips of it.

Vse 1. *Christ* hath suffered much in these sad houres for us : hee hath drunken Hell drie to the bottome, and hath left no Hell behind for us, *Heb. 12.2.* *Iesus the Author and finisher of our faith*, he hath not onely suffered so much of the Crosse, but he hath suffered all the crosse ; he hath endured the crosse, despised shame. In the original, the words are without any Article, ὁνέμενε σκαυδν, ἀισχύνης καλαπρονήσας. It is as much as he hath left no crosse, no shame at all to be suffered by us ; and *Phil. 2.8.* *He was obedient to the Father* : he saith not to the death, but to death, even death of the Crosse, μέχρι θανάτου. It holdeth forth to us, that *Christ* suffered so much for us, as hee hath taken up to heaven with him the great Crosse, and hath carried up with him, as it were, the great death ; and hath left us nothing, or very little to suffer ; and indeed *Christ* never denied, but affirmed, he himselve behoved to dye : but for the beleever, he expressly denieth, *hee shall dye*, and that with two negations, *Joh. 11.26.* 8' μὴ ἀποθάνῃ εἰς τὸν αἰῶνα, *He shall never in any sort, dye* ; and for our sufferings, *Paul* calleth them, *Col. 1.24.* τὰ ὑποεσθμματα τῶν θλίψεων τοῦ χριστοῦ, *the remnants, the leavings, the dregs, and after-drops of the sufferings of Christ*, the lips and dew-drops remaining in the bottom of the cup, when *Christ* hath drunken out the whole cup ; so are our afflictions, and being compared with what *Christ* suffered, they are but bits, fragments, and small pieces of death, that we suffer, for the first death that the Saints suffer, is but the halfe, and the farre least halfe of death ; its but the lips, the outer porch of death ; the second death, which *Christ* suffered for us, is onely death, and the dominion, Lordship, and power of death is removed. Why doe you then murmur, fret, repine under afflictions, when you beare little wedges, pinnes, and chips of the Crosse ? Your *Lord Iesus* did beare for you the great and onely Crosse, that which is death, shame, and the Crosse, κατ' ἐξοχὴν, by way of excellencie so called. It is true, the *Sponse of Christ*, since the beginning of the world, and since *Christ's*
time

time these 1600. Yeares, hath been crying as a woman travelling in birth of a Man-childe, and the Dragon neare persuing her, and is not yet brought to bed. *Lord Jesus, when will the Man-childe be borne, and thy Spouse be eased of the birth?* Yet is not this disease deadly; *Sion*, as soone as shee travelled, brought forth her child, *Isai. 66. 8.* All her shadowes of sufferings shall be quickly gone: The Spouse cannot die of child-birth paine; *Christ* will save both the Mothers life, and the Babe.

2. Sinne is a deare and costly thing: In heaven, in the Count-^{Vse 2:} book of Justice, it goeth for no lesse than the bloud of *God*, the shaming of *the Lord of glory*; Justice, for the request of all the world, and the prayers of *Christ*, could not abate one farthing. ^{Soules are of great value:} A mans soule is a deare thing: Exchange of commodities, of silkes, purple, fine linnen, is much; exchange of *Saphires*, *Diamonds*, *Rubies*, and other precious stones, for baser commodities, is much more; and that ships-full of the gold of *Ophir* should bee given for bread, and things obvious, is a rich trafficking: but the market and value of soules, as it hath not, since *God* made man on earth, fallen or risen; so it is ever above a world. *Mat. 16. 26.* *What hath a man profitted, if hee lose this? God* will not take Silkes, nor Purples, nor *Saphires*, nor *Rubies*, nor Navies loaden with fine gold, nor any corruptible thing, *1 Pet. 1. 18.* for soules. The price is one and the same; soules were never bought, nor sold, nor exchanged, nor ransomed, but once; and the price is one, and as high as the soule and bloud of the Lord of life. *Job 27. 8.* *What is the hope of an hypocrite, though hee hath gained, when God taketh his soule from him?* let him cast up his accounts, and lay his charges, hee stands a poore man, a man without a soule. What mad men are wee, who sell soules daily for prices so farre below the Lords price? A man that would wood-see a Lord-ship of many thousands yearly, for a base summe, some pence, or for a nights sleep in a straw-bed, and bind himselfe not to redeeme it, what a waster were hee? how worthy to begge? *Satan* is going through the world, and hee gives some pence in hand; O how sad a reckoning, when the *Devill* the cozening Creditor comes at night, with his back counts, Pay mee for your sweet lusts I gave you: answer my Bill for your idle oaths, your lies, oppressions, cozening, Covenant-breaking, your unjust judging, your

^{We sell soules at an ease. rate.}

your starving, and murthering of the widdow, and the fatherlesse, by detaining of the wages of the Souldier, your sleighting of *Christ*, and reformation, and the price is referred to *God*, and the market knowne. Sathan can abate nothing, thy soule he must have, and within few dayes the body too; is this wisdome to earne hell? and to make away a noble soule for a straw?

3. What are wee to give for *Christ*? what bonds of love hath he layd on us, who earned our *Heaven* for us at so deare a price? I desire onely these considerations to have place in our thoughts.

1.

How great & strong was Christs love. God had one Son, he gave him for us, *Christ* had 2. loves, 2. glories, he bestowed them on us.

1. As *God* had but one Sonne, and one onely begotten Son, and he gave him for sinners; so *Christ* had two loves, one as *God*, and another as man, he gave them both out for us; and two glories, one as *God*, one as *Man*, and *Mediator*, the one was darkened for us, *εαυτὸν ἐκένωσε*; he emptied a Sea of glory for us, he powred it out for us, and for his other glory, he laid it downe, as it were in hell, endured infinite wrath for us.

2. He went to death and the grave, made his testament, and left his love, grace, and peace in legacie to us.

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3. Greater love then this hath no man; but he saith not, greater love then this hath no God. That *God* did let out so much love to men is the wonder of the world, and of heaven. Wee may find words to paint out creatures, and the garment may be wider then the thing; but should *Angels* come and helpe us to find out expressions for *Christs* love; words should bee below and in this side of *Christ*.

4.

4. Behold the man, saith an enemy of *Christ*, but behold him more then a man, behold the *Lord* in the *Garden*, sweating out of his holy body, great blobs and floods of *Love*, trickling downe upon sinners of clay. *Men* and *Angels* come see, and wonder, and adore.

5.

Christ overcome with love.

5. Love was *Christs* cannon-Royall, he battered downe with it all the forts of hell, and triumphed over *Principalities*, and powers; *Christ* was judgement-prooffe; he indured the wrath of *God*, and was not destroyed: he was hell-prooffe, and grave-prooffe, hee suffered, and rose againe; but hee was not love-prooffe, (to borrow that expression) he was not onely love-sicke for his *Church*; but sicke to death, and dyed for his friends. *Cant. 2.4. His banner over his Church, was love*; Saints bee sworn to his collours, die and live with *Christ*: and take *Christ*

in

in the one arme, his cause, and Gospell in the other, and your life betweene both, and say to all enemies; take one, take all. *The midst of Christs Chariot is paved with love, for the daughters of Jerusalem*, Cant. 3. 10. *Christs royall seat*, both in the Gospell, in which he is carried through the world as a Conquerour, *Revel. 6. 2.* and in the soules of his children, is love. From the sense of this, it were our happiest life, to live and love with *Christ*, for hee hath carried up to heaven with him, the love and the heart, and the treasures of the sonnes of God; so as all ours are with him above time.

6. Wee are not to feare death extreamely, nor hell at all. *Christ* feared both for our comfort: hee hath taken away the worst of death; In that 1. He hath subdued hell and sinne, and there remaineth to us, but the outer side of death. 2. The beleever but halfe dies, and swoneth, or rather sleepeth in the grave. 3. He dyeth by will, because he chooseth to be with *Christ*, *Phil. 1. 23.* rather then by nature, or necessity. 4. As dying, and sufferings are the cup that *Christ* dranke; so are we to love the cup the better, that *Christs* lip touched it, and left the perfume of the breathings of the *Holy Ghost* in it. In common Innes, by the way side, *Princes*, and common travellers, and thousands lye in one bed; the clothes may be changed, but the bed is the same. *Christ* tasted of death, *Heb. 2.* for us; but there was gall in his cup, that is not in ours: *Christs* worm-wood was bitter with wrath, ours sweetned with consolation.

7. All the Saints are in *Christs* debt, of infinite love. When we grieve the Spirit purchased by *Christ*, we draw blood of his wounds a fresh, and so testifie, that wee repent that *Christ* suffered so much for us. The Father hath sworn, and will not repent, that he is an eternall Priest, and stands to it, that his blood is of eternall worth; and when the Father sweareth this, *Christ* is the same one God with him, and sweares, that he thinketh all his blood well bestowed, and will never give over the bargaine, his Bride is his Bride, though deare bought, and his intercession in heaven speaketh his hearty Amen, and fullest consent of love to our Redemption.

8. All this was done by *Christ* for nothing; *Grace* fell from God, on the creature, by meere grace. *Grace* is the onely hire of grace.

9. When Ancient *Love* looked first on sinners, how ugly and black did the *Lord* see and fore-see us to be? but *Christ* loved us, not according to what wee were, but to what *Grace* and *Love* was to make us; and that was faire and spotlesse. And this love was so free in the secret of eternall election, that it was not increased by *Christs* merits and death; but the merits, death, and fruit of this love, had being and worth from *Christs* eternall love, and *Christs* love hath no fountaine and cause, but love.

1b. 10. The Law of Gratitude tieth us to love *Christ*; for hee hath loved us. If the love of *Christ* be in us, it worketh nothing in order to merit or hire; (*Libertines* need not weaken *Christs* love from doing, upon this feare;) but love doth all in order to the debt of love and obliedged expressions to love, which excludeth not Law, but the Law's rigid cursing and imperious commanding. *Christs* love is most imperious, but is no hireling, and looks not to the penny wages, but the free Crown.

But for this cause came I to this honre.

The fifth article of *Christs* prayer, the Correction.

Here is the fifth Article in this Prayer; a sort of correction, in which *Christ* doth resigne his will, as man, to the will of *God*; as *Mat.* 26. 39. *Luk.* 22. 42. *Nevertheless, not my will, but thine be done.*

In this there is offered to us a question, Whether or no there be in this Prayer any repugnancy in the humane will of *Christ* to the will of *God*? For 1. a correction of the humane will seemeth to import a jarring and a discord; 2. *Christ* desired that, the contrary whereof, hee knew was from eternity decreed of *God*. 3. The Law of *God* is so spirituall, straight and holy, that it requireth not onely a conformity to it, and our will, actions, words and purposes; but also in all our affections, desires, first motions, and inclinations of our heart, that no unperfect and halfe-formed lustings arise in us, even before the compleat consent of the will, that may thwart or crosse the known Law and command of *God*; and by this, *Thou shalt not lust*, *Rom.* 7. and the duty of the highest love wee owe to *God*, to love him with all the heart, soule, mind, and whole strength, *Mat.* 22. 37. *Mark.* 12. 33. *Luk.* 10. 27. Some *Arians* and *Arminians*, *Joh. Geystranus* at the *Synod of Dort*, have said blasphemously, that there

Christs will in his suffering subordinate to *Gods* will. Doubts on the contrary removed.

there was concupiscence and a will repugnant to Gods will in the second *Adam*, as in the first. But this they spoke against the consubstantiality and deity of the Sonne of God. To which wee say,

Affer. 1. *Iesus Christ that holy thing*, Luk. 1. 35. was a high Priest, holy, harmlesse, undefiled, separated from sinners, Heb. 7. 26. Which of you (saith Christ to the Jewes) convinceth me of sinne, Joh. 8. 46. There could not be a spot in this Lamb sacrificed for the sinnes of the world, no prick in this Rose, no cloud in this faire Sunne, no blemish in this beautifull Well-beloved.

Affer. 2. An absolute, resolved will or desire of heart, to lust after that which God forbiddeth in his Law, must be a sinfull jarring betweene the creature's and the Creator's will. Now, Christ's will was conditionall, and clearly submissive; it lay ever levell with his Father's holy will.

Affer. 3. I shall not with some affirme, that, which in the generall is true, a will contrary to Gods revealed command and will, called *voluntas signi*, which is our morall rule to oblige us, is a sinne; but a will contrary to Gods decree, called *voluntas bene-placiti*, which is not our rule obliging, except the Lord be pleased to impose it on us, as a morall Law, is not a sinne. Peter and the Apostles, after they heard that prophecie of their denying of Christ, and their being sinfully scandalized, and their forsaking of Christ, when the Shepherd was smitten, were obliged to have a will contrary to that decree, and to pray that they might not be led into temptation, but might have grace to confesse their Saviour before men, and not flee, nor be scattered: Here is a resolute will of men lawfully contrary to the revealed decree of God; yet not sinfull. But the Lords will that Christ should die for man, as it was a decree of the wise and most gracious Lord, pitying lost man, so was it also a revealed commandement to Christ, that hee should be willing to die, and be obedient to the death, even the death of the crosse; Phil. 2. 8. Yea, a rule of such humble obedience, as wee are obliged to follow; as is said, Vers. 5. *Let this mind be in you, which was also in Christ Iesus, &c.* If the Lords will that Christ should die be nothing, but his meere decree, it could not oblige us in the like case to be willing, as John saith, to lay downe our life for the brethren. Yea, Joh. 10. 18, Christ hath a com-

We are to conforme our will to Gods revealed will, as a rule; not to his decree, as it is his decree.

mandement of God, and the revealed will of God, to die for us; *No man taketh it from me, but I lay it down of my selfe: I have power to lay it down, I have power to take it againe: this commandment have I received of my Father.* Here is an expresse commandement given to *Christ*, to die for sinners; and the Father loveth *Christ* for obedience to this commandement.

A conditionall
desire though
not agreeable
to a positive
law of God,
no sinne;

Affer. 4. A conditionall and a submissive desire, though not agreeable to a positive Law and Commandment of God; is no sinne, nor doth the Law require a conformity in all our inclinations, and the first motions of our desires, to every command of God, though most contrary to nature, and our naturall and sinlesse inclinations.

1. If God command *Abraham* to kill his onely begotten sonne, and offer him in a sacrifice to God, which was a meere positive commandement; for its not a command of the law of nature (nor any other then positive) for the father to kill the sonne; if yet *Abraham* retain a naturall inclination and love, commanded also in the law of nature to save his sonnes life, and to desire that hee may live, this desire and inclination, though contradictory to a positive command of God, is no sinne; because the fifth command, grounded on the law of nature, doth command it. Nor did Gods precept (*Abraham, kill now thy sonne, even Isaac thine onely begotten sonne*) ever include this, *Abraham, root out of thine heart all desire and inclination naturall in a father to preserve the life of the child.* So the positive command of the Father, that the Son of God should lay down his life for his sheep, did never root out of the sinlesse nature of the man *Christ* a naturall desire to preserve his owne being and life, especially hee desiring it with speciall reservation of the will of God commanding that hee should die.

2. A *Martyr* dying for the truth of *Christ*, may have a naturall and conditionall desire and inclination to live, though his living be contrary to the Lords revealed will, commanding him to seal the Gospel with his blood, and to confesse *Christ* before men.

3. If the brother, sonne, daughter, wife or friend, that is as a mans owne soule, *Deut. 12. 6.* blaspheme God; yea, if father or mother doe it, *Deut. 33. 8, 9.* yet is a father obliged to stone the son or daughter; the son, being a *Magistrate* or a *Levine* and;

and Priest, to judge according to law, (*the Priests lips should preserve knowledge*, Mal. 2. 8.) that his father or mother ought to be stoned to death; yet ought not father or sonne to lay aside that naturall desire of being and life to sonne, father, brother, which the law of nature in the fifth Command doth require; especially the desire being conditionall, with submission to Gods will, as the desire of *Christ* is here; and the Command to stone the blasphemer, that the father stone the son, the son the father, being positive, and though founded on the law of nature, that a man preferre his Lord Creator and God before sonne, or father and mother, yet are they not precepts of the law of nature, such as is the precept of nature that a man desire his owne life and being, the father the life and being of the son.

Affer. 5. The apparent opposition (for it is not reall) is rather between *Christ's* sensitive and his sinlesse meere naturall desire and affection, and his reasonable will, then his will, and the will of God: Nor can any say there is a fight or jarring between the conditionall desire of *Christ* subjected, in the same act of praying, to the *Lords decree*; and the resolute and immutable will of God. The Law of God, because holy and spirituall, doth require a conformity between all the inclinations and motions of our soule, and the law of nature; but an absolute conformity betweene all our inclinations and every positive command of God, such as was the *Lords* command that *Christ* should die for sinners, is not required in the Law of God. If *Adam* submit his naturall hunger or desire to eat of the forbidden tree, to Gods Law, and eat not, there is no sinfull jarring between his will and Gods positive Law, *Thou shalt not eat of the tree of Knowledge of good and evil*.

It becomes us, as *Christs* example goeth before us, to submit in the hardest and most bloodie providences, to the straight and holy will of God. 1. *Christ* professeth he hath no will divided from Gods will; he layeth down his glory, his heaven, his life, his fruition of the sweet influence of an highest vision, love, presence, feeling of God in a personall union at the feet of God; that the Lord may carve and cut and dispose of him, and his blood, as he thought good. 2. All the difficulty in us, in whom dwelleth a body of sinne is to answer the objections, that flesh and blood hath against a sad providence; which I will labour to doe, and then give some rules for direction.

*Rules touching
our submission
to Gods will.*

Providence
mysticall.

Obj. 1. *This is a bloody and rough way that the Lord leadeth his people, that they drink wormwood, and gall of blood, and not tears onely.*

Ans. Providence is full of mysteries, let the way be shame, the crowne is glory, and the present condition be hell, the end is heaven; Providence is a hand-writing of mercy, though we cannot ever read it, more then *Belshazzar* could read his bill of justice; we see a woman with child, but cannot tell whether it be a living or a dead birth, shee shall bring forth; or whether the child shall be base and poor, or honourable and renowned, ere he die. The births in the wombe of providence are invisible to us; out of the ashes of a burnt and destroyed Church, the Lord raiseth up a Phenix, a Kings daughter, a Princeesse that shall rule the Nations with a rod of iron, a Zion that hath the strength of an Unicorn; yea, *Iacobs seed shall be in many waters, his King shall be higher then Agag, and his Kingdom shall be exalted: God brought him out of Egypt*, Num. 24. 7, 8. Christ breweth the water of life, out of drinke of gall, wormwood, and blood; if the head be gold, as Christ is, the body cannot without great incongruity be base clay.

Confusions no-
thing against
providence.

Obj. 2. *But all go wrong, confusion and vastation lye on the people of God.*

Ans. To him who sitteth on the Throne, and gives Law and Judgement to the most unconstant things imaginable, the waves of the Sea, and orders them, and rules a Sea of glasse, a brittle and fraile thing, and a Sea of most unnaturall confusions, a Sea mingled with fire, nothing can be out of order, hell, the Beast and Dragon that make warre with the Lambe, the laying wast the holy City, the killing of the Witness; are all orderly means ranked by the Lord whose Armies cannot reele, nor spill their march, when he drawes them up to the execution of his wise decrees, the confusion is to our eye; but judgement law, and order there are, though not visible to us. Who can pull him out of his invisible and high Throne of wisdom, counsell and power? it may be he sits not alwayes on his Throne of justice.

I.

Prosperity of
the wicked,
adversity of
the godly not
against provi-
dence.

Obj. 3. *But what a providence is it, that those that open their mouth against heaven are fat, and shine, and prosper, and those that fear God are plagued every day; and killed all the day long and counted as sheepe for the slaughter?*

Ans. 1. *Offend not against the generation of the children of God,*

God, as if it were lost labour, and as good to sow wheat in the Sea, as serve the Lord, and walk mournfully before him, you see their work, but not their wages. 2. It is painfull to trace providence in all its wayes, circuits, bout-gates, lines, turnings. But 3. surely in the end God turneth the tables, he maketh all odds equal, the emptie bucket goeth downe, the full cometh up. 4. The Lord hath set the wicked in a chaire of Gold, but on the top of a house, and rouling stone above the mouth of a pit ten hundred fathom deep : This is a jogging and slippery condition. 5. They slip away to eternity and to Hell in a moment. 6. Their happinesse is a golden dream, Psal. 73. 12, 13, &c.

Obj. *Meanes faile, men change, creatures are weake.*

Ans. So long as Christ changeth not, and your Head liveth, and stirreth the helme of heaven and earth, all must be well, if all life, all health, and so much as eternall life be in the Head, how can the heart ake or quake, except it first create, and then fancie fears, and doe not really suffer?

Obj. 5. *Our Kingdomes strength is gone, we cannot subsist.*

Ans. Col. 1. 17, 18. *In Christ all things subsist, he is the head of the body the Church.* Faith is the substance, *Budeus* the boldnesse and fortitude; *Beza* the firme and constant expectation; the *Syrian*, and *Arabian*, the confident gloriation of, or in things hoped for, and a convincing light and evidence of things not seen. There is good reason to beleve that God will lift up a fallen people, who desire to fear him, and wait for his help.

Obj. 6. *They plow upon Christs back, and make long and deep furrowes on Israel from her youth,* Psal. 129. 1.

Ans. True, plowing is a work of hope, but have you not seen Enemies digging a grave for Christ, and preparing a coffin for him ere he be dead? and they have been faine to fill up the living mans grave, and they plow, but Christ cometh in and soweth joy in the hot furrow, and reaps the crop, and the quiet fruits of righteousness. The enemies plant, and the Vintage is Christs, one sows, but another reaps.

Object. 7. *But the soules under the altar doe cry to God, Providence and their bloud is not avenged: their bloud, and their graves hath a time in their kind, make supplications before the throne for justice, for all things. yet the enemies prosper.*

Ans. Hath not the Lord appointed a time for fighting, and suffering, and a time for triumphing, when these that have

*All goes well,
so long as
Christ liveth.*

*Faith looks to
God in sad
providences.*

*The enemy
plow and sow,
and Christ
reaps.*

gotten

gotten the victory over the Beast, and over his Marke, and over the number of his name, stand on the Sea of glasse, having the harps of God, singing the song of Moses, the servant of God, and the song of the Lambe: there was a time when the Lamb did weep; and in the daies of his flesh, offered up prayers and supplications, with strong crying and teares, unto him that was able to save him from death. Revel. 15. 23. Heb. 5. 7. It is a sin to carve a date of our owne for justice.

Object. 8. *But he delayes his comming.*

Ans^r. But he is not slack, as some count slacknesse. If generall justice to a world must be measured by thousands of years, as but one day to God; particular judgements may have hundredth of yeares; and when the Saints are killed, Christ surviveth them, to redeeme them from blood, and disgrace, when they are dead, when their cause is judged, and they rotten into powder in the grave, they are redeemed, even when the soules under the altar, are avenged on their Murtherers.

Object. 9. *It stumbleth many, that wicked men are fat, and their faces shine, as if God were with them.*

It is a shame that the wicked are fat on common mercies, and not we on these same perfumed with Christ.

Ans^r. If they be fat on common mercies, the more shame to the Saints, if they bee not fat, and their bones greene as an herbe upon the same fare, and the same mercies, perfumed with Christ, and there is more fatnesse and marrow in the higher, then in the lower house: Saints are leane through their own unbelieve.

Now for rules of submission to providence in order to the Text, let these be considered;

All wheelles of providence move according to the first.

Rule 1. *Christ's patience, and so our submission must bee* bottomed on a looking above-hand to the will of God; every wheele in a great worke, moves according to the motion of the highest and first wheele that moves all the rest. Every inferiour Court acts, as ordered by the highest and supreme Senate, the greatest in the Kingdome. Every inferiour orbe in the heaven is moved in subordination to the *Primum mobile*, the highest that moveth all the rest; the motion of rivers regulate the flowings of lesser brooks. And things that move on earth, as the heavens move, so are they carried; the principle of motions and wayes in all morales, beginneth at the Highest mover, the just and wise will of God; all are to say, *not my will, but thy will be done.*

Rule 2. There is no ground of submission in a crosse-providence, but to looke to the end that *Christ* looked to, the Lords wise and holy will; *He curseth, because the Lord bideth him*, saith *David* of *Shimei*; and there hee fixeth his stake. The Lord hath taken away, saith *Iob*, and upon the Lords taking away, he saith, *Blessed be the name of the Lord*; Any man can say, *Blessed be the name of the Lord, who giveth*; the greatest part of men breake their teeth, in biting at the neereſt linke of the chaine of ſecond cauſes, but they ariſe never up to God, the firſt Mover.

Looking to God, the onely ground of faith in a crosse-providence.

Rule 3. *Christ* not onely ſubmitteth to Gods will, but he approveth that it may be done. So *Ezechiah*, *Eſai.* 39. 8. Hee ſaid moreover, good is the word of the Lord, the thing was hard, that all in his houſe ſhould be caried away to *Babylon*, and his ſonnes ſhould be captives. Yet the will of the Lord was good and juſt, when the thing willed and decreed of God was evill to him.

We muſt both ſubmit to, and approve of providence.

Rule 4. *Christ* will not hinder God to doe what he thinkes good; *Thy will be done*. Murmuring is a ſtone in Gods way; Murmuring is an Anti-providence, a litle God, ſetting it ſelfe againſt the true God, that ſtirres all in wiſdome; and the Murmurer doth what he can to ſtop up Gods way. Old *Eli*, when

We are not to murmur.

he heard ſad newes, ſaies, 1 *Sam.* 3. 18. *It is the Lord*, *Let him*, I hinder him not to doe, what is good in his eyes. *David* ſaith, 2 *Sam.* 15. 26. *If the Lord ſay, I have no delight in thee, behold here am I, let him doe to me, what ſeemes good in his eyes, here am I*; is as much, as I will not flee him, nor hinder him, I lay my ſelfe under him to receive his ſtroakes. So *Christ*, *Heb.* 10. 5. *Pſal.* 40. *Thou haſt prepared my eares, or my body, here am I*; Verſe 7. *Here am I to doe thy will*.

Rule 5. *Christ* gave not away his naturall will; but in the act of willing, he ſubmitted it; it was a broken will that *Christ* reſerved to himſelfe, or a ſubmitted will, *hic & nunc*. *Christ* ſeeketh not the reſigning of naturall faculties in heard providences, but that we quite conteſt with God; and that our will be not aboliſhed, but broken: eſpecially, that we doe not quarell with Juſtice. *Lament.* 3. 28. *He ſitteth alone, and keepeth ſilence, becauſe he hath borne it upon him*. Verſ. 29. *Hee putteth his mouth in the duſt, if ſo bee there may bee hope*. Verſ. 30. *Hee*

We make not away our will when we ſubmit it to God.

giveth his cheeks to him that smiteth them; hee is filled with reproach: there bee here many sweet signes of a broken will.

1. Solitary sadnesse. 2. Silence, the soule not daring to quarrel with God. 3. The stooping to the dust, and putting clay in the mouth, for feare that it speake against Gods dispensation, as Job 40.4. 5. (4.) A willing accepting of buffets on the cheeks, and reproaches; So Micha 7.9. *I will beare the indignation of the Lord, because I have sinned.* When the soule is made like a broken and daunted heifer, or a silly heartlesse Dove, so as the

*Malinsest miles
qui imperato-
rem gemens se-
quitur.*

man like a well-nurtured childe, kisseth the rod of God. He is a bad Souldier, who follows his Captaine sighing, and weeping; Faith sings at teares, and rejoyceth under hope in the ill day.

*Gods will for
us, better then
our owne*

1.

Rule. 5. Its the childs happinesse, that the wise fathers will be his rule, not his owne; and for the Orphane, the Tutors wit, is better then his owne will. Our owne will is our hell, *Ezech. 18. 31. Why will ye dye, ô house of Israel? Christs will is heaven.* Christ thinks it is his best, that his Fathers will stand, and his humane will be repealed. *Rom. 15. 3. for even Christ pleased not himselfe;* to have no will of your owne, is the Pearle in the ring, a Jewel in submission. (2.) that the Lords end is good, he minds to have me home to heaven; then as in his six dayes workes of creation, he made nothing ill, so hee hath been working these five thousand years; and all his works of providence are as good, as his works of creation; hee cannot chuse an ill meane for a good end: if God draw my way to heaven through fire, tortures, bloud, poverty, though hee should traile me through hell, hee cannot erre in leading, I may erre in following.

2.

Object. But there is a better way beside, and hee leades others through a rose and greene valley, and my way within few inches to it, is a wildernesse of thornes.

Ans. Gold absolutely is better than a draught of water:

*Gods wisdom
in creating
good, and
framing evil.*

but comparatively, water is better to *Sampson*, dying for thirst, then all the gold in the earth: So cutting a veine, is in it selfe ill; but comparatively, letting bloud through a cut veine, is good for a man in danger of an extreame Feaver; there is no better way out of heaven for thee, then the very way that the Lord leades thee. God not onely chuses persons, but also things; and every crosse that befalls thee, is a chosen, and selected crosse, and it was shapen in length, and breadth, and measure, and weight,

weight, up before the Throne, by Gods owne wise hand : Heaven is the workehouse of all befalls thee, every evill is the birth that lay in the wombe of an infinitely wise decree ; so God is said to frame evill, as a Potter doth an earthen vessell, (so ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ 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Gods will for every Saint a safe rule. generall, *The Lords will be done on me.* (saith he) be what it will : Let hell, and death, and Devils malice, and heavens indig- nation, and enmity, and warre, ill-will, and persecution from earth, hard measure from friends and lovers, if the will of *my* Father so be, welcome with my soule ; welcome black crosse, welcome pale death, welcome curses, and all the curses of God, that the just Law could lay on all my children, (and they are a faire number) welcome wrath of God, welcome shame, and the cold grave. The submission of faith subscribeth a blanke pa- per, let the Lord write in what he pleaseth, patience dares not contest and stand upon pennies or pounds, on hundreds or thou- sands with God; *Moses* and *Paul* dare referre their heaven, and their share in Christ, and the book of life to Christ, so the Lord may be glorified : Submissive faith putteth much upon Christ,

Faith wel- cometh all.

Let him slay me, yet I will trust in him, said *Iob* 13. 15. *He- man* alledgeth it was not one single crosse, *Psal.* 88. 7. *Thou hast afflicted me with all thy waves.* And *David* *Psal.* 42. 7. *All thy waves and thy billowes are gone over me* : One of Gods waves could have drowned *David*, afflictions coming in Armies, and in a battle-array, say that one single Souldier cannot subdue us. Lawfull warre is the most violent, and the last remedy against a State, and it argueth a great necessity of the Sword. *Job* had an Army sent against him, and from heaven too, *cap.* 6. 4. *The terrors of God doe set themselves in array against me.* See what a catalogue of sufferings, *Paul* did referre to God, 2 *Cor.*

Many afflic- tions must be re- ferred to God.

11. 23, 24, 25, &c. one good violent death would have made away a stronger man then *Paul*, yet he was willing for Christ to be in *deaths* *osen*, or *davalous* *πολλὰς*, many deaths, many stripes, many prisons, five times nine and thirty stripes, this was neer two hundred stripes, every one of them was a little death : Thrice beaten with rods, once stoned, thrice in shipwrack, night and day sailing in the deep, in journeying often, in perils of waters, in perils of robbers, in perils of his owne country men, in perils by the heathen, in perils in the City, in perils in the wildernes, in perils in the Sea, in perils among false brethren, in wearinesse, and painfullnesse, in watching often, in hunger, in thirst, in fa- sting often, in cold, in nakednesse, &c. Many of us would either have a crosse of our own carving, as we love will-worship, and will-duties, so we love will-suffering, and desire nothing more then if that we must suffer, Christ with his tongue would lick

We love will- suffering as well as will- duties.

all the gall offour crosse, and leave nothing but honey, and a crosse of sugar and milk, we love to suffer with a reserve, and to die upon a condition; an indefinite and catholique resignation of our selves without exception to Christ, and to undergoe many furnaces, many hels, many deaths as Christ will, is a rare grace of God, and not of ordinary capacity.

Rule 7. *Christ*, in submitting his will, maketh the Prophecies, the revealed *Gospel* his rule: and in the matter of duty, is willing to be ruled by *Gods* revealed will; in the matter of suffering, hee is willing that the *Lords* will stand for a Law, to which hee doth willingly submit, and will in no sort quarrell with everlasting decrees. To be ruled by the one, is holinesse; to submit to the other, is patience: For patience is higher then any ordinary grace, in regard its willing to adore and reverence something more and higher then a commanding, promising, and threatning will of *God*. It was a grace in *Christ* most eminent, in the *Lamb of God*, dumb, meek and silent before his shearers, the meekest in earth and in heaven, that hee did not onely never resist the revealed will of *God*, but never thought, motion, nor any hint of a desire was in him, against the secret and eternall decree and counsell of *God*. *Christ* will not have us to make Images of him, who is the invisible *God*; but, when in his works of justice, power, love, free grace, hee setteth before us the image of his glorious nature and attributes, hee will have us to adore him in these. According to his decree of reprobation, hee raised up *Pharaoh* to be clay to all men; on whom, as on a voluntary and ratioll vessell of wrath, they might read power, justice, truth, soveraignty; in these works wee are to tremble before him, and adore the *Lord*. So in works of Grace, that are the Image of the invisible *God*; the *Lord* is to be loved. 1 *Tim.* 1. 16. In *Paul*, the chiefe of sinners, the *Lord* holds forth an image of the freest grace, no lesse then in the revealed will of *God*; for, 1. *Christ* made an example of mercy and free grace in him. 2. Hee made a speaking and crying spectacle to all Ages, an ὁποῦντως, a printed copy of crying grace to all the world: and in this wee are to adore and submit to him. Such a limb of *hell* hath received mercy, not I, who before men was holier. O submit to this worke of grace, as to the copy of his eternall decree, and be silent.

In duties Gods revealed will should be our rule, in suffering his bigb decree.

Patience an high grace.

The Image of God is in his works.

Rule 8. *Christ* putteth nature and naturall reason, that his naturall

Many vertues
in Christs sub-
mission to his
fathers will.

naturall will might seem to plead withall, under the *Lords* feet: So it would seeme strange. *God* hath many sonnes, but none like *Christ*: hee was a Sonne, his alone; hee had never a brother by an eternall generation; hee was the onely heire of the house; but never a son so afflicted as hee: This seemes against all reason. But *Christ* brings in his *Fathers* will with an *amē*;

But, Mat. 26. 39. Joh. 12. 27. Luk. 22. 42. Mark. 14. 36. *But thy will be done*. Its against submission to put absolute interrogatories upon the *Lord*: Wee love to have *God* make an account of his providence to us, and that the last and finall appeale of the wayes of the *Lord* should be to our reason, as to the great *Senate* and supremest Court in heaven and earth. Its true, *Christ* putteth a *Why* upon *God*, *My God, my God, why hast thou forsaken me?* but, 1. with the greatest faith that e-

1.
What and
how much
reason was in
Christs why,
or interriga-
ture he puts in
the Father.

ver was, a doubled act of beleeving, *My God, my God*. 2. With the extremest love, that ever was in a man; its also a two-fold cord of warmnesse of heart to his Father, *My God, my God*. 3. Its a word relative to the covenant between the Father and the Son; for *My God* is a covenant-expression, that the Father will keep what he hath promised to his Son; and relateth to the infinite faithfulnessse of the Covenant-Maker. 4. *God*,

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relateth to the Dominion, Lord-ship and Sovereignty that the *Lord* hath, and therefore that *Christ* will submit to him.

5. *Christs* complaint of the *Lords* forsaking, sheweth the tendernesse of his soule, in prizing the favour of his Father, more then any thing in heaven and earth. And therefore *Christs why* is a note of 1. Admiration: 2. Of sinlesse Sorrow; conjoynd with love, tendernesse and submission to *God*. *Christ* cannot speak to his Father, beside the truth: *But every man is a liar*; and wee seldome put questions and queries upon Sovereignty, but wee preferre our reason to infinite wisdom. *Job* is out, and takes his marks by the *Clouds*, and the *Moone*, when hee saith, *Job* 13. 24. *Why holdest thou me for thine enemy?* Chap. 3. 11. *Why died I not from the womb? why did I not give up the ghost, when I came out of the belly?* And *Jeremiah* 15. 18. *Why is my paine perpetuall, and my wound incurable, which refuseth to be healed?* Chap. 20. 18. *Wherefore came I out of the wombe, to see labour and sorrow, that my dayes should be consumed with shame?* All the *Lords* works are full, yea with child of reason, wisdom, and grave, and weighty

All Gods
workes are
with child of
reason and
causes.

weighty causes : and though wee see not his acts to have a *why*, yet there is a cause, *why* hee doth all hee doth ; reason is necessity to him, and an essentiall ingredient in all his actions.

Rule 9. In this Administration of Providence, with *Christ*, Providence the Lord goeth many wayes at once : In this very act hee redeemes the world, judgeth *Satan*, satisfieth the Law and Justice, glorifieth *Christ*, destroyeth sin, fulfilleth his owne eternall will and counsell. In one warre hee can ripen *Babylon* for wrath, humble his *Church*, deliver *Jeremiah*, punish *Idolatry*. In the same warre hee can humble and correct *Scotland*, harden Malignants, that they will not hearken to offers of peace ; and blow up their haters, that they may be lofty through victories, and be ripened for wrath through unthankfulnesse to God. Providence hath many eyes, so also many feet and hands under the wings, to act and walk a thousand wayes at once. There is a manifold wisdom in Providence, as in the work of Redemption. In every worke that God doth, hee leaveth a wonder behind him : No man can come after the Almighty, and say, I could have done better then hee. Its naturall to blame God in his working, but impossible to mend his work.

Rule 10. Nor is Christ made a loser, by losing his will for the Lord, but his will is fulfilled in that which he feared, *Heb.* 5. 7. Providence submitted unto, rendereth an hundred fold in this life, *Matth.* 19. 29. God makes the income above hope, *Gen.* 48. 11. And *Israel* said to *Ioseph*, I had not thought to see thy face, and lo God hath shewed me also thy seed. One berry is not a cluster, that two men cannot bear, but its a field, an earth of Vine-trees in the seed, *Ephes.* 3. 20. He is able to doe above all things υπερεπερισσοῦ more then abundantly above that we can aske or thinke, above the shaping or frame of my words and thoughts. But I can ask heaven, he can give more then heaven, and above heaven, yea I can think of Christ, but he can give above the Christ that I can thinke on, because I cannot comprehend infinite *Iesus Christ*.

Rule 11. Christ is not so intent and heart-bended on freedom from death and this black and sad hour, but he reverences a higher providence, that Gods will be done ; so are we to look to providence, and we are not to stumble at an externall stroake in sad occurrences, when *Iob* 9. 22. God destroyeth the perfect and the wicked. And he furbishes his Sword *Ezek.* 21. 3. and saith,

I will draw out my sword out of its sheath, and will cut off from thee, the righteous and the wicked.

1. Then 1. *Arise, goe downe to the potters house*, Jer. 18. The earth is Gods work-house; for clay, good and bad are equally on the wheelles; *Christ* as punishable for our sinnes, though a vessell of burning Gold, is under art; Sovereignty rolles about three in one wheele, the Blaspheming, the Repenting Thiefe, and *Christ*, who is Uertue, Grace, yea Glory in the midst. An elect and a reprobate man may bee both sewed in the same winding-sheet, they may touch others skins in the same grave, but they are not rolled in, in the same hell. Yea *Cham* is saved in the *Arke*, but as the uncleane beasts are, hee is preserved from drowning, but reserved to cursing.

2. There is a providence of grace, as there is in *God* a speciall love of free-grace; the good and the bad figs are not in the same invisible basket; there is a Pavilion, a Cabinet of silke in Gods privie Chamber, seene to no eye: *Psal. 27. 5. And upon all the glory shall be a covering*, *Eesai. 4. 9. Christ's* free and invisible love, is a faire white webbe of gold, that a Saint is wrapped in in the ill day. Where is he? he is hid, yet he goes through the sieve, and sifted he must be, but *not a graine of him fallles to the earth*, *Amos 9. 9.*

3. There have been questions about the Prerogative of Kings and the Priviledge of *Parliaments* too, but undeniably in the Market-roade of Providence, the *Lord* hath kept a Prerogative Royall of justice to himselfe, to *cut off the innocent and righteous with the wicked*, in temporall judgements. 2. And of speciall grace of Providence, when the godly man is blacked with a death-marke, and condemned to die; Gods Prerogative sends him a reprieve of grace, above the law, and current of providence. *Eesai. 38. 5. Ezechiah* (saith the high Land-lord) is summoned to flit and remove, yet he shall dwell in his Farme of clay, fiftene yeares. 3. This Prerogative dispenseth with fire, not to burne; with the Sea, not to ebbe and flow, so long as the soles of the feet of *Christ's* bride are upon the new-found sands in the heart of the Sea. Yea with hungry Lyons not to eat their meat, when they have no food but the flesh of *Daniel*, beloved of the *Lord*. *Christ* here commits himselfe unto an unseen Sovereignty. For *Abraham* to kill his owne onely begotten sonne of promise; to reason, its a worke of *God*, but its a Providence

Royall Prerogative of providence and the waies thereof.

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providence of non-sence. Neither *Law* nor *Gospel*, for ought that reason can see, shall warrant it ; yet Sovereignty commands it, and that's enough. Afflictions of trialls, such as the prosperitie of the wicked , and the trying sufferings of the godly, seeme more to contradict Gods promises, and revealed will in the Word, then any other visitations of *God*, therefore beside that they require patience, they must have faith in an eminent manner. To beleve infinite wisdom can tie the murdering of *Isaak* by his owne Father, against the Law of Nature (as it seemes) with the Gospel, which cannot command unnaturall blouds, must require much faith.

Rule 12. Christ declares when matters are at the worst, there is good will for him, in the done will of God ; its an objection to sense, and to sinlesse Nature in *Christ-man* : O doeſt thou not see sad and four-faced death, is not thy soule thy darling in the power of dogs? hath not hell long and bloody teeth? is not the furnace, the oven of the Lords highest indignation, for the sins of all the chosen of God very hot? when the flames of it makes thee a troubled soule, and causes thee to sweat out blood ; what blood shall be left for scourging, for the Iron nails of that sad crosse? *True* (saith Christ) *I have* (God knowes) *a heavy soule, my strength is dried up like a potsherd* : This cup casteth a savour of hell and fiery indignation, a sight of it would kill a man, yet i'll drinke it, the good and just will of my Father be done, there I stand, further I goe not. To be at a stand, and to lay silence on our tumultuous thoughts, who are compassed with a body of sin, and to be satisfied with the will of the Lord is our safest, we should not be perswaded by the crosse, or all that sense can say, far lesse what sin can say from this, *The Will of the Lord be done.* The friends of *Paul* hearing what he must suffer, say, *Acts 20. 14. When he would not bee perswaded, we ceased saying, The will of the Lord be done.* It is grace to cease and say no more, when we see the Lord declare his mind to us ; An holy heart will not goe one haire breadth beyond the Lords revealed will.

To stand at the wil. of God and goe no farther, is submission.

1. Because love which thinketh not ill, does not black the spotlesse and faire will of God, when it is revealed to be from God, though Hell were in that will.

Faith seeth free grace in a sad providence.

2. Faith seeth even in permitting of persecution from *Pharaoh* and *Egypt*, the Lords good will in the burning bush, the very

good will by which he saveth his people redeemed in Christ, *Mat. 11. 26. Phil. 1. 13. who dwelleth in the bush, Deut. 33. 16.* And it's considerable that the same good will which is the root of reprobation, and of permitting hell and Devils, and Devils persecuting instruments to turn his Church into ashes, and to a burnt bush; and Devils and men to crucifie Christ is free grace, and the root of Election to glory, and is extended to the Saints, *Rom. 9. 15, 16, 17. Ephes. 1. 11.* Faith seeth and readeth free grace in a providence, which of it self, is extended to Devils and reprobate men, though not as extended to them; and it is an Argument of true grace, if any can say *Amen* to Hell and the saddest indignation coming from this will, though against a particular will of of our owne.

3.

3. As we are obliged to adore God, so also his Sovereignty and holy will, when its revealed to us; and to murmur against it, because it crosseth our short-sighted, and narrow-witted will, is the highest contempt of God, and that which is the Soule and *Formale* of sinne, and the determination of a wicked and ill-stated question. Whether should my short and pur-blind will, stand for eternity; or the holy and infinitely-wise will of God, which had eternity of duration, infinitnesse of wisdom, and not seven, but millions of eyes, to advise what was decreed as fittest to be done.

Providence
wise and can-
not be coun-
ter-wrought.

4.

4. Since there is not a *Fatum*, nor an Adamantine destiny and irrevocable decree but this; is it holy wisdom to knocke hard heads with God? Its true, Pride growes greene, and casteth out its golden branches in the fattest soile: But *Job 9. 4. He is wise in heart, and mighty in strength; who hath hardened himselfe against him, and prospered?* There is infinite wisdom in God, and infinite power to bring to passe his Decrees; will clay counterworke Gods infinite counsell? The Former of all things makes fire-workes under the earth against sinners; can sinners make counter-mines to out-worke the Almighty? Sure if he be wise in heart, who hath a most eminent, holy, and just providence in-all that falleth out, when we heare that the *Gospel*, and the *Church of Christ* are oppressed in judgement, we are to looke on that oppression, as on the sinne of other men, and as our crosse, and to mourne for it: In the former consideration, and in the latter, as it troubles us, to judge it good, necessary, and better, then if it had been otherwise. The formall

reason:

reason of goodnesse is the will of *God*, and your judgement is to esteeme that good, which is ill to you, though it bee sowre and heavie; for it hath goodnesse from this, and goodnesse to you that the *Lord* hath decreed it; to be sowre and sweet make up a middle taste most pleasant; *Christ* twisteth blacke and white in one web; the *Jewes* sinnes, which he willeth not; and their sinne is the redemption of man, which hee loveth; and these two are pleasant to behold, and when they are mixed in one, and come from the most wise *God*, they have beauty to *God*, farre bee it from mee, to judge them blacke, or unjust, which are faire to him.

Rule 13. *Christ* submits his will to the will of *God*, in soule-desertions, so should we doe. *Christ*s love to his Father, is no Critick, no knotty Questionist to spinne, and forge jealousies against the Lords dispensation in the influence of heaven on his soule. He is willing to lay his soule-comforts in the bosome and free-will of his Father; and in this he judgeth the Lords will, better then his owne will. We have too many querelous love-motions against the reality of *Christ*s love, when he hides himselfe. O but wee are covetous and soule-thirsty after our owne will, in the matter of soule-manifestations; either I see little here, or we Idol comforts, and would gladly have a *Christ* of created grace, rather then *Christ*, or his grace; and when we are thirsting for *Christ*, it is his comforts, the Rings, Jewells, Bracelets of the Bridegrome, wee sick after, rather then himselfe; its not an unmixed, nor a poore mariage-love, to marry the riches and possessions, and not the person, *Math. 22. 2.* *The Kingdome of heaven is like unto a certaine King, which made a Marriage to his Son, not for his daughter in law.* The glory of Gospel-dainties resembled to a Marriage, are for the Kings Sonne, and the glory of *Christ*; not for our glory, but for our grace. *Christ* is the finall end, for whom all the Honey-combes, the Myrrhe, the Spices, the Wine, and the Milk of the banquet are prepared. *Cant. 5. 1.* We have need of *Christ* to cure, even our perfections: there be some wild oats, some grains of madnesse and will-wit in our best graces. 2. You cannot Idolize *Christ* himselfe; love in pounds, in talent weights is too little for him; his sweet accidents, his delights, consolations love-embracements are sweet; but swel-ling, and too fatning, and if *Christ* send these to a beleever, in a box of gold, or in

1.

We dote to much on the sweet accidents of *Christ*, and love himselfe to little.

a case made of a piece of the heaven, or of a chip of the nooneday-Sunne, and not come himselfe, they should not satisfie the soule. *Cant. 3. 1. I sought him whom my soule loved; Watchmen saw yee him?* O it is the beloved himselfe, that is a great man in the Spouses bookes, his *Wine*, his *Spiknard*, his *Myrrhe*, his *Oyntments*, his *Perfume*, the *Savour* of his *Garments*, his *Apples* of love, are all in that heavenly song set out for himselfe. Love-tokens are nothing, duties nothing, inherent righteousness nothing, heaven nothing, if separated from *Christ*; but *Christ* himselfe is all in all.

2.
God who created supernaturall love can rule it.

Our 2. disease is, we forget that hee that created the love of *Christ* in the heart, can onely cure our love, when its sicke for *Christ*: As he that created the first World can rule it, so he that created the second new world, can guide it, and all the creatures in it, though our faith stagger, touching his speciall providence, in particulars of either, as we are deserted, and left to our selves.

3.
We desire Christ often for ourselves.

3. We often thirst after comforts, and sense, as the people did, and (*Eesai 58. 5.*) were reprov'd for their fast: *Is it such a Fast as I have chosen?* And *Zach. 7. 5. Did yee at all Fast to me, even to me?* So may *Christ* blame us for the like sinne, and say, *Have ye thirsted to me, and for me, and not rather for your selves?* Let us examine delusions, and not father them upon *Christ*, except we know he will owne them.

4.
Submission to the absence of God is required.

4. We desire a never interrupted presence and sense of God, whereas *Christ* submitted, to want it for a time; when he saw it was Gods will so to doe; and though we have not, nor can we have positively, alway an edge of actuall hunger; yet wee negatively can be submissive to want, when wee see it is his will, we want; whereas he is the same *Christ*, with the same immanent, and eternall love of election, without variation of the Degrees of the altitude and height thereof, the same infinite wisdom, when he frownes, and hides his face, and when he shines and smiles in his kingly manifestations. Cloudes alters not the Sunne-light, coverings changeth not *Christ*, that he cannot love behind the curtaine. Except we take a cloud to be the Sunne, or created sweetness to be *Christ*; were the beame separated from the Sunne; what should it be but as good as nothing? We dreame that the curtaines and robes of *Christ*s manifestations of love, adds somewhat to his excellency; then hee must bee

be of more eminency, when hee expresseth himselfe in love-embracements to us, then when hee was from eternity the floure of his Fathers delight. *Christs* out-side in revealed sweetnesse, and in transient manifestations of his beauty, must then be more excellent then himselfe ; this is too selftie a conception of *Christ*. The *Lord Iesus* is more within, then we can enjoy of him, in his love-expressions ; he loses none of that immanent sweetnesse, under his wise withdrawals ; though you, or I, or *Men*, or *Angels*, should never feed upon any time-injoyments of sweetest love, and manifested glory from his revealed kindenesse.

5. Its a great *Quere*, if it be expedient, that our motion to heaven, should bee as the motion of the Sunne that never rests, but moves as swiftly in the night as in the day, and if we should ever be on wings, I know its our dutie ; but even the falling on our owne weight, and the conscience of our clay-mould, our short breath, Natures weake leggs in walking up the Mount, are good for the adding wind and tyde, and high failes to the praying of *Christ*, and free Grace : *Vtile est peccavisse, nocet peccare. It is profitable that we have sinned, that Grace may be extolled, it is ill to sinne.* Even to the nature of man its good that hee hath dyed, and hath beene in the grave, yet its not good, but contrary to nature, to die, and to ly in the grave.

Its expedient that we stand on our own leggs some time.

Obiisse bonum est natura, obire malum.

6. Its our forgetfulnesse, that wee see not the dearest to *Christ* hath beene kept lowest, and most empty in their owne eyes ; hidden grace extolleth *Christ*. 2. That often the Saints are kept in a condition of sayling with as much wind as blows, with praying, and beleeving. 3. That yet prayer and the sweating of Faith cannot earne, nor promerit the renewed sense of *Christ*, so as *Christ* returneth to eate his honey-combe, and his wine, and milke, and banquet with the soule, rather at the presence of these acts, then for them, as some have said, (though with no strength of reason) that fire burneth not, the Sunne enlighteneth not, the earth doth not send forth floures, and herbes ; but *God* at the naked presence of these causes, doth produce all effects ; yet in this case it hath a truth ; that the sweating of all supernaturall industry, cannot redeeme the least halfe glimpse of *Gods* presence, in the sense of eternall love, when *God* is pleased for triall to hide himselfe.

2.

3.

Returne of *Christ* no merit.

7. Our great fault heere is merit, that we tye the flowings

and inundations of *Christs* love to the becke of our desires, whereas we may know : 1. That the Sunne doth not shine, nor the raine water the earth, in order to merit. 2. Wee should know that grace, and all the acts of grace are almes, not debt, and that a rich Saviour giveth grace to us as beggars, and payeth it not to hirelings, as the due, or as wages wee can crave for our worke ; but wee love peny-worth's better then free-gifts.

But for this cause came I to this houre.

The work of
redemption
most rationall,
and full of
causes

Christs worke of redemption was a most rationall worke, and was full of causes, *dia rationis* ; this faith, that to redeeme lost sinners, was not a rash and reasonlesse worke.

1. There was no cause compelling. *Love* cannot be forced, *John 3. 16. God so loved the world, that he gave his onely begotten Sonne, &c. Grace* worketh more from an intrinsecall cause, and more spontaneously then nature. For Nature often is provoked by contraries for selfe-defence to worke : as fire worketh on water, as on a contrary ; the wolfe and the dogge pursue one another as enemies. But *Grace*, because grace hath abundance of causality and power in it selfe, but hath no cause without it.

2. Any necessitie of working from Goodnesse in the Agent, as from such a principle is strong. *1 Tim. 1. 15. Its a true saying, and by all meanes worthy to be received, that Christ Iesus came into the world to save sinners.* If the thing be worthy *ωδὸς ἀποδοχῆς*, of all receipt and embracing, then it must bee good ; an Agent working from a Principle of goodnesse, doth in his kind worke necessarily, though he may also worke from another principle freely. *John 10. 11. I am the good shepherd, the good shepherd giveth his life for his sheepe. Luke 19. 10. For the Sonne of man is come to seeke, and to save that which is lost.*

Grace a cause
of it selfe.

3. God will seeke reasons or occasions without himselfe, to be gracious to sinners. When no reason or cause moveth a Physician to cure, but onely sicknesse and extreame misery ; wee know grace and compassion is the onely cause ; *Ezech. 36. 27. I will sanctifie my great name, Why ? Which was prophaned among the heathen ; and which ye have prophaned in the midst of them ; then the true cause must bee expressed, Vers. 22. Thus*

Sin an occasi-
on of actes of
grace.

saith

saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine holy Names sake.

4. The Lord taketh a cause from the end of his comming, *Math. 20. 28. The Sonne of Man came not to be served, but to serve, and to give his life a ranfome for many. Joh. 18. 37. To this end was I borne, and for this cause came into the world, that I should beare witnesse to the truth. Joh. 10. 10. I am come that they might have life, and have it in abundance.*

5. Some thing, yea very much of God, is in the creation; much of God in his common providence; but most of all, yea whole God in the redemption of man. God manifested in the flesh is the matter and subject of it, Grace the moving cause, most of all his attributes, working for the manifestation of the Glory of pardoning mercy, revenging justice, exact faithfulness and truth, freest grace, omnipotency over hell, devils, sinne, the World; patience, longanimity to man, cooperate as the formall and finall causes, it is a peece so rationall and full of causes, that as he is happy, (*Felix qui potuit rerum cognoscere causas,*) who can know the causes of things: so Angels delight to be Schollers to read and study this mysterious art of free Grace, *Eph. 3. 10. 1 Pet. 1. 12* Works without reasons and causes are foolish. The cause why we doe not submit to God, is, because we lye under blind and fatherlesse crosses: its true, *Affliction springs not out of the dust,* and crosses considered without God, are twise crosses. Three materiall circumstances in crosses are very considerable. *Quis, quare, quomodo.* 1. Who, for what cause, and how doth God afflict us. Who afflicts is worthy to be known. *Esa. 42. 24. Who gave Iacob for a spoile, and Israel to the robbers?* The highest cause of causes did it. *Did not the Lord, he against whom we have sinned?* 1 Sam. 3. 18. *It is the Lord, let him doe what seemeth good to him.* 2. For what end God the Lord did this, is a circumstance of comfort; *Why led the Lord Israel through a great and terrible wildernes, wherein were fiery Scorpions, and Serpents, and drought?* Deut. 8. 16. *That he might prove thee, to doe thee good at thy latter end.* 3. And how the Lord correcteth, is worthy to be known. *He correcteth Iacob in measure,* Jer. 46. 28. Mercy wrapped about the rod, and a cup of gall and wormewood honeyed, and oyled with free love, and a piece of Christs heart; and his stirred Bowels mixed in with

4.

5.

Much of God in the work of redemption.

Afflictions are to be weighed in all the causes. 1. Who afflicts, 2. How or in what manner. 3. For what cause.

1.

2.

3.

the

Blind and
dumb crosses
not good.

the cup, is a mercifull little hell. *Psal. 6. 1. Jer. 31. 18, 19, 20.* The Law saith, *A Bastard hath no father*, because his father is not knowne. The *Philistines* are plagued with *Emerods*, but whether that ill was from the *Lord*, or from *Chance*, they know not. The crosse to many is a bastard. We suffer from *Prelats*, because wee suffered *Prelats* to persecute the *Saints*. *Papists* shed our blood, why? Our fore-fathers burnt the witnesses of *Christ*, and we never repented. *Christ* and *Anti-christ* are at bloody blowes in the camp: *Anti-christ* hath killed many thousands in the three kingdomes for Religion; that is the quartell: and when *England* had often before, and have now opportunity, they will not lift *Christ* up on his throne, nor put his Crowne Royall on his head, but doe put it on their owne head, but the judgement is not yet at an end. *Scotland* hath not walked worthy of the Gospel, but have fallen from their first love. We take not a deliberate list of every limbe, thigh, legge, and member of this nationall wrath, and we neither see wherefore we are afflicted, nor how.

For this cause came I to this houre.

There is some peculiar act of *Christs* will here holden forth, and that is *Christs* peculiar intention, to die for his people; in which we are to consider the activenesse of *Christs* will in dying for man, which may be seene.

I.

How actively
willing *Christ*
was to serve
for us.

1. In his free offering of himselfe, and his service to the Father. *Psal. 40. 6. Sacrifice and offering thou didst not desire, mine eares hast thou opened. Heb. 10. 5. A body* (that is, the office house, and instrumentall subject of obedience to the death, as the eare is of hearing, and obeying the commandements of God) *thou hast prepared me. Vers. 7. Then said I, loe I come* (in the volumnie of thy booke it is written of me) *to doe thy will o God.* In these words *Christ* is brought in as a servant, with

Excellent qualities in *Christ*
as he was a
servant to
God in the
work of redemption.

three excellent qualities. 1. Physically, he is fitted with a body and a soule to offer to God for us; as in a servant there are required strong limbs and armes to endure drudgery, in this he was borne of his mother, for this sad service: his Master furnished him for this, even the seed of mans flesh and blood for suffering.

2. There were morall habilities in him; promptitude of will. So the *Lord* is brought in, as a *Lord* and *Master* in justice

justice crying, servant; *O Sonne and servant Jesus, I have a businesse for thee of great concernment.* At the first word, as all good servants doe, *Christ* takes him to his feet, and compares before his *God*, his Master and Lord, *Loe I come, here am I*; so servants of old answered their Master: What service wilt thou command so hard, which I will not undergoe? *Master*, here's a body for thy worke, here be cheekes for the nippers, a face for those that will plucke off the haire, a backe for smiting, a body for the crosse and the grave. *Christ* as a servant uncovered, standing on feet, would say; *Lord*, send mee thy seruant to the Garden, to worke under the burden of thy wrath, till I sweat blood; bid me goe to shame, to scourging, and spitting, is it thy will I goe up on the curfed crosse, and bee made a curse for sinners, that I be crucified and die, that I goe lower in to the utter halfe of hell, the grave, which is a sad journey; loe here am I, willing to obey all.

3. There was in *Christ*, not onely willingnesse, but delight, *Psal.* 40. 8. *אלהי חפצתי* My God I delight to doe thy will, every servant cannot say this to his Master, thy Law is in the midst of my heart.

2. His willingnesse to die was a part of his Testament and last Will, he dyed with good will, and left in Legacy his death, and the fruits of it, his blessing, his heart, his love, his peace, his life to his bride in Testament, confirmed by Law, to all his poore brethren and friends, *Heb.* 9. 17. and *John* 14. 27. *Peace I leave (in testament) with you.* But the Orphane, and the poore friend gets not all that his dying Father and friend leaves in Testament, but *Christ* gives possession himselfe ere he die, *My peace I give to you*; but to the point: His latter Will, was willingnesse to die,

3. No externall force could take his life from him, against his will. *John* 10. 18. *No man taketh my life from me, but I lay it downe of my selfe, I have power to lay it downe, and I have power to take it againe.* Yet lest it should seeme a will-action in *Christ*, and not obedience, he addeth. *This Commandment (that is the will of a Superiour) have I received of my Father.* Compelled obedience, is no obedience: exact willingnesse was a substantiall and essentiall ingredient in *Christs* obedience. Acts of Grace cannot be extorted; can yee tcare a shoure of

raine, from God in an extreame drouth : or bread from him in your hunger, against his will? Farre lesse, since *Christs* dying was an act of pure grace, can any compell him to dye for man. Love arrested his holy will, and that made him runne apace to dye for us : O blessed be his good will, who burned himselfe in the Bush, in a fire of free love.

4.
Christ an Agent in his passion.

4. Though dying be a passion ; yet *Christs* dying was both a passion, and an action. Will added as much perfume and strength of obedience, as nature, and paine, shard-ship, shame, and abasement could doe ; his life was not so much plucked from him, as out of his owne hand, As an Agent he offered his blood, and soule ; yea, *himselfe to God, through the eternall Spirit, Hebr. 9. 14.* Love was the coard, the chaine that did bind *Christ* to the Altar.

5.
Christ specially intended to have a spouse in all his sufferings, and labours.

5. *Christ* did *riso* on this intention came to this houre ; so is *did* often in Scripture. Not onely his will, but the floure of his will, his intention was to die, for *Christs* eye and his heart, and his love was on his Bride ; the intention is the most eminent act that Love can put forth. *Christs* eye and his heart being upon his Spouse, he made our salvation his end and measure of his love, to compasse this end : the Lord laid many Oares in the water ; his rising earely, his night watching, his toying, his sweating, his soare and hard Soule-travell, as being heavy with Child of this end, (O might I have a redeemed people) was all his care ; and his soule was eased, when dying, bleeding, crying, he went thorough hell and death, and slept in deaths blacke and cold prison, and his Redeemed ones in his armes. When hee came to the end of this sad journey, and found his Ramsomed ones, he said ; *I have sought you with a heavie heart ; faire and foule way, sad and weary ;* and all is well bestowed, since I have gained you. Let us up together to the hill of Spices, to our Fathers house, to the highest mountaine of Frankincense. All that *Christ* did, was for this end, *That he might deliver us from this present evill world, Galat. 1. 4.* *That he might be a ransome for many, Matth. 20. 28.* *That we might have life, and have it more abundantly, Joh. 10. 10.* *That he might seeke and save the lost, Luke 19. 10.* *That he might present his wife a glorious Church to himselfe, not having spot or wrinkle, or any such thing : but that she should bee holy and without blemish, Ephes. 5. 26, 27.* that wee being dead to sinne

sinne, should live to righteousness, 1 Pet. 2. 24. Christ came to seeke, and travelled ever till he found his desire, a redeemed and saved people, and then hee rested; Even as hee journeyed through all the Creation, but till he found man, a creature that he made according to his owne image, hee had no Sabbath, no rest. His willingness to die, respected his redeemed people, whom out of meere mercy he loved, and the worth of will and merit respected infinite justice, which hee exactly satisfied.

Hence we learne; 1. To imitate and follow our patterne Christ, in voluntary obedience, delighting to doe Gods will, and to suffer Gods will. Its said of Christ, Hebr. 5. 8. *Though hee were a Sonne, yet learned he obedience through suffering.* Hee was the excellentest Scholler among all his Schoole-fellowes, and yet the rod of God was heaviest, and most frequent on him; he learned his Lesson beyond them all. *He was quick in understanding, in the feare of the Lord,* Esai. 11. 3. He had in him an excellent Spirit; *The Spirit of Wisdome, of Counsell, of Knowledge, and of the Feare of the Lord;* And was holy and obedient to the death, the death of the Crosse. Its much to learn to be active for God, but more to learne to be passive. That is a profound science. Phil. 4. 12. *I know how to be abased, — I am instructed to be hungry, — and to suffer need.* Its the singular art of Grace to know how to love, feare, and obey God, under death, paine, and hell. It is a high-lesson to learne the Mystery of that deepe Science, of hunger, want, suffering, stripes, and torment, and death for Christ. This is high; Hebr. 10. 34. *Yee, tooke patiently the spoiling of your goods, knowing that in heaven ye have a better, and more enduring substance.* They are but accidents wee have heere, and these very separable. Heaven is all substance. Our obedience passive is not willing, its constrained. We might by Grace turne clay into gold, hell into heaven: if we could looke in faith and patience, on the persecution, and reproaches of men, as on the brutish and irrational motion of a staffe, or an axe that beates and cuts us; suppose we knew no hand under God that wronged us; hee curseth, because the Lord hath bidden him. For the freedome of Christs kingdome, and the right government of his house, and for opposing blasphemies, and reproaching of Christ, his Word, Scripture, Ordinances, *We are killed all the day long, and counted the off-scourings of men;* could wee ever-looke

Use 1.

Its much to be
active for God
but more to be
passive.

To looke to
highest provi-
dence a safe
ground of sus-
tention.

unthankfulnesse, malice, wickednesse, persecution from men, whom wee with our lives and bloud have redeemed from persecution, and behold the highest Mover, and first Wheele that moveth all under wheelles, as if *God* onely were our party, who humbles us, that wee may be humbled; then should wee be silent, and our hearts should not rise at the exorbitances of men. There is too much of nature in our sufferings, too little submissive willingnesse. The more action of a sanctified will in our sufferings, its the more acceptable, and cometh nearest to *Christ*, who did both runne for the Crown, and was active, and endured the Crosse, and was most passive in an heavenly manner, *Heb. 12.*

Use 2.

2. Let us learne of *Christ* to intend obedience, to put a *Idol* to our obedience. Many heare the word, but they intend not to heare; many pray, and intend not to pray; many die in these warres for *Christ*, but intend not to spend their life for *Christ*: The holy and cleane cause of *God* cometh through many dirty and foule fingers. This is the deep art of Providence.

Quest. What is a right and straight intention in serving *God*?

What is a right intention in serving God?

Asser. 1. When the deliberation of a bended will concurreth with the intention, its right; as when there is an heart-conclusion for *God*. *Psal. 39. 1. I said I will take heed to my wayes, that I offend not with my tongue. Psal. 31. 14. But I trusted in the Lord: I said, Thou art my God. Psal. 102. 24. I said, O my God, take me not away in the midst of my dayes.* This was an intended prayer. *Psal. 119. 57. I have said that I would keep thy words.*

Asser. 2. The Saints are not so perfect in their intentions, as *God* is their onely end. 1. Because a piece of our selfe is mixed with our end; there is some crook in our straightest line; an angle in our perfectest circle: when wee run most swiftly, because of the in-dwelling of corruption, we halt a little. 2. Self-deniall is not perfect in this life.

Where Christ is the predominant, hee is the over-swaying end in the soule.

Asser. 3. Its good, when *God* is so pre-conceived in the intention, as the principall actions and motions both have being and denomination from their predominant element. Hony is hony, though not pure from wax. A beleever is not a simple element; nor all grace, and all sincerity. Now in bodies carried with

with a predominant element, the predominant is affirmed, the subordinate denied. 1 Cor. 15. 10. *Yet not I, but the grace of God with me.* 2 Cor. 4. 5. *For wee preach not our selves, but Christ Jesus the Lord, and our selves your servants for Christs sake.* Where Christ is the predominant element, he is of weight to sway the whole soule in its motion. And its right-down sincerity (whatever *Crispe*, with *Papists* say on the contrary) though it require some graines of allowance to make it passe.

Affer. 4. Where *Selfe* is the predominant, the intention is bastard and adulterate. *Jehu* saith, *Come see my zeale for the Lord*; but hee onely saith it. Hee could have said, *Come see my zeale for my selfe.* In the *Jewes* zeale, *Rom. 10. 1.* there's a pound of *selfe-righteousnesse*, for one halfe graine of *Christ*, and of *free-grace*; therefore its not the right zeale of *God*.

Affer. 5. There be two characters of an intended end, which are also here: 1. All that the agent doth, hee referreth to his end; for his end is his *God*. The wretch doth all in reference to *gold*, that is his end: And *Joab* did all for Court and honour; for the chiefe end is the mans Master, and useth a lord-ship over him. *Christ* is so mighty through *God*, that hee darkens the *Scribes* and *Pharisees* light; because their end lieth in the fat womb of the world, and it is gaine and glory; all they doe is to make *Christ* out of the way. So when the beleever failes all winds, rolleth every stone, presseth all meanes for *Christ*, as his end, and his weight, then turns hee to the right port. *Christs* love hath a dominion over *lord-will*: One Adamant will cut another; the sinner is a rock, *Christs* love an Adamant. *Christs* love setting on the wills intention, burnes the soule to the bone. *Mary Magdalen* cannot sleep, (and its a ticklesome game where the heart is at the stake) and *Christ* shee must have; *Apostles*, *Angels*, *Christ* himselve shall heare of it ere shee want him. And the rougher and harder the meanes be, when under-taken for *Christ*, *Christ* must be a stronger and more love-working end. When torment and burning quick are chosen for *Christ*, its like hee is the end; for love over-comes a rough and dangerous journey: A sweet and desireable home, is above a dirty and thorny way. *Christs* love is stronger then *hell*. Our affections often take fire from difficulties; as absence of the Beloved kindles a new fire; *Stollen bread*, because *stollen*, is sweeter, and not our nature onely; but longing after *Christ*, *nititur in vetitum*, in-

Where Selfe is predominant, the intention cannot be sincere.

Two Characters of the thing which is our intended end.

The love of Christ strong, and takes strength from difficulties.

clineth to that which is forbidden. What if *Christ* be longed for and loved more when absent, then present?

*That is our
end, which ob-
tained satiates
the desire in
the prosecution
of meates*

2. The other Character is, That when the end is obtained, all operation for, or about the meanes ceaseth, and the soule hath a complacency in the fruition of the end. When the wretches chests are full, hee hath an heart-quietnesse in gold; *Luk. 12. Soule, take thine ease.*; but if the soule have an akeing and a disquieting motion after gold is obtained, it is not because gold was not his end, but because hee hath not obtained it in such a large measure as hee would; or because its but a sick and lame end, and cannot satiate, but rather sharpen soule-thirst after such corruptible things. When *Christ* is obtained, the soule hath sweet peace; *Hee that drinketh of the water of life thirsts no more, appetitu desiderii*, as longing with anxiety for this, as wee doe for earthly things, which we want; though hee have *appetitum complacentiae*, a desire of complacency, and a sweet self-quietnesse, that his *heritage pleaseth him well, and his lines are fallen in pleasant parts*, and rests on his portion, and would not change it with ten thousand worlds. Men by this, who are fishing and hunting after some other thing then *Christ*, may know what is their end: when *Christ* and Reformation come to their doores, they will have neither; but cast out their lines for another prey: Men now fish and angle for gaine, in lieu of godlinesse.

Verf. 28. *Father, glorifie thy Name. Then came there a voyce from heaven, saying, I have both glorified it, and will glorifie it againe.*

Here is the last Article of *Christs* prayer, *Father, glorifie thy Name.* 2. The Returne of *Christs* prayer by an audible answer from heaven.

This Prayer, *Glorifie thy Name, Father*; is of an higher straine: *Father, I am willing to die, so thou be glorified in giving to me strength to suffer, and thou redeme lost man by me, and by so doing glorifie thy Name.* *Christ* never in his hardest suffering would be wanting to glorifie God. Now how farre the glory of God, in doing and suffering, should be intended and desired by us, in these considerations I propose.

1. Wee are to preferre the *Lords* glory to our owne life and salvation: no point of self-denyall, and renouncing of self-pleasing

sing can reach higher then this, when *Christ* is willing to be the passive object of the glory of God; *Put me, Father, to shame and suffering, so thou maist be glorified.* Paul and Moses are not farre out, but they are farre out of themselves, when the one for the glory of the Lord, in saving the people of God, wil- leth his name may be razed out of the book of life: and the other, to be separated from *Christ*, for the salvation of his kins- men, Gods chosen people. When *Abraham* is willing that *Glo- ry* to the Lord should be written with the ink of his sonne *I- saac*'s blood; and the *Martyrs*, that their paine may praise God, they then levell at the right end; for that must be the most perfect intention, that comes nearest to the most perfect. This is-nearest to Gods intention; for hee created, and still worketh all for this end, that hee may be glorified. *Pro.16.4. Revel.4.11. Rom.11.37.* Now if *Christ* put all to sea, and ha- zard all hee hath to guard the *Lords Name* from dishonour, and made his soule, his life, his heaven, his glory a bridge to keep dry and safe the Glory of God, that it sink not; and if God would rather his deare Son should be crowned with the Crosse, and his blood squeezed out, with his precious life, then that any shame should come to his Name, then are wee to in- terpose our selves, even to sufferings, and shame, for the glory of God. Suppose a Saint were divided in foure, and every mem- ber with life in it, and torment of paine, fixed in the foure cor- ners of the heaven, *East*, and *West*, and *South*, and *North*, and the soule in the convexity of heaven, under the paine of the tor- ment of the gnawing worme that can never die, these five were obliged to cry with a loud voyce, in the hearing of hea- ven, of earth, of hell, of *Men*, and *Angels*, and all creatures, *Glory, glory* be to the spotlesse and pure justice of the Lord, for this our paine: and when the damned are noted to speake against their sentence of condemnation, *When saw we thee hun- gry, and fed thee not? &c. Mat.25.* it is cleare they are ob- liged to acquiesce to this, that they are made clay-vessels, pas- sively to be filled to the brim with the glory of revenging justice, and ought in hell to praise the glory of revenging wrath, as the Saints in heaven are bottles and vessels of mercy, from bottom to brim, filled with the glory of mercy, to praise his grace in heaven, who redeemed them: the one Psalm is as due and just as the other. What the damned doe not, or doe in the

Wee glorifie God when we are willing that our lesse may be the gaine of the Lords glory.

We are to de- sire that our paine may praise re- venging justice, in hell, as grace heighteneth the glory of pardoning mercy, in heaven.

contrary, is their sinne. One prayed, his death, paine, torment, sad afflictions that may out-runne him, ere hee escape into the grave, yea, that his hell might with his owne good will be a printed booke, on which *Angels* and *Men* may read the glory of inviolable justice.

2. Wee love that the holinesses and grace of others were ours, that we might glorifie *God*, but we glorifie him not with that which he hath given us; yea, we have a sort of wicked emulation and envy if others glorifie *God*, not we. *Moses* acquiesced to *Gods* dispensation, that the *Lord* might be glorified in the peoples possessing of the holy Land, though hee himselfe should not bee their leader, but not at the first. There is a cumbersome piece called, *I, ego, selfe*, that hath an itching soule for glory due to another.

2.
We desire *God*
may be glorified
by our witness,
rather
then actively
indeavour to
glorifie him.

3. O how unwilling are wee, that the *Lords* glory overweigh our ease, and humour? Master, forbid *Eldad and Medad* to *Prophecie*, saith *Joshua*. No, *Moses* will have *God* glorified, be the instruments who will.

4. There is a two fold glory here due to *God*. 1. *Active*; the glory of duties to be performed by us. 2. *Passive*; the glory of events, that results from the *Lords* government of the world; wee are to care for both, but wee doe it not orderly. We are more carefull of *Gods* passive glory, which belongs to himselfe, then we ought to be. Hence say we, what confusions be there in the world? *Nation* breakes covenant with *Nation*; *Heresies* and *blasphemies* prevaile; *Antichrist* is yet on his throne; the *Churches* over Sea oppressed, the people of *God* led to the Shambles, as slaughter-sheep, and destroyed, and killed. Hundreds of Thousands killed in *Ireland*, many thousands in *England*, and very many thousands about the space of one year taken away in *Scotland*, with the Sword and the Pestilence. And the *Lords* justice is not yet glorified, nor his mercy in avenging the enemies, the cry of the soules under the Altar is not heard, the *Church* not delivered. We would here yeeld patience to Divine providence; *God* hath more care of his owne glory, then we can have. 2. What men takes from *God*, hee can reparaire infinitely another way. But we are lesse anxious for the *Lords* active glory, to doe what is our duty, and serve him, and glorifie him in the sincere use of means. Some learn their Schoole-fellowes lesson better then their own. For *Gods* glory
of

4.
We care more
for the *Lords*
passive glory
of events, then
for his active
glory in our
duties.

of events, we are to be grieved, when he is dishonoured, but not to take the helme of heaven and earth out of his hand, but leave to God these, who would plunder *Christs* Crowne off his head. We have nothing to doe in the glory of events, but pray it flourish: but we take too much adoe in it, and we doe too little in the other.

5. There is a glory of God; two-fold also: one of holynesse and grace; another of blisse and happinesse. This I consider, *A glory of holynesse, and of grace.* either as in the kingdome of grace, or of glory. In Graces kingdome, the Saints for their holynesse, and *Tinus* and the Brethren, *2 Cor. 8. 23. are the glory of Christ. I will place (saith the Lord Esai. 46. 13.) salvation in Sion, for Israel my glory.* Faithfull Pastors take in cities, and subdue crownes, and kingdomes, to Christ. Paul conquered many crownes to Christ, *1 Thess. 2. 19. For what is our hope, or joy, or crowne of reioycing? are not even yee in the presence of our Lord Iesus Christ at his glory of Saints. comming? Christ weares the Church on his head as a crowne of glory, Esai. 62. 3. How glorious is it to bee for holynesse Christs garland, his diademe, and crowne? But in this there is a rent of the crowne of Heaven, a soveraigne peculiar flower due to the King of Ages, that no man must seeke after: in this the contexture and frame of the worke of Redemption is so contrived, that 1 Cor. 1. 29. No flesh should glory in his presence. No man can devide the glory of grace with Christ. In the higher Kingdome, there is a glory ordained for Saints. The Gospel is a glorious peece, which 1 Cor. 2. 7. God hath ordained before the world was, unto our glory. 1 Thes. 2. 12. God hath called us unto his kingdome and glory. 1 Pet. 5. 4. And when the chiefe Shepherd shall appeare, yee shall receive a crowne of glory, that fadeth not away. This is the reward of faithfull Elders, that feed the flock of Christ. The heaven of glory is called the holy heaven, Psal. 20. 6. The Lord will heare from his holy heaven, and the new Ierusalem the Church, hath a brave crowne on her head. Revel. 21. 10, 11. Shee comes downe out of heaven from God, having the glory of God. Grace, grace is a glorious thing.*

6. O, but we come short in doing and suffering; when our doing, suffering, eating, drinking, dying, paine, basement, shame, wants this end of the glorifying God; that addes an excellent luster, beauty, and glory to all that we doe. When Christ, the Father,

Further, heaven, are tyed to the furthest end of all our actions, we are above our selves. But wee differ little in our aymes from beasts, when the intention riseth no higher then this side of clay and time; Psal. 49. 11. That our houses may continue. Esai. 5. 8. That we may be placed, our alone on the earth.

Vers. 28. And there came a voice from heaven, saying, I have both glorified it, and will glorifie it againe.

Four particulars in the answer returned to Christ. In this Answer observe these. 1. The Answer. 2. The aire it came from; *From heaven.* 3. The way and manner of its coming; by an audible *Voice.* 4. The matter of the Answer. *I have both glorified it, and will glorifie it againe.*

Christ praying ever heard.

Christ is alwaies answered of his Father: either in the thing he sueth, *Joh. 11. 42.* Or, in that which he feares, *Heb. 5. 7.* Or, by reall comfort, *Luk. 22. 42, 43.* Or in a full and perfect deliverance, *Psal. 22. 20, 21.* compared with *Psal. 16. 10, 11. Acts 24. 25. Acts 5. 31.* Or, in supply of strength for his suffering, *Esai. 50. 7, 8.*

Its a prooffe of the worth of *Christs* advocacy and intercession. If I know my selfe to be in *Christs* Prayer-booke, in his breast, among *Christs* askings of the Father; its comfortable. *Psal. 28. Aske of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* When *Christ* asketh soules of the Father, hee gives him his asking: the Lord cannot withhold from this King, the desire of his heart, *Psal. 21. 2.* He asked a wife of his Father, and it was granted. *Christ* will have them all in one house to be copartners of the Crowne of heaven with him: for its his Prayer, *Joh. 17. 24.* The King and the *Queene* in one Palace. We cannot fall from grace, for we stand by *Christs* prayers, *Luke 22. 31, 32. Heb. 9. 24.*

Our failings in expecting an answer of our Prayers.

We have many diseases, in the matter of the returne of an answer. 1. We wait not on an answer; wee speak words, we pray not, we breath out naturall desires for spirituall mercies; we have no spirituall feeling of our wants, and there is an end; *Psal. 18. 41. The wicked cry; but there is none to save;* they doe not pray, but cry. 2. We storme, and offend that our humour, rather then our faith is not answered, either at our owne time, or that the thing which we aske to spend on our lusts (as *James 4. 3.*) is not granted. 3. Wee are more

carefull

carefull, and troubled, that we are not heard, then anxious to offer the rent, and pay the *calves of our lips*, in praying, which is *Gods* due. Were we as serious in worshipping in Prayer, as we are desirous of seeking wants, it were good; but there is more *seeking* in our Prayer, for our selves, then there is adoring for *God*. 4. We employ not *Christ* as *Mediator*, and *High Priest* in praying, and exercising Faith so much, as we put forth pith and strength of words, that we may extort rather our needs, then obtaine grace; as if praying, and hearing of prayers, were worke and wages, rather then begging, and giving of meere grace. 5. We consider not when we pray, and prayer is not returned in the same coyne that we seeke; That the Father hearing *Christs* prayers, virtually, and meritoriously answered all our prayers in substance, and for our good. For, 1. *Christ* can cull out, and chuse petitions more necessary and fundamentall for my salvation, then I can doe. 2. He is answered in all points; We are answered often in the generall, and in as good onely. 3. *Christ* could, with more submission and sence pray, then we can do. Nature in *Christ* cannot boast and compell *God* to heare prayers; Often our zeale is but naturall boasting and quarrelling, as if we could force *God* to answer. Grace in *Christ* (and grace is the most lowly, and modest thing of the world) prays with all submission, *Not my will, but thy will be done*. 4. All prayers are hard for *Christ*, *Ergo*, his prayers are better heard, then the prayers of the Saints; except our prayers be folded in his prayers, they cannot be answered. The perfume, the sweet odours of *Christs* prayers are so powerfull and strong, as comming from *God-man* in one person, they must be both asking and giving, desiring and granting, praying and hearing, flowing from the same person, *Christ*. When our prayers goe to heaven; *Christ*, ere they come to the Father, must cast them in a new mould, and leaveth to them his heart, his mouth, though the Advocate taketh not the sence and meaning of the *Spirit* from them; yet *Christ* presenting them with his perfume, he removeth our corrupt sence, so as they are *Christs* prayers, rather then ours. *Hebr. 13. 15. Let us by him* (as our High Priest) *offer the sacrifice of praise* (then of prayers also) *to God continually*. The offering is the Priests, as well as the peoples, *Revel. 8. 3.* and farre more here, because *Christ*

by his Office, is the onely immediate person who ~~maketh~~ request to God for us. Romanes 8. 34.

From heaven.

*All Christs
good, and all
ours for him,
came from
heaven.*

1.

Hence, *Christ* troubled in soule, and afflicted beleevors on earth, keep correspondence and compliance with heaven.

1. *Christs* prayers, in his saddest dayes, have their returne from heaven. Posts and Messengers fly with wings between God and a Soule in a praying disposition: possible, ten Posts in one night. Prayer hath an Agent lying at the Court of heaven, and an open eare there. *Psal.* 18. 6. *Hee heard my voyce out of his temple, and my cry came before him, even into his eares.* Christ takes care that the Messenger get presence, and be quickly dispatched with a returne. *Psal.* 102. 19. *The Lord (ere the Messenger come) looked down from the height of his Sanctuary,* *Verf.* 20. *To heare the groning of the prisoner, to loose those that are appointed to death.* So *Lam.* 3. Teares lie in heaven as Solicitors with God, untill hee heare; *Mine eye trickleth down, and ceaseth not,* *Verf.* 50. *Till the Lord look down, and behold from heaven.* 1 *King.* 8. 30. *Heare thou in the heaven, thy dwelling place, and when thou hearest, forgive: saith Solomon.* *Isai.* 63. 15. *Look down from heaven; and behold from the habitation of thy holinesse.* Our Saviour hath appointed the Post-way in that Prayer, *Our Father which art in heaven.* We have a Friend there who receives the Packet; *An high Priest set at the right hand of the throne of Majesty,* *Heb.* 8. 1. *Who hath passed into the heavens,* *Heb.* 4. 14. *And is made higher then the heavens,* *Heb.* 7. 26. *And liveth for ever to make intercession for us,* *Verf.* 25.

2.

2. In *Christs* hardest straits comfort came out of this aire. *Luk.* 22. 43. *When hee was in his saddest agony, there appeared to him an Angel from heaven strengthening him.* In his lowest condition, when hee was in the cold grave among the dead, heaven was his Magazin of help and comforts. *Mat.* 28. 2. *An Angel of the Lord came down from heaven, and rolled away the stone.* Heaven came to his bed-side, when hee was sleeping in the clods.

3.

3. The Saints have daily traffiquing with heaven: O my dear Friend, my Brother, my Factor is in that Land. *Psal.* 73. 25.

Whom

Whom have I in heaven but thee? What, are not Angels, Prophets, Apostles, and Saints there? Yea; but wee have no acquaintance by way of mediation in that Land, but Christ: hee is the choice Friend there. 1 Cor. 15. 47. The second Man (both first, highest, second and all) is the Lord from heaven.

4. All our good, every perfect gift comes from heaven, Jam. 1. 17. Manna came not from the clouds. How then? Job. 6. 32. My Father giveth you the true bread from heaven. We are ill lodged in bits of sick and groning clay; our best house is in heaven. 2 Cor. 5. 2. We groning, desire to be clothed with our house from heaven.

5. The earth is but the beleivers Sentinell, or at best, his Watch-tower; but our hope is in heaven. 1 Thes. 1. 10. Wee wait for the Son of God from heaven. Our life and treasure is there. Mat. 6. 20. Lay up treasure for your selves in heaven. Our *οικησιμα*, our city-dwelling and our haunting is in heaven, Phil. 1. 21.

What acquaintance have yee in heaven? what blood-friend have you in that Land? The wicked man, *אָנֶשׁ מִן־הָאָרֶץ* is, the man of the earth. And Psal. 17. 14. Save me from men of time; men of this life. Are you a Burgellé of time, or a Citizen of the earth? or a man of the higher Jerusalem? Imagine there were a new-found Land on earth, and in it there be twelve Summers in one Yeare, all the stoues of the Land are Saphyres, Rubies, Diamonds; the clay of it, the choicest gold of Ophir; the trees doe beare Apples of life; the inhabitants can neither be sick nor die; the passage to it, by sea and land, is safe; all things there are to be had for nothing, without money, price, or change of commodities; and gold is there for the gathering: if there were such a Land as this, what an huge navie would be lying in the Harbours and Ports of that Land? how many Travellers would repaire thither? Heaven is a new Land that the Mediator Christ hath found out, it is better then a Land where there is a Summer for every Moneth of the Yeare; there is neither winter, nor night there; the Land is very good, and the fruits of it delectable and precious; grace and peace, righteousness, joy of the Holy Ghost, the fruits of that Kingdome, Rom. 14. 17. are better then Rubies, Saphyrs, or Diamonds: Christ the tree of life is above all Lands on earth, even his alone: and

4.

5.

Use.

Varab. d. temp. pora variis.

מִמְתָּר

מִהָרֶם

Pagnin. d. vis de tempore.

How easie trafficking with heaven is to the Saints.

there's no need of price or money in this Kingdome; grace is the cheapest thing of the world; *wine and milk* are here without money, and without price, *Esay 55.1.* Its a Land that stands most by the one onely commodity of Grace and Glory. Oh, there is little traffiquing with *heaven*; when was you last there? It is an easie passage to heaven; *David*, who often prayed even seven times a day, was often a day there. Prayer in faith is but one short Post thither. Oh wee have too much compliance with the earth.

A voyce.

3.

The third particular in this Returne, is the Manner: In an audible voyce, the *Lord* answereth him. The multitude heard this voyce, though they understood it not. Wee read not often of an audible voyce from heaven to *Christ*; onely at his Baptisme, there was a testimony given of him from heaven, *Mat. 3. 16, 17.* and at his Transfiguration, *Mat. 17.* of which *Peter* speaketh, *2 Pet. 1. 18.* *And this voyce we heard, when we were with him on the holy Mount.* The *Lord*, in the hearing of men, gives a testimony of his Son *Christ*, and his good cause. Hee was accused because he made himself the Son of *God*; hee prayes to *God*, and calleth him *Father*, openly; a voyce from heaven openly answering, acknowledgeth him to be the *Son of God*; though they knew not the *Lords* testimony from heaven. *God* maketh a good cause, though darkened, to shine as day-light, if men would open their eyes and see. *Psal. 27. 5.* *Roll over thy way upon the Lord, and trust in him; and hee shall bring it to passe.* But flesh and bloud saith, Innocencie lieth in the dark, and weepeth in sack-cloth in the dungeon, and is not seen. The *Lord* answereth, *Vers. 6.* *And hee shall bring forth thy righteousness as the light, and thy judgement as the noon-day.* It is true, *Nat* signifies to goe from one place to another; its here

God cleareth a good cause, though darkened.

applied to the sun, and elsew here to things that grow out of the earth, *Judg. 13. 14.* The sun in the night seems dead, and lost, as if there were no such thing; yet the morning is a new life to the day, and the sunne. The grape of the wine tree sowne in the earth, is a dead thing; yet it springeth in some dayes, and cometh to be a fruitfull tree. *Christ* was crucified, and buried; yet the Wine-tree grew againe: and, *Rom. 1. 4.* *Hee was declared*

declared to be the Son of God, with power, according to the Spirit of sanctification, by the resurrection from the dead. The Gospel, and a good cause seems buried, and weeps in a dungeon. Joseph in the prison, and a sold stranger; yet in the eyes of his brethren hee is exalted. The Lord cleared Daniels cause. *Psalm 97. 11. Light is shewne for the righteous, and joy for the upright in heart.* The light and joy of the Saints, are often under the clods of the earth.

1. The Reformation of Religion goes veiled under the mask of Rebellion, and of subverting Fundamentall Lawes; but God must give to this work, that is now on the wheels, in Britain, the right name, and call it, *The building of the old waste places, The rearing up of the Tabernacle of David*; and cause it come above the earth.

2. The crosse is that great stumbling block, for which many are offended at *Christ* and the Gospel. It is a sad and offensive Providence to see joy weep, glory shamed; this is the gall, the worm-wood, the salt of the crosse, that the Lord of life should suffer in his owne person: yet here is heaven and the Father speaking, and returning a comfortable answer to *Christ*, in that which hee most feared. The crosse maketh an ill report of the Gospel and *Christ*: for this the Apostles are made a theatre, a gasing-stock to Men and Angels, a worlds wonder; and Paul would take this away, *Ephes. 3. 13. Wherefore I desire that yee faint not at my tribulation.* Then Saints may fall a swooning at the very sight of the crosse in others. And Peter, *1 Pet. 4. 12. faith, μη ἐκθαμβήσθε, Be not stricken with wonders, or astonished, as at new things and miracles, Acts 17. 20. when yee are put to a fiery triall.* The comforts of the crosse are the sweet of it, and the honey-combs of *Christ*, that drop upon that soure tree.

3. That the Father saith from heaven, There shall grow the fairest and most beautifull Rose that ever higher or lower Paradise yeelded, out of this crabbed thorne, was much consolation to *Christ*. Here growes out of the side and banks of the lake of that river of fire and wrath that *Christ* was plunged in, many sweet flowers: as, 1. A victorious Redeemer, who overcame hell, sinne, devils, death, the world. 2. A faire and spotlesse righteousness. 3. A redeemed, a washed and sanctified Spouse to the Lamb. 4. A new heaven and a new earth; behold, *Hee hath made all things new, and hath cast heaven and earth*

The scandall
of the crosse
removed.

A faire rose
growes out of
the crosse
when *Christ*
waters it.

earth in a new mould. 5. A new Kingdom, a new Crown to the Saints, a choiser Paradice then the first that *Adam* lost. 6. Riches of Free-grace, unsearchable treasures of mercie and love : all these blossome out of the Crosse.

The Crosse a
passe that
ek it kepes.

4. The Crosse is bought by, and in its nature much altered to the Saints. Its true; its become a necessary in-let, and an inevitable passage, and a bridge to heaven ; but the *Lord Jesus*, nor *Satan*, keeps the passe, and commandeth the bridge; and letteth in, and leteth out Passengers at his pleasure. But 1. *Christ* hath strawed the way to heaven with blood and warres, and forbids us to censure his sad Patrimony, in that the servants are no worse then the *Lord*, and floure of all the *Martyrs* ; though blood hath been, and must be the Rent and In-come of the Crowne of the noble *King of Kings*, and the consecrated Captaine of our salvation. Yet it is short, and for a moment, and *Christ* hath a way of out-gate, that none of his shall be buried under the Crosse, *Revel. 7. 14. Psal. 4. 19.* (2.) *Christ* hath broken the iron chaines of the Crosse, and the gates of brasse: that the Crosse hath but a number of free Prisoners, who have faire quarters, and must goe out with flying colours, and be ransomed from the grave, *John 16. 33. Hos. 13. 14.* (3.) When you are in glory, and in a place above death ; there shall be neither marke, nor print ; no *ceatrix* of the sad crosse, on backe or shoulder, but the very furrow of teares wiped away, and perfectly washen off the face with the water of life, *For the former things shall be away.* *Revel. 21. 4.* Yea, the saddest of Crosses, the utmost and last blow that the Crosse can inflict, is death. I should thinke that *Christ* is the Saints factor in the land of death ; He was there himselfe, and though hee will not adjourne death, yet hath our Factor made it cheap, and at an easie rate, all tole and custome is removed, and he hath put a negation upon death, *Joh. 11. 26. He that beleeveth shall not die.* *John 14. 19.* Much dependeth on our wise husbanding of the rod of *God* ; yet if *Christ* did not manage, order, and oversee our furnace, it could not be well with us.

Death altered
by *Christ*.

I have both glorified it, and will glorifie it againe.

This is the fourth considerable point, the matter of the Answer.

Here is a *Lord-Speaker* from heaven, testifying that the *Lords* name

name shall be, and was glorified : As 1. In *Christs* person and incarnation, *Joh. 1. 14. The word was made flesh, & dwelt amongst us, and we beheld his glory.* So the *Angels* did sing at his birth. *Luke 2. 14. Glory to God on the highest.* *Christs* laying aside of his glory, and his emptying of himself for us, was the glory of rich mercy. 2. His Miracles glorified God. *Joh. 2. 11. This first miracle did Jesus to manifest his glorie.* When he cured the *Paralytick* man, *Luk. 2. 12. they were amazed and glorified God.* When hee raised *Jairus* his daughter. *Luke 7. 16. There came a feare on all, and they glorified God.* 3. In all his life he went about doing good ; and sought (*Iohn 8. 49.*) to glorifie his Father. 4. In his death, God was in singular maner glorified. When the *Centurion* (*Luk. 23. 49.*) saw what was done, he glorified God. The repenting *Theife* preached him on the *Crosse* to be a King : and this was a glorifying of *Christ* in his greatest abasement and shame. Yea, his glory was preached by the *Sunne*, when it was, contrary to the course of nature, darkened : and by the *Rocks*, when they were rent, and the *Temple* cloven asunder, and the *Graves* opened, when men weakly, or wickedly denied him, and would not onely not preach his glory, but blaspheme his name, 5. He was glorified in his resurrection, being declared to be the *Sonne of God*, and obtained a name above all names, and was by the right hand of God, exalted to be a Saviour, and a Prince, to give repentance to *Israel*, and forgiveness of sinnes, *Phil. 2. 9. Ephes. 1. 20. Act. 5. 31. Act. 3. 13.* (6.) He shall come againe in his glory, *Math. 25. 31. And shall be glorified and admired in all his Saints.* (2 *Thess. 1. 10.*) The fairest and most glorious sight, that ever the eye of man saw, shall be, when *Christ* shall come riding through the cloudes, on his Chariot of glory, accompanied with his mighty *Angels*, and with one pull, or shake of his mighty armes, shall cause the *Starres* to fall from heaven, as *figges* fall from a fig-tree, shaken with a mighty wind, and blow out all these candles of heaven with one blast of his ire ; and A fire shall goe before him, and burne up the earth with the works that are therein ; when the higher house of heaven, and the lower of the earth shall meet together, and when *Mystical Christ* shall be glorified.

If there be so much glory in *Jesus Christ*, and his sufferings as he must beare the glory, *Zach. 6. 13. And All the glory of his fathers house be upon him, Esai. 22. 24.* His Crowne of glory

Vse 1.

on his head, must be so weighty, and ponderous, with Rubies, Saphires, Diamonds, that it will break the neck of any mortall man, King, or Parliament to beare it. None on earth have a head or shoulders, for this so weighty a Diademe; *Parliaments* have not necks worthy to carry *Christs* golden bracelets, nor a backe to be honoured with his robe Royall; if they will but take his Scepter in their hand, it shall crush them as clay-vessels: this stone hewen out of the Mountaine without hands, shall crush the clay-leggs of *Parliaments*, and then how shall they stand?

Vse 2.

God properly glorifies himselfe; *Angels* and *Men* are but chamberlaines and factors, to pay the rent of his glory; and because he will give himselfe, his *Sonne*, his *Spirit* to us, and his grace, and yet will not give his glory to another; let us beware to intercept the rents of the Crowne.

Wee have grace, but must not share with the Lord in his glory.

Object. The Lord giveth grace and glory, Psalm. 84. And he hath a crowne of glory laid up for his Saints, in the heavens.

Ans. That glory is but matured and ripened grace, Gods glory is the eminent, celebrious, and high esteeme that *Men* and *Angels* have of God, as God, or the foundation of this; to meddle with this is to encroach upon the Crowne and Prerogative roy of God. Glory imparted to Saints in heaven, is but a beame, a lustre, shaddow, or way of that transcendent and high glory that is in God; and is as farre different from the incommunicable glory of God, as the shaddow of the Sunne in a Glasse, or in the bottome of a Fountaine, and the Sunne in firmament. We may desire the chips, and shaddows, and raies of glory, but beware that we meddle not with that which devells and men, alwaies seeke after, in a sacrilegious way.

How the glory of God and grace doe differ.

Vse 3.

3. We are hence taught, to admire the excellencie of the unsearchable knowledge and skill of Divine providence; out of *Christs* abasing himselfe to take on him our nature. 2. Out of his miracles, that were just nothing to blind-naturall-men. 3. Out of his death and shame, the Lord extracteth the most eminent and high glory of his name. That Omnipotencie should triumph in the jaw-bone of an Ass, in a straw, in a crucified man, commends the glory of God, and the art of his workmanship; to make Gold out of clay and iron, Diamonds and Rubies out of the basest stones, would extoll the art of man.

Gods art of omnipotency in extracting glory out of all the basest and most shamesfull things of the world.

A creation out of *nothing*; and Flowres, Roses, Forrests, Woods, out of cold earth, is the praise of the wisdom and power of the *Creator*; the baser the matter be, the art of the Author is the more glorious, if the worke be curious and excellent.

God here 1. Out of death, shame, sinfull oppressing of the *Lord of glory*, raiseth the high worke of mans Redemption.

2. When we spill businesse and marre all, through sinning and provoking *God*, then *Israel* must bring a spilt businesse to *God*, that he may right them, *Judg.* 3. 10, 11. *God* can find the right end of the threed, when matters are ravelled, and disordered. We see now, Nations confounded, enemies rising against us. But blood, warres, confusions, oppression, and crushing downe of *Christ* and his *Church*, are good and congruous meanes, when they have the vantage of being handed by omnipotencie. When we worke, the instrument must bee as big as a mountaine, and then our eye cannot see *God*, for the bignesse of the Instrument. *God* regardeth not the nothings, and the few that he worketh withall. Dead men can fight, when *God* putteth a sword in their hand; *Men shall fall under wounded men*: beware of robbing *God* of his glory. Did ever a decree or a counsell of *God* part with child? Or can *Omnipotencie* bring forth untimely births, or prove abortive? You see *Christ* now in the death-house of *Adams* sonnes, and wrestling with hell; yet *God* by *Christ* at the weakest, works his end; death is a low thing, sinne is farre more base; but when *God* acts at the end of either, they have a scope and end as high as *God*, to glorifie *God*.

*All things most base are most congruous for high ends, when omnipotencie hand-
leth them.*

3. If *God* hath been, and must be glorified in all that is done, what doe we doe, we trouble our selves to seeke glory one of another. We are created for this end, and its our glory to fetch in glory to *God*. What? can the airy applause of men bee golden stilts for creeples to walke to heaven withall? Or can the peoples poore *Hosannas* be silken sailes to our ship, or golden wings, that by these you man saile and flye up to heaven? Where is *Belshazzar*, who but built a house for the glory of his owne name? Where is *Herod*, who did receive one word of a *God*, which the people did steale? Doe not these fooles rake little roome in print, and at this day, as little in the clods of the earth? The *Roman State* would not permit *Christ* to be a *God*: What was their doome, must not a Kingdome cast

Glory from men a vaine thing.

its bloome, fall, and wither, that will not suffer *Christ* to be a King in his Church?

Verf. 29. *The people therefore that stood by, and heard it, said it thundered: others said, an Angel spake to him.*

Another effect of the Prayer of *Christ*, doth follow in the people. They had sundry judgements of this Answer from heaven: Some said it was a thunder; for they understood it not. Others, nay, but it is above nature; *An Angel hath spoken to him.*

It thundered.

Doth not any rude shepherd, or the most simple ideot know a thunder? Its a place that holds forth to us, how ignorant we are of *God*, and of the Gospel-way. Consider what was in this Answer: 1. It was the *Gospel*. In what language it was spoken, (belike not in a known language) cannot be determined out of the Text. 2. It was a cleare expression of that Communion between *Christ* and his *Father*. 3. What *God* meanes, or what is his sense in his word or works, is unknown to us. 4. That they say the Gospel is a thunder, and a work of nature, is a meere imagination and a dreame. Yet these wayes are among themselves all false, and they doe not agree one with another.

1. *The Gospel dark to many.* *Confid.* 1. The Gospel is the will of *God* from heaven; yet it is a riddle, a parable not understood, *Mat. 13. 14.* In the Law it is written, *With men of other tongues and other lips will I speak to this people, 1 Cor. 14. 21.* And, *Isai. 29. 11.* And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, *Read this, I pray thee. And hee saith, I cannot: for it is sealed.* Verf. 12. *And the book is delivered to him that is not learned, saying, Reade this, I pray thee. And hee saith, I cannot; I am not learned. 1 Cor. 1. 18.* For the preaching of the crosse is to them that perish, foolishnesse.

2. *God must use Logick to our affections, as well as to our mind, ere we know him savingly.*

Confid. 2. *God* reasoneth not only with mens minds, to convince them; but also with their will and affections. *Act. 9.* *Christ* from heaven proposeth a Syllogisme to *Saul's* fury, *Its hard for thee to kick against pricks.* *God* hath Logick against anger, which hath neither cares nor reason; for if hee could not

out-

out-argue *Laban's* hatred, and the haters of the Saints, to whom hee saith, *Touch not mine anointed, and doe my Prophets no harme*, *Psal. 107.* hee would not speak to their affections, nor would it be said, that in their affections they repute *Christ* and the *Gospel* foolishnesse, if there were not a contrariety between the affections and the Gospel.

Confid. 3. The understanding is a dark-lanthorne, that hath some light within, but casts none at all out, to apprehend things above hand : and as the will is irony and stiffe to heaven, so is it waxy and apt to receive the impressions of the flesh, except *Christ* draw-by the curtaine of the flesh, to let you see the glory of the Gospel. Otherwise, *God* speaks, and *Samuel* saith, *Eli, here am I ; for thou calledst me.* To the woman of *Samarria*, *Jacob* is greater then *Christ* ; and *Jacob's Well*, as good as the water of life. Justice often puts one seale on the Gospel, and another on the mans two eye-lids, that the vision is as dark as mid-night.

Confid. 4. The communion between *Christ* and the soule, as here between the Son *Christ* and the Father, is *quid pro quo*, a thunder, a work of nature, or any thing to the naturall man ; *God* speaking to the heart, is a mystery to him. *Joh. 6. 52.* *The Jewes say among themselves, How can this man give us his flesh to eat ?* Very hardly, according to their Papisticall fancy of a bodily eating. 2. The high esteeme of *Christ* above other Beloveds, is a mystery to naturall Saints, in so farre as they are naturall. Its a strange question for Professors of the Gospel to say, *What more is in Christ then other Well-beloveds ?* Yet they say it, *Cant. 5. 9.* (3.) The naturall understanding is the most whorish thing in the world : There is a variety of fancied gods there. According to the number of thy cities, were thy gods, *O Judah*, *Jer. 2. 29.* *They have made them molten images of their silver, and idols according to their owne understanding*, *Hos. 13. 2.* The understanding, even in the search of truth amongst the creatures, is a rash, precipitate, and unquiet thing ; and like a Silk-worme, first makes a work of many threds, and then lies fettered and intangled in that which came out of its owne bowels. The mind spins and weaves out of it selfe, fancies, dreames, lies, and then its work must be spent on these, and so creates its own chaines and fetters. But in the matters of *God* it runs mad, playes the wanton ; in the Gospel-knowledge

3.

The mind dark
in the things
of God.

4.

The under-
standing vain.

it turnes frantick, and when it comes to move and act within the sphere of supernaturall truths, it but laughs and sports till it come out againe. 1 Cor. 1. 23. If *Christ* preached be foolishness, then *Christ* himselfe must be a foole to the *Grecians*, the excellentest wits in the world. 1 Cor. 2. 14. The Gospel cannot come within the brain of a naturall man, but as a notionall *fancie*, a *chymera*. Yea, when the greatest wits came to the borders of divine truth, to look on the out-side of Divinity, called *Theologia naturalis*, to look on the Lords back-parts, and contemplate and behold *God* in his works, they knew not what to make of *God*, Rom. 1. 23. Some thought *God* to be a dainty Bird of Paradise; nay, said other great wits, hee is a *four-footed Beast*; nay, said another, but hee is a *creeping thing*: and the most eminent of them, even head of wit among them, said, hee was a *corruptible man*: yea, all of them, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. They turned vaine, foggie, reasonlesse, and stark nought in their finer discourses and reasonings, in weighing and poyzing things. Gen. 6. 5. The frame of the heart of man is onely evill. וצר Gen. 8. 21. signifies, a *Potters vessel*.

Esay 29. 16. Your turning of things up-side-down, shall be reputed as the clay וצר of the potter: From the root וצר to thinke, desire; to forme a thing of clay as the potter doth. From this is the potter named וצר Zach. 11. 13. Gen. 2. 7. Deut. 31.

21. I know their imaginations, or earthen pots, that be in the heart, mind, and head of men. Many vaine frames are in our heads, as there be variety of pots, bottles, and earthen vessels in the potters house. Many wind-mills, many pitchers and clay-frames are in the vaine heart, but they are evill, wicked, and onely evill from the womb. But especially, how many devices and new moulds of Religions, and sundry gods are in the heart of men? How many fundry opinions of *Christ*, are in mens braines? for concerning *Christ*, Mat. 16. 14. Some said he was *John Baptist*, some *Elias*, and others *Jeremiah*. 4. The love and affections are most whorish, light, and wanton; if *Martha* seek not one thing, shee seeks many things: no one *God* is the naturall mans *God*. It may be maintained, that an unrenewed man hath not one predominant, but indefinitely, sin is his king; and

and as many sins, as many kings. *Rom. 5. 14, 17. Rom. 6. 7, 8, 9.* A naturall
 Its true, pride, covetousnesse, or some particular sins may come
 to the throne by turnes, as either complexion, strength of cor-
 rupt nature, or times beare sway; for as *Satan* is not divided a-
 gainst *Satan*, so not any naturall man will be a Martyr for a false
 god, or a predominant lust, in opposition to another known false
 god, though all may oppose the Gospel. The Lord complaines
 of a whorish heart, *that playeth the harlot with many lovers*,
Jer. 3. 1. and heaven and saving grace stands on an indivisible
 point, like the number of seven; one added, one removed, vari-
 eth the nature: no man is halfe in heaven, halfe in hell: almost
 a Christian, is no Christian. When *Adam* fell from one God,
 hee fell upon many inventions; not upon one onely, *Eccles.*
7. 29. Our wandering is infinite, and hath no home: either
 God is a thunder, or then hee is an Angel, speaking from hea-
 ven.

Confid. 5. Men think the supernaturall wayes of God a thun-
 der in the aire, which is a most naturall work; the ebbing and
 flowing of the Spirit, either naturall joy or melancholly, natu-
 rally following the complexion of the body. Its Grace that puts
 a right sence on the works of God, as on the word: wee are no
 lesse heterodox in mis-interpreting the wayes and workes of
 God, then in putting false and unsound senses on his word.
 Emrods plagues the *Philistines*; they doubt if chance, or if the
 God of *Israel*. have thus plagued them. *Moses* works miracles,
 the *Magicians* work miracles, and the *Egyptians* doubt whe-
 ther their false god, or the living God that made the heaven and
 the earth, hath wrought the miracles. When God and Nature
 both worke, naturall men, or Saints as naturall, betake them-
 selves to the nearest God. As sickness comes, the naturall man
 saith, Neglect of the body, health, the moone, humours, the air,
 cold weather did it; but hee looks not to God. And the be-
 liever, guilty of a breach of the Sixth Command, in neglecting
 second causes, and in needlesse hurting the body, seeth not
 this; but fathers all upon God, onely in a spirituall dispensati-
 on, and considereth onely dispensation in God, not sin in him-
 selfe. 2. Mercies grow invisibly, and wee see not; wee are
 ready to sleep at mercies offered. When *Christ* knocks in love,
 wee are in bed; *Cant. 5.* (3.) Judgements speak in the dark,
 but wee heare not: the Lord fatteneth some slaughter-oxen for
 hell,

5.

We are hetero-
 dox and hereti-
 call in mis-in-
 terpreting the
 works of God
 as well as his
 word.

A Heterodox
will,

hell, and death, is on some mens faces, even the second death on their person, but they see not. *To heare the Lords rods, and who hath appointed it,* is the man of Wisdomes part, *Micba 6.9.* There is an Orthodoxe Wisdome and Will, as there is an Orthodox Faith. Will, as well as the minde, can frame Syllogismes; every unrenewed man hath a faith of his owne in the bottome of his will. *2 Pet. 3. Some are willingly ignorant; Some Jer. 9. through deceit refuse to know the Lord; whereas lusts puts out reason, and takes the chaire. Lust hath stout Logick against Christ; a fleshly minde vainely puffed up, is a badge of bastard wit, out-reasoning all the Gospel. O but grace is quick-eyed, sharpe, and a witty thing, to see God veiled in, under the curtaine of flesh; to see Christ and heaven through words, and the Gospel with childe of so great a salvation.*

Division the
birth of weak
minds.

Consid. 6. What wonder that there bee divisions about Christ. Some will have the Lord speaking from heaven, a thunder; others, an Angel. Christ is the most disputable thing in the world, *Math. 16. 13, 14.* there be five Religions, and sundry opinions touching Christ, the Scribes and Pharisees had many sundry opinions, and one of them is the right way onely, and tenne false. *Joh. 7. 40.* Many say *Christ is a Prophet.* *Verf. 41 Others said, this is the Christ; Others no: Shall Christ come out of Galile, and there was a division among them Luke 2. 34. Christ is for a signe that shall bee spoken against.* And amongst Christs sufferings this is one, *Hebr. 12. 3. He sustained avtioxhau, contradiction of sinners.* *Math. 24. Many false Christs shall arise.* There is but one heaven, and one way to heaven; and there is but one hell: but there be thousands of wayes to hell: from one point to another, you can draw but one straight line; but you may draw tenne thousand crooked, and circular lines. The truth is one, and very narrow, the lie is broad and very fertile, and broodie, error is infinite. Its a blessed thing to find wisdome to hit upon Christ, and adhere to him; there be some dicers and coufeners, *Ephes. 4. 14. that lye in wait to deceive the simple; and they cast the dice for heaven,* and can cast you up any thing on the dice, either one, or seven; do yee then resigne your selves in this wood of false Religions that now is, to Christ, to be led to heaven. Many now teach, there be some few fundamentals, beleve them, and live well, and you are saved. And many false Teachers that turne
the

Sinne and error
broodie,
truth but one.

Men erring,
though in
non-funda-
mentals may
displease God,
and deface
truth, and bee
damned eter-
nally.

the *Gospel* upside downe, say, it is the same *Gospel*, though the head be where the feet should be ; and for errors, we wrong not truth, *so long as we hold nothing against fundamentals*: Should a man remove the rooffe of your house, cut down the timber of it, and pick out all the faire stones in the wall, and say, Friend, I wrong not your house, see, the foundation stones are safe, and the foure corner stones are sure, in the meane time, the house can fence off, neither winde nor raine, would not this man both mock you, and wrong you? He that keeps the foundation *Christ*, shal be saved, *though he build on it hay and stubble*, 1 Cor. 3. Its true. But it was never the intent of the *Holy Ghost*, That a man beleeving some few fundamentals, though he hold, and spread lyes and false Doctrines, is in no hazard of damnation ; or that hee hath liberty of conscience, to adde to the foundation *hay, and stubble, and untempered mortar* : and to daube dirt upon the foundation *Christ*, and not sinne, the place speaks no such thing, but of this else where.

Others said it was an Angel.

These come neerer to the truth ; for they conceive there is more in this voice, then a worke of Nature, such as a thunder is ; they think, an *Angel* spoke to *Christ* ; and they are convinced, that *Christ* keeps correspondence with *Heaven* and *Angels*.

Angels have been, and are in high estimation among men alwaies ; and there is reason for it.

1. There is more of *Heaven* in *Angels*, and more of *God*, (Eliſt Angels kept fast their right.) then in any of their fellow-creatures. Sinnefull men have been stricken with feare at the sight of them ; they are persons of a more excellent countrey then the earth. *Iohn* the Apostle did overvalue an *Angel*, *Revel. 19. Revel. 21.* And fell downe to worship him.

2. *Angels* elect and chosen, never lost their birth-right of creation, as *Men* and *Devils* have done ; they were created as the Lilies and Roses, which no doubt, had more sweetnesse of beauty and smell, before the sin of man made them vanity-sick, *Ro. 8. 20.* but they have kept their robes of innocency, their cloth of gold above five thousand yeares, without one sparke of dirt, or change of colour, for they never sinned ; innocencie and freedome from sinne, hath much of *God*. *Adam* (as many think) kept not his garments cleane one day. Courtiers, of heaven,

and Saints should walke like *Angels*, and keepe good quarters with *Christ*. Grace is a pure, cleane, innocent thing; teacheth Saints to deny ungodlinesse; and so much the more have *Angels of God*, that they are among devils and sinnefull men, and yet by Grace are kept from falling; the more grace, the more innocencie. Grace as pardoning hath its result from sinne, but is most contrary to sinne. Grace payeth debt for sinne, but taketh not on new arreares; its abused grace that doth so.

2. But these thus convinced; that the *Lords* voice is more then a thunder. Goe no further, they say here, *others said it was an Angel*.

Hence touching conviction.

1.
Conviction
how farre it
goes.

Pos. 1. Conviction of conscience may bee strong, and yet at a stand. *Never man spake like this man*, say the Jewes, yet they hate him. *Joh. 7. 28. Jesus cryed in the temple, as he taught, saying, Yee both know me, and yee know whence I am; I am not come of my selfe, but he that sent me is true, whom yee know not. Vers. 29. But I know him.* Then they knew *Christ*, for conviction, and they knew him not; for, *they crucified the Lord of glory*; and if they had known him under the supernaturall notion of the *Lord of glory*, they would not have crucified him, *1 Cor. 2. 8. Felix trembles*, and is convinced, but imprisons *Paul*. The *Devils* beleieve there is a *God*, and tremble, *Iam. 2.* but *Light* is made a captive, and made a prisoner, *Rom. 1. 18.* ~~It~~ a most troublesome prisoner, it holds the conquerour waking, and yet he cannot be avenged on it.

Light is a
cumber some
captive.

2.
Conviction
with malice
most devil-
like.

Pos. 2. Conviction turned to malice, becomes a Devill; the *Pharisees* convinced, goe on against heaven, and the operation of the *Holy Ghost*. And the *Jewes* saw the face of *Stephen*, as it had been the face of an *Angel*, *Acts 6. 15.* Yet *Acts 7. 57. 58. they ranne on him, and stone him to death.*

3.

Pos. 3. Conviction maketh more judicall hardning then any sinne; it revengeth it selfe upon heaven; hell neere heaven is a double hell. *Joh. 12. 37, 38. Though hee had done so many miracles before them, yet they believed not. A reason is, Verse 40. Hee hath blinded their eyes, and hardened their*

4.
Will. here se
more dang-
erous then
minde-heresie.

Pos. 4. Omnipotencie of grace can onely convince the will. heart.

Preachers may convince the minde, and remove mind-heresie, but

but *Christ* onely can give eares to love, feare, sorrow, and remove will-heresie, *John* 6.45. There be reasonings and Logick in the will, stronger then these in the mind; the will hath reason why it will not be taken with *Christ*, *Joh.* 5.40. and a Law, *Rom.* 7. 23. of sinne, why it is sweet to perish, and death is to be chosen.

Pos. 5. It is the right conviction of the Spirit, to be convinced; 1. Of unbelieve: 2. Of the excellencie of *Jesus Christ*, that I must have *Christ*, cost me what it will; say it were all that the rich Merchant hath, *Math.* 13. 45, 46. There is a white and red in his face, hath convinced the mans love, and hath bound his affection, hand and foot; that hee takes paines on despised duties that lye under the very drop of the shame of the Crosse, *Acts* 5.4.

5.

Its right conviction when love is convinced to duties that lye under the drop of the crosse.

Pos. 6. To be willing to doe a duty that hath shame written on it, as to be scourged for *Christ*, as the *Apostles* were, and for an honourable Lord of counsel, as *Joseph of Arimathea* was, to petition to have the body of a crucified man to burie, it being a duty neere of bloud to the Crosse; both apparent losse, and present shame, is a strong demonstration, that the whole man, not the minde onely, but the will and affections are convinced. Some duties grow among thornes, as to be killed all the day long, and to take patiently the spoiling of our goods, for *Christ*. Some duties grow among Roses, and are honourable and glorious duties; as to kill and subdue, in a lawfull warre, the enemies of *God*. The former are no signe of wrath, nor the latter of being duely convinced of the excellency of *Christ*, except in so farre as we use them, through the grace of *Christ*, as becommeth *Saints*; or abuse them, but it is more like *Christ* to suffer for him, then to doe for him.

6.

Pos. 7. *God* will have some halfe gate to heaven, though they should dye by the way; some are more, some lesse convinced: the more conviction, if not received, the more damnation. The *Gospel* is not such a messenger as the Raven that returneth not againe: *Esay* 55.11. My word that goeth forth out of my mouth, it shall not returne to mee void, it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. The *Gospel*, and opportunity of reformation, falleth not in the Sea-bottome, when a Nation receive it.

7.

not, but it returnes to God to speak tydings : We will not give an account of the Gospel, but the Gospel gives an account of us.

*A despised
Gospel prosper
1043.*

2. Even when the Ordinances are rejected, *they prosper*, Eſay 55. 11. to harden men : they are seed sowne, and raine falne on the earth, they yeeld a crop of glory to God, even a *sweet savour to God, in those that perish, as in those that are saved*; 2 Cor. 2. 15, 16. The lake of fire and brimstone, as a just punishment of a despised Gospel, smells like Roses to God.

30. *Jesus answered and said, This voyce came not because of me, but for your sake.*

31. *Now is the judgement of this world, now shall the Prince of this world be judged.*

Now followeth the other effect of *Christs* Prayer, toward the world.

1. In generall. The Prayer is answered (saith *Christ*) not so much for my cause, to comfort me, (for hee might otherwise be comforted) as for you, that yee may beleve in mee, hearing this testimony from heaven. 2. In particular : Hee sets down the fruit of his death. 1. On the unbelieving world, they shall be judged and condemned. 2. On the spirituall enemies, and by a *Synecdoche*, the head of them, *Satan*, the god of this world shall be cast out, and sin, and death, and hell with him. 3. The prime fruit of all, *Vers. 32.* When I am crucified, by my Spirit of grace, the fruit of the merit of my death, I will draw all men to me.

This voyce came not because of me.

Christs well and woe, his joy, his sorrow, is relative, and for sinners. *Christ* as *Christ* is a very publike person, and a giving-out *Mediator*. And it addeth much to the excellency of things, that they are publike, and made out to many : As the sun, the starres, the rain, the seas, the earth, that are for many, are so much the more excellent : It is a broader and a larger goodnesse, that is publike. Heaven is an excellent thing, because publike, to receive so many crowned Kings, and Citizens, that are redeemed from the earth. The Gospel is a publike good for all sinners : Eternity is not a particular duration, as time is, that hath a poore point to begin with, and end at ; but the publike good of *Angels* and glorified *Spirits*. Time indeed is a publike thing,

*Christ a most
publike person.*

thing, but because its the heritage of perishing things, it is not publike in comparison of eternity. And *Christ*, because a publike Spirit, for the whole family of elect *Angels* and *Saints* in heaven and earth, is a matchlesse excellent one. And its observable; that there is nothing in heaven, that is the seat and element of happinesse, and the onely Garden and Paradife of the *Saints* felicity, but it is publike and common to all: The inhabitants the glorified *Saints* and *Angels*, all see the face of him that sitteth on the Throne, (of degrees of fruition, I speak not;) they all drink of the river of water of life; all have access to eat of the apples of the tree of life, there is no forbidden fruit in heaven; all have the blessing of the immediate presence of the *Lamb*, and there is neither need of *Sunne*, or *Moon*, or *light* of a candle to any; all equally enjoy eternity, there is one Lease and Terme-day to the lowest inhabitant of glory, and that is eternity; there is common to them all one City, the streets whereof are transparent gold; that the poorest inhabitants of a Town, walk on a street of gold of *Ophir*, is a great praise to the City: it is common to them all that they shall never sigh, never be sad, never sicken, never be old, never die; and eternall life is common to them all: and then all feelee the smell of the fairest Rose that *Angels* or *Men* can think on; the Flower, the onely delight, the glory, the joy of heaven, the *Lord Jesus*; all walk in white, and can sin no more. Then, a publike Spirit, who is for many, is the excellentest Spirit. Men of private spirits, who carry a reciprocation of designs onely to themselves, and die and live with their owne private interests, are bad men. When our selfe is the circle, both center and circumference, wee are so much like the devill, who is his owne god, adores himselfe, and would have God to adore him, *Mat. 4. 9*. Now, *Christ* is the most publike, relative, and communicative Spirit and Lord that is. 1. All *Christs* offices are for others then himselfe: Hee is not a Mediator of one: A Redeemer is for captives, a Saviour for sinners, a Priest for offenders and trespassers, a Prophet for the simple and ignorant, a King to vindicate from servitude, all that are in bondage; the Physician for the sick: and this speaks for you, sinners. 2. Why did hee empty himselfe, *Luke 19. 10. 1 Tim. 1. 15*. and come into the world? For sinners. 3. Why was he a fitted Sacrifice to die? *Ioh. 17. 19*. For their sake also sanctifie I my selfe, that they

Heaven and all things there most publike, and so much the more excellent.

*Christs office
warrants us
to apply him.*

also may be sanctified by the truth. 4. His dying was a publike and relative good. *Joh. 10. 10 For his sheep. For, Joh. 15. 13. his friends. For, Rom. 5. 10. his enemies. For his Wife, to present a Bride without spot or wrinkle to God, Ephes. 5. 25, 26. (5.) And hee rose againe for us, even for our justification, Rom. 4. 25. (6.) And whose cause doth Christ advocate in heaven now? Ours. For us, if wee sinne, 1 Joh. 2. 1. hee intercedes for us, Heb. 7. 25. That wee may have boldnesse to enter into the holy of holiest, Heb. 10. 19. (7.) Christ hath so publike an heart, that hee longs to returne againe, and to see us, Joh. 14. 3. I will come againe, and receive you to my selfe. A Surety is a very relative person, and for another: the head is for all the members, the meanest and lowest: and it is not enough to him to rent the heaven, and digge a hole in the skyes once, when hee was incarnate, but hee makes a second journey in coming down to rent the heaven, and fetch his Bride up to himselfe. They are hence rebuked, that so improve Christ, as if hee were a Jewel locked up in a Cabinet in heaven, to be touched and made use of by none: *Oh, I am a sinner, I am a wretched captive, what have I then to doe with so precious a Lord, as Christ?* But, I pray, (1.) wherefore is Christ a Saviour? is hee not for sinners? Wherefore a Redeemer? is it that hee should lye by God, as uselesse? was he not a Redeemer for captives? (2.) What if all the world should say so? Christ should be a Saviour, and save none; a Redeemer, and ransom none at all; for all are sinners, all are captives. Christs very office begets an interest in the sick to the Physician: Claim thine interest, O sick sinner.*

Now this voyce was unknowne to those that heard it, and yet it was for men that understood it not: Christ acteth for us, when wee are sleeping. The people of God were to be seventy yeares in *Babylon*, and were going on in their obstinacy, yet then God saith, *Jer. 29. 11. I know the thoughts I thinke toward you, (you know them not; I love you, but yee know not) even thoughts of peace and not of evill; to give you an expected end.* Many glorious mercies are transacted in Gods mind, without our knowledge: Ere the corner stone of the earth was laid, hee had made sure worke of our election to glory, *Ephes. 1. 4. Rom. 9. 11. (2.) The everlasting covenant between the Father and the Son, that blessed bargain of free-redemption in*

1.
*Much of the
businessse of our
salvation was
transacted
without our
knowledge.*

2.

Christ, was closed from eternity, *Jer.* 32. 39. 40. To doe us good when wee are farre-off, and know no such thing, is a great and free expression of love. (3.) Wee should be narrow vessels, not able to containe our joy, without breaking, if wee understood what an house nor made with hands were prepared for us in the heavens; but *our life is hid with Christ in God*, it appeares not now what wee are. You never saw the Bride the Lambs Wife broydered with heaven, free-grace, and riches of glory. Every Saint is a mystery to another Saint, and that is the cause that love to one another is so cold: Every Saint is a riddle, and a secret to himselfe. It was a priviledged sight, even a priviledge of the higher House, and of the Peeres of Heaven, that *John* saw, *Revel.* 21. 10. *And he carried me away in the Spirit to a great and high mountaine, and shewed me the great City, the holy Jerusalem, descending out of heaven from God.* *Verf. 11.* *Having the glory of God: and the light was like a stone most precious, even like a Jasper stone, cleare as Chrystall.* Here is a Kings daughter, a beautifull Princess, in the gold of heavens glory, arrayed with *Christ*; who seeth this while wee are here? every one seeth not such a sight of glory.

One Saint a
mystery to another.

If there be such an active application on *Gods* part, that *Christ* is fitted and dressed for sinners, there should be a passive application on our part: O what an incongruity and unsuitableness betweene *Christ* and us! hee is a Saviour for sinners, wee are not sinners for a Saviour: hee is open and forward to give, wee narrow and drawing to receive. A Physician that thrusteth his art and compassion to cure, is unfitting for a sick one, froward and unwilling to be cured. Wee should be for *Christ*, as for our onely perfecting end; but it is not so. Oh, men are for their owne gaine, from their quarter, *Esay* 56. 10. Their eyes and hearts are not but for covetousnesse; *Jer.* 22. 17. *For the glory of their owne name*, *Dan.* 4. 30. *For the continuance of their houses to many generations*, *Psal.* 49. 11. *For the flesh, to fulfill the lusts thereof*, *Rom.* 13. 14.

Vse 1.

If *Christ* be for the Saints, then all other things are for them; all things are theirs: Death is a Water-man to carry them to the other side of time; the earth the Saints Innes; the creatures their servants; as sun, moon, and starres, are candles in the house for them: Providence for them, as the hedge of thornes, is to fence the wheat, the flowers, the roses, not the thistles.

Vse 2.

All things are
for the Saints.

chiffles, and all because *Christ* is their *Saviour*. Verse 31. *Now is the judgement of this world, now shall the Prince of this world be cast out.*

Two enemies are here judged, the *World* and *Satan*.

What is the
the judged
World.

As touching the former enemy : Wee are to consider the time. *Now* ; 2 the enemy, the *World* : 3 The restrictive Pronoun ; *This world* : 4 That which *Christ* acteth, hee judgeth the world. But what is meant by the judgement of the world. Some understand, that now by *Christ*s death is the right constitution of the world, as if the world were put in a right frame, and delivered from vanity, and restored to its perfection by *Jesus Christ*s death. Others thinke by the world, is meant the sinne of the world, or the sinning world ; in that *Christ* condemned sinne, in the flesh, by his death. But by the *World* is meant the reprobate, and wicked world, that are here ranked with *Satan*, for *Christ* in his death gives out a doome and sentence on the unbelieving *World* ; because they receive not him ; as *John* 3. 19. *This is the (χρίστis) judgement of the world) that light is come into the world, and men love darkness, &c.*

Hope good
prophesying in
saddest times,
and the sweet
fruits thereof

Now for the first of these: We see that *Hope* helps the weak; before *Christ* yooke with devils, hell, and death, he seeth and beleeveth the victory : It was now a darke, and a sad providence with *Christ* in his soule-trouble ; but hope lying on the cold clay, prophesieth good ; Hope among the wormes breathes life and resurrection. *Psal.* 16. 10. *Thou wilt not leave my soule in grave.* — *Vers.* 11. *Thou wilt shew me the path of life.* *Psalm.* 118. 17. *I shall not die, but live ; and declare the works of the Lord.* He was at this time, in regard of danger, almost in deaths cold bosome. Saw yee never Hope laugh out from under dead bones in a bed ? *Boylie*, rotten, and halfe dead, *Job* Chap. 19. 16. *I know that my Redeemer liveth, and that he shall stand at the latter day on the earth :* *Vers.* 26. *And though after my skinne, wormes destroy this body, yet in my flesh I shall see God.* And *2 Cor.* 5. 1. *Hope* doth both die, and at the same time prophesie heaven and life : *Wee know, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternall in the heaven.* Would any man say, *Paul*, how know yee that ? the Answer is ; Faith holdeth the candle to Hope, and Hope seeth the Sun in

in the Firmament at midnight. *We know if this house be destroyed, we have a better one.*

2 Hope is one of the good Spies, that comes with good tydings, bee not dismayed, *God will give us the good land;* when they were plucking the haire off *Christs face*, and nipping his cheekes, Hope speakes thus to him, and to all standers by, *Esay 50. 7. For the Lord God will helpe me, therefore I shall not be confounded: therefore have I set my face as flint, and I know that I shall not bee ashamed.* It is a long Cable, and a sure Anchor; *Hebr. 6. 19. Which Hope wee have as an Anchor of the Soule both sure and stedfast, and which entreth into that which is within the vaile.* Hope is Sea-prooffe, and Hell-prooffe, and *Christ is Anchor-fast in all stormes: Christ in you the hope of glory, Col. 1. 27.*

3 A praying grace is such a prophecyng grace; as both asketh when he prayeth, *Father glorifie thy Name*, and taketh an answer: so doth *Christ* here take an answer. *Now is the judgement of this world, now shall the prince of this world be cast out.* He was not yet cast out, but hope in *Christ* with one breath, prayeth, *Father save me from this houre*; and answereth, *I shall be saved: the world, and the prince-enemy shall be cast out.* Its a wine-battel, all shall bee well. Faith and Hope laugh and triumph for to morrow, *Psalm. 6. Rebuke me not, Lord, in thine anger: Vers. 4. Returne, O Lord, deliver my soule; Vers. 8. He takes an answer, For the Lord hath heard the voice of my weeping: Vers. 9. The Lord hath heard my supplication. Psal. 35. He prayes that the Angel of the Lord would chase his enemies.* And hee answers himselfe in Antedated praises, *Vers. 9. And my soule shall bee joyfull in the Lord. Vers. 10. All my bones shall say, Lord, who is like unto thee, &c.* He makes a bargaine afore-hand, Hope layeth a debt of prayes upon every bone and joynt of his body, *Psalm. 42. Banished, forgotten, and withered David, complaines to God, and in hope takes an Answer, Verse 8. Yet the Lord will command his loving kindnesse in the day time.* We have need of this now. When *Scotland* is so low, they cannot fall that are on the dust, and more thousands under the dust, with the Pestilence, and the Sword, and the heart-breake of forsaking and cruell friends, that not onely have proved broken cisternes to us in our thirst, but have joyced, as

Scotland though low, is to hope in the Lord.

Edome did, at our fall, then ever Stories at one time, in Ancient records can speake : and God grant friends turne not as cruell enemies, as ever the Idolatrous and bloudy *Irish* have beene. Yet there is hope in *Israell* concerning this thing. The Lord must arise, and pittie the dust of *Sion* : Our bones are scattered at the graves mouth, as when one beweth wood. Though we sit in darkenesse, we shall see light. Some say, there is no help for them in God. O say not so, they that are now highest, must bee lowest. God must make the truth of this appeare in *Britaine*, *Ezech.* 17. 24. And all the trees of the field shall know, that I the Lord, have brought downe the high tree, and have exalted the low tree, and have dried up the greene tree, and have made the dry tree to flourish, I the Lord have spoken it, and have done it. Others say, wee shall bee delivered, when we are ripened by humiliation for mercy. No, its not needfull it bee ever so. God sometime first delivereth, and then humbleth, and hath done it ; the Lord delivered his low Church, when they were in their graves, *Ezech.* 37. but they were never prouder, then when they loaded the power, the faithfulness, and free grace of God with reproaches, and said, *Ezech.* 37. 11. Our bones are dried, and our hope is lost, we are cut off for our parts.

This world.

This is the lost *World*. 1. Because it is the judged *World*, *John* 3. 19. (2.) It is that *World* of which *Sathan* is Prince. The world being the damned, is the worst of the creation ; which I prove from the word, and withall shall give the signes and characters of the men of the world.

1. Characters of the world. 1. The *World* is the black company that lyes in sinne, all of them, 1 *John* 5. 9. The whole world lyes in sinne ; They are haters of *Christ*, and all his. *John* 15. 18. If the world hate you, yee know (saith *Christ*) that it hated me before you.
2. The world uncapable of grace. 2. They are a number uncapable of grace, or reconciliati- on : which is terrible, and have no part in *Christs* prayers. *Joh.* 17. 9. I pray not for the world ; nor of Sanctification ; the Comforter that *Christ* was to send, is *Joh.* 14. 17. the Spirit that the world cannot receive.
3. 3. It is one of the professed enemies on *Christs* contrary side that he overcommeth, and wee in him. *Joh.* 16. 33. In the

the world you shall have tribulation. They are the onely troublers of the Saints, But be of good cheere, I have overcome the world. 1 Joh. 5. 4. Whosoever is borne of God overcome the world.

4. Its a dirty and defiling thing, Pure religion (saith Iames 1. 27.) keeps a man unspotted of the world. It is the praise of the Church of Sardis, Revel. 3. 4. that there was amongst them a few names, that had not defiled their garments; but kept themselves from the pollutions of the world; its a fitty Peit-house: there bee drops of fitt that defiles men in it.

5. There can be no worfe Character, then to be a child of the world. It is a black mark, Luke 16. 8. You know the Hebraisme; Children of disobedience: that is, much addicted to disobedience; as the Sonne hath the nature of Father and Mother in him: Children of pride, of wrath; much addicted, and satre under the power of wrath, and pride: So the sparks of fire are called, Job 5. כְּנִי רֶשֶׁת the daughters of the burning coale: then a childe of the world, is one that lay in the wombe of the World, one of the worlds breeding, opposed to a Pilgrime and a stranger on earth; for a stranger is one that is borne in a strange land, Psal. 119. 19. Psal. 39. 12. Hebr. 11. 13. and contrary to a childe of light. Who hath the Pilgrimes sigh, ordinarily night and day; Oh if I were in my owne Countrey. Wrong him not; his mother is a woman of heaven, she is a mighty Princeffe, and a Kings daughter, Rev. 21. 10. the New Iernsalem, the Church of God came down from heaven; Father, Mother, Seede, Principles, and all are from heaven. 2. There is a Spirit called the Spirit of the world, 1 Cor. 2. 12. This Spirit is the Genius, the nature, and disposition of the World, 1 Joh. 2. 16. and is all for the lust of the flesh, the lust of the eyes, and the pride of life; and these bee the Worlds, all things. Such a soule knoweth not the white stone, and the new name, nor can he smell the rose of the field, and the Lilly of the valley; nor knowes he the Kings banqueting house, nor the absence, or presence of Christ in the soule; the mans portion is in this world. Psal. 17. 14. within the foure angles of this clay-globe.

This World.

This world so
differenced
from that
which is to
come.

I.

Why this
World.

The *World*, the Lord *Iesus* judgeth, is this *World*; a thing that cometh within the compasse of time, and may be pointed with the finger.

1. It is neere our senses, therefore called, *Gal. 1. 4. The present evill world, the world that now is*, on the stage: so *2 Tim. 4. 10. Demas hath forsaken me, and hath loved τὸν νῦν αἰῶνα, the world that is upon its present Now*. The *World* that is on its *Post*, and *Now*, in its flux, motion and tendencie to corruption. *1 Tim. 6. 17. Charge them that are rich in THIS WORLD, that they be not high minded; this World is opposed to eternity, and to life eternall, for the which the rich are to lay up a sure foundation, Luke 20. 34. The sonnes of THIS WORLD Marrie, and are given in Marriage. Vers. 35. But these that shall be counted worthy of that World and the resurrection from the dead, neither Marry, nor are given in Marriage. Vers. 36. Neither can they doe any more; αἰὼν ἔτινος, that world; this puts a great note of excellencie on the World to come.*

2.

The world
may be pointed
out with the
finger; the
world to come
is above our
senses.

2. This *World* is a thing that comes under our senses, and that τὸ δὲ τὶ, a single one creature, that we may point with our finger. *Satan* from the top of a mountaine shewed *Christ*, ἀδ-σας τὰς βασιλείας τῶ κόσμου, *All the kingdomes of the World. and the glory, or opinion of them, Matth. 4. 8. and it is, Luke 4. 5. all the Kingdomes, τῆς οἰκουμένης ἐν στιγμή χρόνου, hee shewed him the phancie of the habitable earth in a point of time; the life to come cannot come under your senses. Yee cannot point out the throne of God, and the Lambe, and the Tree of life, and the pure River of water of life, that proceeds out of the throne of God, and of the Lambe, there be such various treasures of glorie in the infinite Lord Iesus, so many dwelling places in our Fathers house, that yee cannot number then all. The Kingdomes of this world, and the glory of it comes within tale and reckoning; I grant this is meant of the structure and dwellings of the World, but they are the settled home of Reprobate men.*

Use.

It were good, if wee could beleieve that the σχῆμα of the world, the figure and paintrie of this house of lost men, *1 Cor. 7. 30. is in a transe, and passing away; ah! are yee conform'd*

to the *World*? Your condition is woefull. The *World* sweares, and so doe you, the *World* serves the time in Religion, and so doe you; the *World* is vaine in their apparell; the *World* coufens, lyes, whores, and so doe you; the world hates *Christ*, and his friends, and so doe you; the *World* lyes in sinne, it is the fashion of the *World*, and so doe you. Oh! if you would be conformed to the new *World*, in righteoufness and holynesse. 1. The in-dwellers are all the children of a King, and Princes, and their mother a Princes daughter. 2. The lowest piece of the dwelling house of that other *World*, the heavens, we see are curious worke; any one pearle, or candle of Sunne, or Moone, or Starres, is worth the whole Earth, setting aside the soules of men. 3. *The foundation of the City is precious Stones, Revel. 21. &c.* What fooles are we, who kill every one another for peeces and bitts of the *Lords* lowest foot-stoole; for the earth, the seat of the worldly man, is but the foot-stoole of God.

The judgement of this World.

How did *Christ* condemne and passe sentence on the wicked world in his death?

1. He did it Legally, in that his offering of a sufficient Ransome for sinne, there is a seale put on the condemnation of all impenitent men, that they shall not see life, but the wrath of God (that they were by nature under, being the captives of the Law) abideth on them, *John 3.36. Because they beleeve not in the Sonne of God, John 16.9. Christs dying day was the unbelievers Doomed day.*

2. Hee condemneth the *World*, Declaratorily; in removing the curse from all the persecutions of the ill world; which was also more then a declaration, it being a reall overcomming of the world, *John 14.33.* Hee hath removed all offence from the enimitie, and deadly fewd that the *World* beareth against the *Saints*. *Christs* good will in dying, hath sanctified, sweetned, and perfumed the *Worlds* ill-will to the *Saints*.

3. He judgeth the *World* in his death exemplarily; as its said, *Hebr. 11.7. Noah condemned the world in preparing an Arke.* So *Christs* example of obedience in dying for the world, at his Fathers command *John 10. 16.* condemnes the

Worlds disobedience. Christ dying, and in his thirst, not Master of a cup of water, is a judgement of the drunkard ; his dying, being stript of his garments, is a condemning of vaine and strange apparell ; his face spitted on, saith beauty is vanity ; his dying betweene two theeves saith, a high place among Princes is not much, when the Prince of the Kings of the earth was marrowed with theeves ; his being forsaken of lovers and friends, condemneth trusting in men, and confidence in Princes, or the Sonnes of men : all this is for our mortification, that we love not the World, for its Christs condemned malefactor.

Now is the Prince of this world cast out.

Here two things are considerable. 1. Who is the *Prince of this world.* 2. How he is, by *Christ* cast out.

The Prince of this World is Satan, so called, John 14. 30. And the Prince that rules in the Children of disobedience, Ephes. 2. 2. called with a higher name, 2 Cor. 4. 4. ὁ θεὸς τοῦ αἰῶνος τούτου. The God of this world. What Princedome, or what God-head can the Devill have in the world? or who gave to him a Scepter, a Crowne, and a Throne? For Satan hatha Throne, Revel. 2. 3.

1. *The Devill is not* 1. a free Prince. 2. Not an *absolute Monarch.* 3. Nor a lawfull King; not free, because he is a captive Prince, reserved in everlasting chaines of darkenesse, unto the judgement of the great day, Jude 6. The Sonne of God is the onely free prince in the world, there be none independently free in heaven and earth, but he, John 8. 36. The kingdome of grace is an ancient free estate; and never was, never can be conquer'd, not by the gates of hell, Mat. 16. 18. Zach. 12. 3. and in that day will I make Jerusalem a burdensome stone, though all people of the earth be gathered together against it. Sure, *Christ* is a free king, by all the reason, and lawfull authority in heaven and earth, Psal. 2. 6, 7. Hell is no free princedome, all in it are slaves of sinne, John 8. 34, 39, 40, 41, 42, 43, 44. The libertie of loving, injoying, seeing, and praying God, and leasure, or thoughts, or cares to doe no other thing, is the onely true liberty, and liberty to be a King, and absolute over lusts, and wicked will is the onely liberty, Psal. 119. 45. I shall walke כְּרִדְּמָה in latitude, in breadth, in liberty; for I seeke thy precepts.

1. *Satan not a free, not 2. an absolute, not 3. a just Prince.*

precepts. (2.) Hee is not an absolute Prince. 1. Hee is under
baile, and in chaines of irresistable providence: *Satans* provi-
dence, in power, is narrower then his will and malice; other-
wise hee had not left a *Church* on earth. 2. Hee can doe no-
thing without leave asked and given, against *Job*; nor could hee
winnow *Peter*, till hee petitioned for it. (3.) Hee is not a
lawfull *Monarch*, but usurpeth; and therefore is called the god
of this world, 2 *Cor.* 4.4. not that hee hath any *God-head*, pro-
perly so called.

1. Its true, a black *Monarch* weareth *Christs* faire Crown,
and intrudes on his Throne, in every false worship: as *Levit.* 17.
Hee that killeth ox, or goat, or lamb to the Lord, in the camp,
and bringeth it not to the doore of the Tabernacle of the Congre-
gation, unto the Priest, Vers. 7. Offereth sacrifice to devills.
2 *Chron.* 11. 15. *Jeroboam ordained him Priests for the high*
places, and for the devills, and for the calves that hee had made.

2. To feare the *Devill*, the Sorcerer, or him that can kill the
body, (as *Satan* may beare the keyes of prison houses, and the
sword, *Revel.* 2.10.) more then the *Lord*, is to put a *God-head*. 1 *God*.
on the *Devill*.

3. *Satan* usurpeth a *God-head*, over that which is the flower
and most God-like and divine peece in man, the mind. 2 *Cor.* 4.

4. In whom the god of this world hath blinded the mind of them
that beleeve not: and hee makes a work-house of the soules of
the children of disobedience, *Ephes.* 2. 2. they are the *Devill's*
forge and shop, in whom hee frames curious peeces for him-
selfe.

4. His crowne stands in relations: *Fathers*, *Tyrants* by
strong hand, and *Lords* by free-election were *Kings*, of old; *Satans* crown
so the *Devill* is a father, hath children, and a seed, *Act.* 13. 10. stands by rela-
tions.
1 *Job.* 3. 10. the world is his conquest, and his vassalls, *Acts* 10.
38. 2 *Tim.* 2.26. 1 *Pet.* 4.3. & 5. 8. are the world which hee
governes and rules, by the three fundamentall principles of his
Catholike Kingdome, which hee hath holden these 5000. years,
The lust of the flesh, the lust of the eyes, the pride of life, 1 *Joh.*
2.16. Sinners hold the crown on the *Devill's* head; their loy-
alty to Prince *Satan* acteth on them to die in warres against
the *Lamb* and his followers.

A cause is not good, because followed by many. *Esay* 17.7.
in that day, when the *Church* is but three or fouxe berries on the

Use.

Few in the
way to hea-
ven.

top of the olive tree, a man, one single man, shall looke to his Maker. Men come to Sion, and follow Christ in ones and twos of a whole Tribe, Jer. 3. 14. They goe to hell in thousands; a whole earth, Revel. 13. worships the Westerne Beast; and the Easterne Leopard hath the farre greatest part of the habitable world; Indians and Americans worship Satan. Christs are but a little flock; ah the way to heaven is over-grown with grasse, there the traces of few feet to be seen in the way: onely you may see the print of our glorious Fore-runner Christs foot, and of the Prophets, Apostles, Martyrs, and the handfull that follow the Lamb. Follow yee on, and misse not your lodging.

Shall be cast out.

Satan twice
judged.

There is a two-fold casting out of Satan; one for his first sin, 2 Pet. 2. 4. God spared not the Angels that sinned, but cast them down to hell, Jude vers. 6. This is a personall casting out, not spoken of here: But Satan must have two hells; for though the Gospel was never intended to Satan, yet Satan is guilty of Gospel-rebellion, in that the Dragon fighteth with the Lamb, and the weak woman travelling in birth, by the Gospel, to bring forth a man child to God. And (2.) as Satan is the mysticall head and Prince of that condemned body, hee is cast out; and hee hath a power, in regard of the guilt and dominion of sin, both over the elect and the reprobate. Christs death hath broken hells barres, and condemned sinne in the flesh, Rom. 8. 3. and dissolved the works of the devill, and taken his Forts and Castles; and, 1 Joh. 3. 8. taken many of Satans Souldiers captives.

Death the de-
vills Fort-
royall.

Death was the Devills Fort-royall; Hell is his great Prison-house, and principall Jayle; these hee hath taken, 1 Cor. 15. 55, 56. Hof. 13. 14. I will ransom them from the power of the grave, I will redeeme them from the power of death. O death, I will be thy plague: O grave, I will be thy destruction. And these captives can never be ransomed out of Christs hand again; for (saith hee) repentance shall be hid from mine eyes. When

All the devils
Forts taken
from him, and
his Courts cry-
ed down, and
his Lawes an-
nulled by Je-
sus Christ.

Christ spoyle, hee will never restore the prey againe. Hee hath overcome the world, Joh. 16. 33. and that was a strong Fort: and hee hath delivered the Saints from the dominion of sin, because they are under a new Husband; Rom. 6. 6, 7, 8, 9, 10. Rom. 7. 1, 2, 3, 4, 5, 6. All crosses have lost their salt and their sting; even as when a City is taken by storming, all the Com-
manders

manders and Souldiers are dis-armed : and when a Court is cryed down, by Law, all the members and Officers of the Court, Judge, and Scribe, and Advocates that can plead, Purseuants, Jayles, are cryed down ; they cannot sit, nor lead a Proccesse, nor summon a Subject : So when *Christ* cryed down *Satans* Judicature, and triumphed over principalities and powers, and annulled all Decrees, Lawes, hand-writings of Ordinances, that *Satan* could have against the *Saints*, Col. 2. 14, 15. all the Officers of hell are laid aside ; the *Deuill* is out of office by Law, jure ; the Jayles and pits are broken, *Esay* 49. 9. *That thou maist say to the prisoners, Goe forth : to them that are in darknesse, Shew your selues.* *Zeck.* 9. 11. *When a righteous King cometh to the crown, hee putteth down all unjust Usurpers.*

If *Satan* be cast out, wee are not debtors to the flesh, to fulfill the lusts thereof, *Rom.* 8. 12. Sin hath no law over us. There is a law of sinne, a dictate of mad reason, by which the sinner thinks hee is under the Oath of Allegiance to *Satan*, and his crown, scepter, and honour hee must defend ; but there is no reason, no law in hell, and in the works of hell. And if hee be once cast out, who is this usurping lawlesse lord, if you sweep the house to him, and take him in againe to a new lodging, one deuill will be eight deuills ; for *Satan*, thus cast out, will re-
turne with seven deuills worse then himselve : Remember *Lot's* wife, if yee be escaped out of *Sodom*. Looke not over your shoulder with a wanton and lustfull eye to old forsaken lovers, let repentance and mortification be constant.

Use.

Take not in a disguised spirit, lest you have eight for one.

Now is the Prince of this world cast out.

But yet to consider more particularly, *Satans* Princedome, and *Satans* Power : I adde yet more of these two heads,

1. *The Power of Satan.*
2. *The Punishment of Satan.*

Satans power and punishment.

His Power is held forth, in that hee is a Prince.

1. *In his might and power naturall.*
2. *In his power acquired.*
3. *In his power sinfull, and judicially inflicted.*

The *Devil's* Power, hee was created in, both in the mind, and will, and executive faculty, by no Scripture or Reason can be imagined to be lesse, before the fall of these miserable Spirits, then the power of their fellow-Angels.

The ill Angels
created good,
as the elect
Angels.

All angels saw
God before
their fall, as
did the elect.

The ill Angels
before their
fall knew no-
thing of the
incarnation of
Christ.

1. The *Angels* being all created holy, and according to *Gods* image, they must have been created with their face to *God*, and in their proper place and sphere; and so with power to stand in their place. Now, what station can these immortall *Spirits* be created in, rather then in a state of seeing *God*? 2. *Satan* abode not in the truth, (saith the *Lord Jesus*, Joh. 8. 44) and the bad *Angels* left, (saith *Jude* vers. 6.) τὸ ἰδὼν ἐκκλήριον, their proper dwelling. These two places compared together, seemeth to hold forth that truth, and the first truth; *God* seene and knowne, though not immutably, was the first element, native country of the *Angels*: They must then see *God* and his face.

It is a bold and groundlesse conjecture of some rotten *School-men*, to say, That truth from which the *Angels* are said to fall, was the *Gospel-truth*; and that, They envied that man was in *Christ*, to be advanced above the *Angelike* nature.

1. Its a dreame, that the *Gospel* was revealed to the *Devils* before their fall; for then their owne fall and future misery, that they were to be kept eternally in chaines of darknesse, on the same ground, must be revealed to them. What horror and sadnesse must fill *Adams* mind, and the *Angels* spirit, if hell and the necessity of *God* manifested in the flesh, was revealed to them in the state of happinesse? 2. The mystery of the riches of the glorious *Gospel* was hid, from the beginning of the world; and the glorious elect *Angels* come in time, *Ephes.* 3. 8, 9, 10. to learn that manifold wisdom of *God*; and delight, in *Peters* time, to looke into it, as to a great secret of *God*, 1 *Pet.* 1. 12. Wee have not then reason to think this secret was whispered in the eares of the *Devils*, before they fell.

2. Its true, *Mat.* 18. The elect *Angels*, διὰ πάντος, alwayes now behold the face of *Christ*s Father; for now they are confirmed, that they cannot look awry, and turne their eyes off *God*s face; even when they come downe as servants, to the heires of glory on earth, they carry about with them their heaven, and the pleasures of the Court they enjoy; no reason their posting among sinners should decourt them, or deprive them of the actuall vision of *God*: But it followeth not therefore, the false *Angels* never saw the face of *Christ*s Father; it followes onely, they saw it not immutably, and in a confirmed way of grace, and διὰ πάντος, alwayes, as now the elect *Angels* doe.

2. Its no Princedome in *Satan* to know the thoughts of the

heart;

heart; this is proper to God onely, 1 King. 8. 39. Jer. 17. 10. *Satan know-
eth not the
thoughts of
the heart.*
Psal. 44. 21. Nor hath hee, or the good *Angels*, any immediate Princedome over the will, to know what are my thoughts, or to know one anothers thoughts, or to act immediatly upon free will: not because the thoughts of the heart are objects of themselves so abstruse and high, that they are not intelligible; for a mans *owne spirit knowes the things in himselfe*, 1 Cor. 2. 11. Yea, (2.) then they could not be known by revelation; for God cannot, by revelation, cause a finite understanding comprehend an infinite object; because the object exceedeth the faculty in proportion infinitely. The thoughts of a mans heart, cannot so exceed the understanding faculty of a man, farre lesse of an *Angel*: Therefore God, in the depth of his wisdom, by an act of his own free will, not from any mystinesse or intrinsecall darknesse of the object, hath cast a covering over the thoughts of mans heart, that they are not seen clearly to any other *Men* or *Angels*. Nor could humane Societies, now in the state of sin, subsist, if but the father could read the heart of the sonne.

Nor have *Angels*, good or bad, any immediate Princedome over free will: nor would I say, *Satan* is the Author, yea, or the immediate Tempter to all sinnes: many sinfull thoughts, and wicked acts, are transacted in this darke chamber of pre-sence, the heart of man, to which *Satan* can have no personall access, neither with his eyes to see, nor his hands of power to stirre or move in them. The heart is the privie garden, weeds grow there without *Satans* immediate industry: he may knock, or cast fire-balls over the wall, or in at the windowes, or send letters and messages in, but hee cannot immediatly talke with the heart, or act immediatly on the will: wee are to keep this virgin-love of the heart, to *Christ*; hee can ravish it, and none but hee. Its the will that maketh the bargain in sinning: *With all keeping keep the heart*. Wee make away the created dominion over free-will, that God gave us in our creation. *Satan hath no
immediate
power over
free-will; nor
tempteth he to
all sins that are
committed in
the in-most
Court of the
heart.*

3. *Satan* hath a Princedome in 1. *knowledge naturall*, 2. in *acquired knowledge*. In *naturall*; because hee is a piece of light, a lamp once shining in heaven; but now, for his sinne, smoking and glympsing in hell. The naturall intellectualls of the *Devill* are depraved, not removed. Its a question, if hee can remaine a *Spirit*, if that candle were extinct, by which hee

beleeueth there is a God, but trembleth, Jam. 2. The acquired knowledge of the Devill is great, hee being an advancing Student, and still learning now above five thousand yeares; and hee that teacheth others, becometh more learned himselfe: He is the great Mint-master and Coyner of knowledge, in *Magicians, Wise-men, Soothsayers, Sorcerers*, is a carefull Reader in turning over the pages of the book of Nature, and the whole works of Creation. But still *Satan* studieth man, better then man doth himselfe: hee knoweth nature, in generall, may sin; and that corrupt nature, must sin: hee observeth second inclinations, of humour, complexion, temper of body, disposition, ere hee tempt; as no *Sea-man* failes, till hee know how the wind bloweth: and hee learned that by the *Prophets*, and experience, which hee saith, *Luk. 4. 34. I know thee who thou art, the holy one of God.*

Satan hath a
legall power
over man.

4. Hee hath a particular Princedome of Power, *legally*, over mankind, till *Christ* set them at liberty; as the Executioner hath over the condemned man, from the Judge. *Heb. 2. 14. Christ tooke part with the children of flesh and blood, that through death he might destroy him that had the power of death, that is, the devill; Vers. 15. And deliver them, who, through the feare of death, were all their life time subject to bondage. Satan, from mens sins, hath a sort of conquered Princedome, till the Sonne of God make us free, Joh. 8. 36. And this Princedome hee keepeth over all the sons of disobedience, as their father, Joh. 8. 44. as the king of the bottomlesse pit: And we have no ground to say, that Satan at the day of judgement leaveth off to be king, because the damned and the Devill and his Angels are said to be tormented together in everlasting fire, Mat. 25. for communion in paine, maketh not Satan to have no Angels under him, or damned men, whom hee torments.*

Its not certain
by Scripture
that Beelzebub
loseth the
Princedome o-
ver his jellow-
Angels at the
last judgement

Quest. But how keepeth Satan still power over Job, Peter, to winnow them and afflict them, in this life, if Christ have cast him out of his Princedome?

How Satan
keepeth still,
and exerciseth
his power of
tempting,
though hee hath
lost his Prince-
dom, by Christs
death.

Ans. 1. Its meere service for the trying of the Saints, and mortifying of their lusts, not dominion, not any legall power, such as he hath over the Sonnes of disobedience, whom he keepeth captives at his will.

2. In relation to Satan it is a meere grant of permission; as a Noble-man forfeited for treason, and kept, some yeares,

in prison, before he dye, hath the life-rent of his own Lands, for his necessity, not by heritage as before, but by a grant or gift of grace, from the bounty of the Prince and State; so hath Satan, not by grace to himselfe, but by a grant of meere permission, as it were his life-rent to tempt, winnow, and try the *Saints*, so long as *Satan* is in the way to his full doome in Hell. Now, if *Christ* had not spoiled *Satan*, and dissolved his workes; the use of this power had beene, as it were, heritage, to *Satan*, in regard the Law giveth him a sort of right over sinners, not made free in *Christ*. Yet I doe not say, its his proper right, because *Satan* sinneth in tempting any to sinne; yet the temptation, as it falleth passively on the *Sonnes of disobedience*, is a worke of Divine iustice, and as it falleth on the *Saints*, an act of spotlesse, and holy dispensation, for most just reasons known to God.

2. *Satan* is a prince in regard of magnificence, called a Prince; a Prince of the aire, a God, for he hath a royall army under him, the *Devill and his Angels*, are a great host, *Satan a prince for his power over other.* Revel. 12.9. The *Devill*, and *Satan*, and his *Angels*, were cast out. Vers. 7. The *Dragon and his Angels* fought with *Michael*; and he hath Legions garisoned in one poore man, hee hath kept the fields above these five thousand yeares, with a huge and mighty army, both by Sea, and Land. Ephes. 6. 12. For wee wrestle not against flesh and blood, but against *Principalties*, and powers, against the rulers in the darkenesse of this world, against spirituall wickednesse in high places. Heere bee great persons in eminent places, and they can leade armies against us, and have in every single souldier, a strong garrison of concupiscence, and fleshly lusts, that warre against the soule, 1 Pet. 2. 11. And the flesh is a strong Fort-royall, a towre of imaginations, which exalt themselves against a strong King, the Lord *Iesus*, and cannot bee his captives, but by the mighty power of God. 2 Cor. 10. 5. The *Devill* is not a despicable and poore enemy to be despised, it is not good warre-wisdome to despise a meane enemy, farre more should we not sleepe, but watch and be sober; When the Peeres of hell, and Princes and Rulers in high places, who have the vantage of the Mount above us, are against us. *Satan an enemy not to be despised for his lownesse.* What it is to tempt, and how Satans power is put forth in tempting.

3. *Satans Princedome* is especially seene in tempting to sinne, which that it may be better cleared. I shall shortly

Gal. Parisi-
ent tract de
tentationibus
Chartwright
Catech. c. 49.

ly shew what a temptation in generall is. 2. Open *Satan's* power in tempting. To tempt is to take a triall of any, to try what is in them; therefore the neereft end of tempting is knowledge; Now the waies or manner of bringing out this knowledge, rendreth the temptation good or ill: for *God* tempteth, and *Satan* tempteth. So *Temptation is a working upon the senses, reason, inclination, affections, by which any is, or may be moved under the colour of good, toward that which is offensive to God.*

Satan can not fire the will, against our will.

1. *Temptation is a working, or an act of stirring in the tempter, not Physicall, but Morall, and Objective*; no tempter, who is only a tempter, can by any reall action fire the will. *Satan* doth but knock, by his Logick, at the out-side of the doore, but cannot open. Free-will is a tender, excellent, piece of creation; and either the best or the worst of the whole creation of *God*. See well to it, its a worke of your whole life time to watch this doore.

Every tempted creature is a sufferer.

*Wisd. 2. w,
Perforo
tento.*

2. *Tentation is an act of moving, or stirring the powers of the man*: As when wine is stirred, and wine and dreggs are jumbled through other; or a Fountaine troubled, and water and clay mixed in one; hence every tempted person is some way a sufferer, though hee know not particularly it is so. As the Fish tempted with the baite, the Bird with the Fowlers song, are sufferers, though they know not; there is a breaking in upon the phancie, sense, reason, will, and affections to strike a hole in the soule; So tempting is called piercing, though the foole going to the chambers of death, knoweth not that it is for his life, Prov. 7. 23. To be tempted is a matter of great concernment; illumination is most necessary here, and specially to know that *God* aymeth at the tryall of our Faith, and other glorious ends. And that 1. *Satan* seekes some of his owne worke in us, as *God* seeketh to bring out some of his worke in us. 2. That *Satan* aymes to goe betweene the beleever and his strong hold. 3. That he aymeth at house-
roome in the soule.

Its good to know when we are tempted, and what God and Satan ayme at.

3. The temptation works upon both, the inward and outward man; on senses, fancie, minde, inclinaton, will, and affection, but hath a speciall designe at the soule.

4. By the temptation any is, or may be moved to sinne; for all tempted, are not actually induced to sinne. *Christ* was really

ly tempted of the *Devill*, but was never induced to sinne. *Satan* shot his arrowes at *Job* for nothing; he lost his labour in seeking the failing, and drinking up of *Peters* faith. Therefore to be tempted of the *Devill*, or the *World*, is not a sinne.

5. The temptation worketh *under the colour of good*. The first Printing iron and Master samplar of tempting, hath this Character of apparent good. *Gen. 3. 6. The Woman saw that the fruit was good.* 1. Because tempted persons are reasonable creatures, and as instinct taketh with *birds*, and *beasts*, and poore nature swayeth elements in their motion, so reason is a strong tying chaine.

2. Every temptation hath a garment, or rather a shirt of truth in the understanding, and comming under the shadow and rooffe of the desiring facultie as *good*, nothing hindereth it to take, but a marring of the understanding, in apprehending some blacke spot, in the fairenesse of it; When *Satan* sayleth faire with favour of the winde, and commeth in his Whites, and in cloth of Gold, as an *Angel* of light, wee are as readily moved often (such is our childishnesse) with good-like as with good. Beleeve not therefore a white *Devill*, because white. O beware to yeeld your tongue to licke a honey-temptation, under the veile of sweetnesse. Receive things rather because lawfull, then because good or pleasant. 2. Beleeve it, there can be no reason for sinne, no reason can wash the *Devill* to render him faire; neither thirst, nor company, can bee a reason of drunkennesse. An injury cannot justifie every Warre and blood-shed; because injury is a sinne, and to wash one sinne with another, is as if you should wash a foule face with Inke-water. 3. Beleeve sinne to be folly and darknesse, and light of reason can bee neither father nor mother to folly and darknesse: holinesse is white and faire, within and without.

6. The object of the temptation, in the definition; the *terminus ad quem*, is that which is offensive to the majesty of God. That we may understand this, remember foure are said to tempt. 1. *God*, his tempting neither in the condition of the worke, or intention of the worker is sinne, But the Lord proveth you (saith *Moses* to *Israel*) that he might know, whether yee love the Lord your God. 2. Our owne lusts tempt and lead aside. *Jam. 1. 14.* And as fire cannot but make fire; so both in the intention of the worke, and the worker, the end of temptation

tation is sinne. Concupiscence is a mother that cannot bring forth a good daughter. 3. If men tempt to sinne, as a *Magistrate* by good Laws tempteth wicked men, the end is not necessarily sinne in the intention of the doer; though no man can formally tempt another to sinne, but he sinneth and tempteth to sinne both wayes. And when *Satan* tempts, hee drieveth ever at sinne; both waies we are to feare *God*, to watch, to stand out, when he tempteth

*Satans power
on the outward
man.*

2. Now we are to consider, that though *Satan* be sentenced already, and as a Malefactor under baile, and in chaines, yet hath he leave to walke too and fro in the earth, and is not yet cast in prison, nor are wee freed from his temptation, the personall persecution and malice of *Satan*; as we are from the persecution of the damned now in hell, who did persecute us here on earth, but cannot now. No doubt but as the good *Angels*, strooke the men of *Sodom* with blindness, so the ill *Angels* have the like power on the senses, a man possessed with the Devill, was both dumbe and deafe, *Job* 2.7. *Satan smote Job with sore boiles, from the sole of his foot unto his crown*; and so *Devils* have power over the senses, and bodily organes; and so of necessitie over the blood, to cause rottennesse in it, which must be in boyles, and to alter and infect the humours.

*Its no good
argument, we
can doe and
as this on our
selves, there-
fore Satan can
doe it.*

Psal. 78. 49. *Evill Angels* were ministers of the *Lords* plagues on the *Egyptians*. But I shall not thinke it a good Argument, to prove, that *Angels* can jumble the humours, to make many things appear without that they are not; and that they can work on the internall senses, the fancie and imagination, because we our selves, by an act of free-will, can stirre up the memory of things, and provoke our fancies to the apprehension of things. Ergo, *Angels* either good, or evill, can doe the like. This is but a sorry poore reason, for we our selves can doe many things within our selves, which the *Angels* cannot doe; I know the thoughts of my owne heart, when they come forth in act, *1 Cor.* 2. 11. No *Angels* good or ill can know them; I can with an obedientiaall act of free-will, by grace, set my free-will on acts to command my memory, fancy, imagination, thoughts, to meditate on by-passed experiences of Divine favours, and sweetly solace my selfe in *God*, with these thoughts; no *Angels* in heaven or hell, can determine my free-will to those Spirituall acts; yet, by the grace of *God*, I can doe it. Nor is
that

that true, what ever an inferiour power can doe, that a superiour can much more doe; if there be orders in *Angels*, a superiour *Angel* cannot determine the will of an inferiour, as hee himselfe can doe. Sure my knowledge and will are inferiour powers, in comparison of *Angels*, 1 *Cor.* 13. 1. Yet have I greater dominion over my owne understanding and will, then the *Angels* have over my understanding and will, and can know my owne actuall thoughts, and determine mine owne will, by grace, which no superiour powers of *Angels*, or any els, save the *Almighty*, can doe.

We have a greater power over our owne understanding and will, then either good or bad *Angels* can have.

I rather conceive that the outward and inward senses, humors, imagination, fancie, memory, being naturall agents; and *Scripture* clearly shewing, that *Angels* and *Devils* can, and doe worke upon naturall agents, have a power over all our dispositions, temperature, senses, fancie, imagination, memory; therefore what is naturall in the acts of understanding and memory, not morall, *Angels* doe, and may know. What heart-secrets *Devils* know from the disposition of body, palenesse, rednesse, trembling, dejected countenance, are good conjectures; and surer it may be then wee can apprehend, but no certain knowledge.

Devils have power over our naturals, not our morals.

God onely knowes all the thoughts of man, and his secrets, 1 *King.* 8. 39. For thou (even) thou onely knowest the hearts of all the children of men, *Prov.* 15. 11. Hell and destruction are before the Lord, how much more then the hearts of the children of men. He that can read hell, and destruction, and all the secrets of darknesse, can also read, as a booke opened at noone-day, the midnight-thoughts of all the children of men. *Psal.* 44. 21. *Jerem.* 17. *Rom.* 8. 27. 1 *Thess.* 2. 4. *Rev.* 2. 23. *Acts* 1. 24. *Prov.* 17. 3. *Prov.* 21. 2. *Joh.* 2. 24. 25. Yea to know the present thoughts is proper to God, *Matth.* 19. 4. And *Iesus* knowing their thoughts, said, wherefore thinke yee evill in your heart. Nor can *Angels* see the present thoughts come out in action; for otherwise the man himselfe knoweth his owne thoughts, when he actually thinketh them, 1 *Cor.* 2. 11. els he could not be convinced of the sinfulness of them, nor comforted in the spiritualnesse and preciousnesse of them.

God onely knoweth the heart and thoughts, and acts thereof, considerable grounds thereof.

Its a fond opinion of some, who say, *Angels* can see the thoughts of the heart, when they are, but not what they are,

whether they be good or bad, love or hatred; for that is nonsense, to see Morall acts, and not bee able to passe any judgement on them: or that *Angels* see our thoughts, but not whether they be intense, and vehement; or cold, and remisse; for its proper to *God*, as the searcher of hearts, to know the secrets of the heart, and all the qualities of it, that he may accordingly judge them. And if *Angels* see them as Morall acts, they must know the vehemencie, or slownesse of them, the Scripture placeth also the difficultie of knowing the thoughts, and the distance, and remoteness of them, from the understanding of men, or *Angels* in the thoughts themselves, not in the vehemencie or slownesse of the thoughts; and its but an evasion that some have, that *Angels* may know the thoughts, and acts of the will in themselves, but not know to what end they are directed, and that the intention of the minde is the great secret that *God* hath reserved to himselfe; because 1. The Scripture placeth the secrecie of the free acts of will and understanding in the acts themselves, and not in the intention; for so most of the actions of *Men* and *Angels*, their speaking this, not that; their walking to this Citie, their eating, sleeping, now, not another time, their praying, hearing, reading, shall be secrets, known to *God* onely, not to *Angels*, or *Men*, just as the acts of understanding, the will, are, because the particular intention, whether wee doe these sincerely, for a good or bad end; yea, often for what end we doe them, is amongst the secrets of the heart as farre distant from the understanding of *Men* or *Angels*, as any secret can be. 2. The intention of all our elicite acts that issueth from will and understanding, are also acts of the heart and reines, that fall under the present question, and the greatest secrets in man, *Hebr.* 4. 12.

The true reason why *God* onely knoweth the heart, the reason of *Suarez* refused. *Suarez* tom. de Deo & Angelis, lib. 2. de potentia intellectiva Angelorum natura. cap. 23. n. 17.

Neither see I any reason, from the disproportion betweene the knowing faculty and the understanding of *Angels*; why *Angels* may not know the thoughts of my heart, as well as I may know them my selfe; nor can the reason bee, as *Suarez* saith, Because *Angels*, though they have sufficient power in the faculty of understanding to know these things; yet have not in their understanding the species, the babies, images, and representations of heart-secrets, but with his good leave; this is *Petrio principij*. For the question is, how commeth it to passe, that *Angels*, who have the species of higher and more profound things,

things, as of the naturall knowledge, that there is a *God*, that hee is infinite, eternall, yet have not the species of an object, farre inferiour, and yet intelligible, to wit, of the heart-actions of a man. 2. When I aske how commeth it, that an *Angel*, or a *Man*, knoweth not this ; I aske indeed, how cometh it to passe, that an *Angel*, or a *Man*, wanteth such a species of such a thing, so *Suarez* saith in effect, *Angels know not heart-secrets, because they know not heart-secrets*. I conceive *God* hath laid a covering over the hearts of *Men* and *Angels*, from his own free and wise will, and reserved that secret to himselfe : For *God* gave speech to men, and a way how *Angels* should communicate their thoughts to *Angels*, and *Men*, which is *Angel-speaking* ; and this gift had bin uselesse, if *Angels* and *Men* could intuitively read and behold the thoughts of one anothers hearts, nor is it usefull for the end of reasonable nature, for love and societie that we know the secrets of one anothers hearts, for the author of nature giveth not that by nature, which with lesse impeachment of love, and not without danger of contention and hatred, may by industrie be acquired. And we should take heed, what is written in the booke of our heart, when such a searching eye readeth it, as *God* ; and will one day read out to the hearing of *Men* and *Angels*, all these secrets, *Eccles.* 12. 14. except we bee pardoned in *Christ*, many state-secrets, many foule contrivances may come out, to our everlasting shame.

And for this cause, we are to blesse the *Lord*, who hath reserved from *Satans Princedome*, and left out of his charter any power to compell our will. Its true, *Satan* hath a bordering or (as it were) some out-land Prince-dome over *Sauls* Will, in that he can sit and ride on his melancholie ; so as he is moved to throw a Javeling at *Jonathan*, and to seeke to kill *David* ; yet so as he, that is so acted by an evill Spirit, is blame-worthy ; and then it must be presumed, he hath some dominion over his will. *Acts* 5. 2. *Peter* saith to *Ananias*, why hath *Satan* filled us. *thine heart to lye to the holy Ghost* ? Here the *Holy Ghost* arraigneth not *Satan*, but *Ananias* for a lye, which yet came from the *Father of lyes*. Which is, 1. Because there was fewell and powder in the hart before, and *Satan* did but blow the bellowes, and brought forth the flame. 2. Because wee willingly joyne, and love to have it so. 3. Because the act of sinning, commeth formally from free-will, which cannot be forced,

Satan hath no power over our will, but what leaveth guiltinesse on

ced, but may keep out the sledge without violence, but yet basely rendreth.

Satans power
over the crea-
tures.

If *Satan* be the *Prince of the aire*, and can raise mighty stormes and winds, that can smite the foure corners of an house, which is not like an ordinary wind, that bloweth from *East*, or *West*, or *North*, or *South*, but rather right down, *Job* 1. 19. If hee have power of fouds, and seas, and be a roaring *Lyon*, and, by reason of his sagacity and skill in the secrets of nature, can doe wonders, though no miracles, as to raise the dead, by applying actives and passives together ; no question, the *Lord* letting loose some links of the chaine hee is fettered withall, hee can work curiously and strongly on the walls of bodily organs, on the shop that the understanding soule lodgeth in, and on the necessary tooles, organs, and powers, of fancie, imagination, memory, humours, senses, spirits, blood, so nearely joyned with the soule, as will, understanding, conscience, and affections fit in dangerous neighboured, with such malignant *Spirits*.

It is (no question) hard enough to give an exact delineation of the length and breadth of the borders of the Princedome of *Satan* ; nor is it necessary, for our edification, to know all the secrets and mysteries of the *Devils* Power, how hee assumeth a body, what hee can doe in the sphere of nature, how he acts upon men : Sure, hee hath some in his snare, as poore birds, who are taken captives by him, at his will, 2 *Tim.* 2. 26. and that hee sitteth at the helme, as it were, of some, and acts and stirreth them so, the wind and tyde of their lusts complying with him, that they cannot chuse but faile, and walk according to the course of this world, according to the Prince of the power of the aire, the Spirit that now worketh in the children of disobedience, *Ephes.* 2. 2. And that hee can borrow tyde and faire wind at his nod, and woe the soule by the shop and office-house, the body, the flesh, the senses ; and reciprocally, act, indirectly, by forraigne Embassies and missive Letters, on the will and understanding, and the lusts, that are domestick friends within, to draw in the senses, and the fancies and imagination, to joyn with him ; as is cleare in his first dealing with *Evah*. It is not his way to deale with the senses onely, or with reason onely, or to keep such a method, as peremptorily to begin at one before another ; but in *Satans* first temptation of *Evah*, hee acteth collaterally and reciprocally ; hee acteth on the eare, by speaking ;
and

and on the mind, by speaking reason; *Hath God said yee shall not eat of every tree?* Doth hee so strictly tye you? Is that reason and justice, to put a Law on an Apple? Then you may not eat of every tree, which *God* hath made for eating. And *Satan* worketh on the sense by reason, *Gen. 3. 5. For God doth know, that in the day yee eat, then your eyes shall be opened, and yee shall be as gods knowing good and evill.* And this wrought upon the sense; for its added, *Vers. 6. And the woman saw that the tree was good for food.* And againe, by the sense of seeing, *Satan* wrought on the will, to bring out the consent; *Vers. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, shee tooke of the fruit thereof, and did eat.* So *Satan* can make the body a tempter to the soule, and the soule and reason a tempter to the body: As when the husband is leprous, and the wife infected with the pestilence, hee rendereth her a leper, and shee rendereth him sick with a running botch. When the body is pampered, and the vessels full, it draweth the soules consent to fleshly lust; and the soule findeth reason, but corrupt reason, why the body should be a member of an harlot. And there is mutuall help between *concupiscence* and *conscience*; the one tempting with strong acts of lusting, the other tempting with lustfull reason, shewing it should be so, and may be so: As in a water-work, drawing water from such a place, twenty empty buckets come downe, and twenty full buckets come up, and every one serveth another, for one common work. Nor is it a wonder, that one *Devill* doth kisse and embrace another.

Cast out.

The Prince of this world's casting out, leadeth us to a further consideration of *Satan's* punishment: As there is a double sin in *Satan*, so a double punishing and casting out. The ill *Angels* first sinne I determine not; *They abode not in the truth: They kept not their first and proper station.* God made all things good, and placed them all in due and fit houses and stations, and *God* was the station and house of the *Angels*; the *Devils* first left *God*, and left their owne house; its like they would have been higher, and affected a *God-head*: They would not sit, contentedly, in the place *God* set them in. Shifting *Spirits*, Climbing men, climbing men, that would be higher then *God* hath placed them,

*A double sin;
and a double
punishment of
Satan.*

*Satan first
marred the
comely order
of creation.*

and would be without their owne skin, and above their owne element and proper sphere, have this, as a graine of the ill seed, that the old Serpent spewed in *Evah*. The *Devill* knew how to goe out of his owne house, and to climbe above his own proper station, and hee would lead *Evah* up the staires, whither he did climbe himselve, to seek *to be like God, knowing good and evil*, Gen. 3. 5. The whole Creation was like a well-ordered Army, at the beginning, all kept rank, and marched in order; the *Devils* were the first Souldiers in the Army that spilt the comely rank, and marred the first order: the Prince of darknesse, that great lord of confusion, made the first jarring, and Sampler and prime discord in the sweet musick and song of the praises of the *Creator*, that all creatures did sing: Therefore *God* the *Creator*, in his justice, *spared not him*, and his fellow-mutiniers, *but cast them down to hell, and delivered them unto chaines of darknesse, to be reserved unto judgement*, 2 Pet. 2. 4. *Christ*, as *Mediator*, did not inflict this punishment on the false *Angels*.

*Satans second
sin, and how
hee is yet in
acting his first
sinne.*

Now, there is a second sinne of the *Devils*, and that is not onely the casting down of man, but the continuing without re-
treiting in the first sin. 1 Joh. 3. 8. *Hee that committeth sin is of the devill: for the devill sinneth from the beginning.* Joh. 8. 44. *Satan was a murtherer from the beginning, and abode not in the truth; because there is no truth in him.* What, is not *Satans* first sin a transient act gone and past? Is *Satan* this day in the very act of murthering all mankind, and of murthering *Adam* and *Evah*, who many thousand yeares agoe are dead? Its true, the act *physically* considered, is gone; but *morally*, *Satan* is yet on that same sin. 1. Because hee did, and doth spin out, in a long threed, the very first sin; and all *Satans* life, from that day to this, is one continued act of apostacy: In 1. the not re-
treiting, nor repenting his first sin, and his first murther; *Satans* hands are wet and hot this very day with the bloud of *Adam* and *Evahs* soule. 2. In the continuing in, and the ap-
proving of the act of his first sinning, by still envying the glo-
ry of *God*, malicing his workmanship and image, so as the guilt of that sin goeth along with him. Hence *Christ* addeth his seale, as *Mediator*, to the *Lords* first sentence of justice, in casting him out of heaven; and in regard hee continueth in that sin, and addeth new soule-murthers, to his first transgression, in tempt-
ing,

ing, tormenting, hating, opposing the redemption of man, the Gospel, the offices of Christ, the Church of Christ, Christ cometh in, by his office, as his Judge, to adde to his chaines. In which a word,

1. Of the punishment of Devils.

2. Of Christ, as hee is the Judge of Devils.

The punishment hath relation to his first sin: His first sin was against the Holy Ghost, in that being a lamp of light, shining up in the high Palace, and standing before the Throne, wanting not any wicked principle of concupiscence within, or any habituall aversion from God, looking God in the face, and beholding the first truth, hee sinned against God, and therefore was made an exemplary spectacle to Angels and Men of pure and unmixed justice, without mercy, and cast down to hell without hope of a Saviour, or redemption; Heb. 2. 16. *For verily hee took not on him the nature of Angels, but the seed of Abraham.* *Satans sin the same in nature with the sin against the holy Ghost.*

The evils of punishment inflicted on Satan, are 1. His being cast out of the presence of God, never to see his face againe, nor enjoy his favour. 2 Pet. 2. 4. *For God spared not the Angels that sinned, but cast them downe to hell.* *Punishments inflicted on Satan.*

Hence from this Schoolmen inferre a 2. punishment, a perpetuall sadnesse and dejection of mind, for the losse of that happy fruition of God. But I much doubt, whether sadnesse for the want of Gods lovingly presence, can consist with the extreme hatred of God, and fiery aversnesse, implacable wrath, and burning envie, that Satan hath against the glory of God, or image of God, or any thing of God; especially against the Lamb and his followers; against whom he warreth continually. A sadnesse there may be in him, because hee is a rationall creature, in regard hee is falne from the good of happinesse, not of holinesse; but conjoynd with wrath and hatred against God: and this is without question in all the damned. *What sadnesse is in Satan.*

2. The paine inflicted on the understanding, is the hurting of his naturall speculative knowledge. Sure, if hee see not God as the first truth, hee seeth all deductions from the will, sovereignty, wisdom, justice of God, &c. more darkly then hee did before; but, if his naturall speculative knowledge was utterly lost, there should be no foundation remaining in him of wrath and envie against God, and his creatures and image. 2. His true and saving practicall knowledge is lost, and in place thereof *Satans naturall knowledge hurt, his practicall knowledge that was sound, is lost.*

The devill a
foole.

of a crafty, versutious, cunning, deceitfulnesse and subtilty to deceive and tempt; such as is in the *Serpent* to sting; such a bloody instinct as is in the *Dragon*, in the *Lyon* to devoure; but otherwise, the *Devill* is the first foole of the creation of *God*, and hath played the foole above five thousand yeares; for, in rationall policy, the tempting of our first Parents to sin, though it was a master-piece of wit, was the ruine of his Kingdome: and the *Serpent*, even in the crucifying of *Christ*, did buy a scratch in *Christ's* heele at a deare rate, with the bruising and grinding to powder the head and life of the *Serpent*, and the full destruction of his Kingdome. And by experience *Satan* knoweth hee is a loser, in tempting and persecuting the *Lord Jesus* and his members, yet malice having put out the light of prudence, hee knowingly soweth sin, blood, wrath, in *Christ's* field; and in so doing hee sweateth in labouring the vineyard of the *Lord*, to make an harvest and vintage for *Christ*.

Satan hath no
infused grace.

3. Infused grace *Satan* hath not at all; because, grace supernaturall is a stemme and blossome of heaven: its hard to think that since *Satan* was thrust out of heaven, any of the fruits or blossomes of that Paradise can grow in him. Acquired knowledge *Satan* may have. And,

What faith
Satan hath.

4. From this *Satan* hath faith against his will, *Jam. 2. 19*. Its necessary in the specification rooted in a naturall understanding; but in the exercise, as it were, forced, and compelled, hee would wish to want the constraining power of a naturall knowledge: so as this is a wicked faith, and a tormenting vertue in the *Devill*, as it is in many wicked men, who desire nothing more then to have conscience cut off from their soule. As some men are so pained with a *Gangrene* in the foot, that they are willing their legge be sawen off. Or like a man that hath a necessary servant, and most usefull, yet because hee hath one intolerable gadde, hee must put him away. For light addeth feare, and terroure to some distracted persons, and maketh them out of measure furious; therefore yee must close doore and window on them, and they are most sober when they have least light: So here, glancings of conscience serve but to make some see *ghosts* of hell, and terrifying sights.

Satan's despair
without all
hope.

5. *Satan* can have no hope of deliverance, but knoweth his prison-doore is locked on him with a sad key, eternall despaire, that so long as the *Almighty* liveth and is *God blessed for ever*,

so long shall he be miserable. Would sinners lend their thoughts and faith to eternity, that runneth out in so long a threed as *ever and ever*, and on paine, horror, and torment *for ever and ever*, it might be they would not run and sweat so much in the way of sin.

6. Obstinacy, and invincible obduration, and hardnesse lieth on the mind, will, and affections of the *Devils*; the cause of which is his habituall continuance in, and love of the sin against the faire shining and convincing light of seen and enjoyed God, the iustice of God, and the withdrawing of all grace and remedies against wilfull hardening the heart. *Satans obd.*

7. The breaking of *Satans* hopes and counsels in all his ill attempts, his burning hatred of God, the Lambs victories over the Dragon, the chaining and bordering of his malicious power, &c. are great punishments.

8. I dare not, nor cannot determine what the fire is that tormenteth him; nor the place of hell: its more praise-worthy labour, to seek to be delivered, in *Christ*, from it, then to search curiously into it.

Satan's Judge and caster out is *Christ*; as may clearly be gathered from the words, *Now is the Prince of this world cast out.* Hence,

Confid. 1. When *Christ* came to the office of Redeemer and Mediator of his Church, to deliver his people out of the hands of *Satan*, hee found *Satan* under old treason committed against God; for before this hee kept mankind captive, and found him under a sentence for it, and cast downe to hell: and because *Christ* was God, and the same God equall with the Father, therefore hee made good his Fathers deed, and putterh his seale and Amen to that sentence; and for new treason against God, in man his Image, whom God had made lord and little king of the earth, *Christ* gave out a new sentence against *Satan*, Gen. 3.

25. *I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruiſe thy head, and thou shalt bruiſe his heel.*

Confid. 2. All punishment on *Satan* is now inflicted by the Mediator *Christ*; for since *Satan* came in the Play, to appeare a *Satan* and Adversary to man, hee set up another kingdome of darknesse, opposite to the kingdome of the Son of God, Col. 1. *Christ Satans Judge and caster out.*

13. Joh. 14. 30. *hec persecuteth the woman that brought forth*

the Man-child, Revel. 12. 13. hee goeth forth in his Instruments to gather the kings of the earth, and the whole world, to the great battell of that great day of God almighty, Revel. 16. 14. and maketh warre with the Lamb, Revel. 17. 13, 14. Hee is the accuser of the brethren, Revel. 12. 10. The king of the bottomlesse pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue hath his name *Apollyon*, Revel. 9. 11. Hee is the Arch-destroyer, and destroyeth all in relation to the Man *Christ* and his Church; therefore is *Christ* raised up a Redeemer, a Saviour, to revenge the cause of his brethren, and came in the flesh to destroy *Satan* his kingdome and works, to enter in *Satans* house to bind the strong man, and spoyle him of his goods, Heb. 2. 14. 1 Joh. 3. 8. Joh. 14. 30. Mat. 12. 29, 30. Gen. 3. 16. Col. 2. 15, 16. And when *Christ*, by reconciling all things in heaven and earth to God, Col. 1. 20. became the head of *Angels* and *Men*, Col. 2. 9. Col. 1. 18. Col. 2. 10. hee was stated in an headship over all the tribes of men and *Angels*, to confirm the good *Angels* that they should not fall, and to redeeme false Men; and when all State-solemnities at the Coronation of *Jesus Christ* are performed, and the Father had said, *Psal.* 2. 6. *Yet I have set my King on my holy hill of Sion*, Act. 5. 31. hee must, by his office and Royall place, reigne over the Rebels, that are mixed with the willing Subjects, and bruise them with a rod of iron, whether they will or no: And as when there is fewd and warres betweene two Houses, and bloud on either side, there is an heire borne of one of the Houses to make peace between them, and take order with, and subdue the rebellious, who refuse peace, and to revenge the injuries; so were there warres between the *Soveraigne Majesty* of the Lord our God, and both Angel-nature and Mankind. *Angels* and *Men* had highly injured the Lord, and wounded his honour; *Christ Jesus*, a borne Heire of the seed of *David*, and of the Royall line of heaven, *God* equall with the Father, comes to the Crowne, and makes peace between the Lord and *Men*, and so farre reconcileth the good *Angels*, that they cannot fall out with God, but stand by the grace of the new Heire; and *Christ* revengeth upon the *Devils* and the world the wrongs done to God, and subdueth both under God.

3. *Consid.* 3. It is considerable, what wisdom and counsell is here in warre: *Satan* foiled man, and subdued him as his vassall and

and slave, to the condemnation hee himselfe was under; and *Man* must be king, lord and Judge over *Devils*. *Angels* who envied *Mans* happineffe, and destroyed mankind, must appeare personally, be arraigned, sentenced, and condemned before the *Man Christ*. *Man* was shut out of *Paradise* by the envie of *Angels*; now hath the *Man Christ* the keyes of *Paradise*, of heaven and hell, and death and the grave. *Christ's* garments are wet and stained, not with *Edoms* blood, *Eesai. 62.* but (to borrow the expresseion) hee goeth to heaven in triumph, and his apparell red with *Angel-blood*, and so leadeth captivity it self captive. Other Warriours take away the life of the living; but he taketh away the life of death it selfe. Others subdue captives; never one, save the *Man Christ*, subdued captivity.

Consid. 4. Victory over *Devils*, by the man *Christ*, is more glorious, then if *God* had interposed absolute Sovereignty and Power, because mercie, grace, truth, justice, are the sweet ingredients, going out with the blood of *God* in it, and omnipotencie is much seene, in that one little despised man of clay, totally routeth and destroyeth *Satan*, and many legions, so that though *Devils* keepe the fields, and dayly fight; yet they can never make head againe against *Christ*, nor win one battle, or pull one captive out of *Christ's* hand.

Consid. 5. Heaven is not conquered againe, nor *Hell* and *Devils* subdued by a sudden surprize, or a stratageme, but in faire warres, and in an open set battell, *Coloss. 2. 15.* Hee on the Crosse made a shew openly, and triumphed over *Devils*.

Use 1. If *God* onely know the heart, and its secrets, and *Men* and *Angels* cannot; we should aime and studie sinceritie: one witnesse of integritie here, is more then millions of witnesses; this one witnesse, the Searcher of hearts, will cast a man, though he had a jury of *Angels* to absolve him, and all the men on earth were on the Inquest and Assize, to carry him up above the skies, and the heaven of heavens, as more innocent then all the *Angels*; and if *Angels*, all *Angels* and men were on you jury to condemne you, to be as foule and guiltie, as the Prince of *Devils*, yet *Rom. 8.* If yee be in *Christ*. Vers. 33. Who shall lay any thing to the charge of *Gods* elect? It is *God* that justifieth; Vers. 34. Who is he that condemneth? Rest upon the Testimony of no man; there bee thousands faire and and spotlesse standing before the Throne, whom the World con-

demned to hell, as foule and black; wee may instance in *Iesus Christ*, his *Apostles*, and the *Martyrs of Christ*; and thousands, the blind world have written in heaven amongst the stars, and *Gods* above the clouds, in the Quire of *Angels*, as *Augustus Caesar* and thousands of these, whom *Iesus Christ* did never owne, but as enemies. O what is the worth and price of a conscience sprinkled in the bloud of the *Lambe*? And what a precious voice is the testimony of the *Spirit*? And what a valide *Passé* and a *Magna Charta*, a noble testificate, is that in heaven and eternity, if *Iesus Christ* say, *Behold, a true Israelite indeed, in whom is no guile.*

Vse 2.

State-wit a-
gainst Christ
folly.

Vse 2. What is light, and knowledge, though you had as much as the *Devils* have, who are torches and lamps of bell for knowledge, if all your wisdome be against *Christ*? Its a black commendation, *Jer. 4. 22. My people are foolish, they have not knowne me, they are sottish children, and they have no understanding.* Yet they are wise as the *Devill* is, *They are wise to doe evill, but to doe good, they have no knowledge.* They go for heads of wit, and wise men, who are deep, politick, profound State-Atheists, who can with their contrivances, roul about the wheelles of two Kingdomes, and can stirre the helme of *Europe*, and yet know nothing of *God*, but all their wit runneth in the *Devils* channell, to plot, brew, and hatch wickednesse, lies, subvert the cause of the just, crush the Widow, and murther and starve the Fatherlesse, beare downe Religion, set up a humane, earthly, civill structure of Government in *Christs* Kingdome. Let them goe for wise men, but they are wise for the *Devill*. Let the *Lord* speake to such, *Jerem. 8. 8. How doe yee say, we are wise, and the Law of the Lord is with us. — Vers. 9. Loe they have rejected the Law of the Lord, and what wisdome is in them?* Can these bee wise men and great State-wits, and not rather State-fots, who reject the Wisdome of *God*? Its now counted State-wisdome in *Scotland*, to patch up a false peace with *Amaleck*, contrary to the Covenant of *God*, though *Saul* give the *Amalekites*, and their Kings peace, *God* will give them no peace.

Vse 3.

Vse 3. If *Satan* be so understanding and subtil, so active a Spirit, Then the *Familists* erre, not knowing the *Scriptures*; For they say, the *Devill* is nothing, yea, nor the creature any thing; but *God*: as (saith the *Bright-starre*, cap. 3. pag. 68.

69.) Nothing is but God and his will; pag. 77. There is nothing in the creature, which is not the Creator himselfe; and therefore the Sunne is no sooner hid, but the beames cease to be; So if God hide himselfe, and withdraw his hand from the creatures, they suddenly returne to their nothing. But as the beame and heat, though they containe nothing but Sunne and Fire, yet lookt upon essentially, as they are in themselves, they are not Sunne and Fire, but onely a certain dependant, or a Spark of those: right so the creature, though all it consisteth of, is God; yet considered in the owne proper nature depends upon God, its consequently somewhat. And that Blasphemous peece, called *Theologia Germanica*, written by a Priest in High Dutch, and Englished by Giles Randall, Printed at London 1646 by tolleration, saith, Sinne and the Devill is nothing, but when the creature will challenge any good to it selfe; as to live, know, briefly to be able to doe any thing that can bee termed good, as though that good thing were appertaining to it, then the creature averteth it selfe from God, and that aversion is sinne. And the Devils sinne was, that he did arrogate this to himselfe, that he was some thing, and would bee some thing, and that some thing was his, and in his right and power, this arrogancie to bee I, to my selfe to bee mee, and to bee mine, was Satans aversion and fall, and this is still in use. So this Author. Hell and the Devill cannot devise subtiller and vainer blasphemie; for so the creature is not the creature, the Devill is not a creature, not a Spirit, not a tempter, not the Prince of the ayre, not a roaring Lyon, not a lyar; and the Holy Ghost in terming the Devill an *Angel* created in the truth should sinne. Its true, nothing hath being of it selfe, and independently, and as the cause of all being, but onely God the cause of causes, and prime fountaine of being, goodnesse, and actions: but hence it cannot follow, that creatures are not true beings, by participation of, and dependance from the first Ocean, fountaine, and cause of all being, and that goodnesse and actions, may not be ascribed to them from their derived being they have from God.

*Theolog.
Germanica,
chap. 2 p. 5.*

2. *Christ*-man in ascribing to himselfe that hee is man, that he doth the will of his Father, that hee loved his owne to the death, should sinne. Which is blasphemy.

3. It is false for *Men* or *Devils*, and sinnefull arrogancy to

say, they can subsist, or doe keepe their being, without a dependance on *God*, the onely first essentiall being; but it is contrary to all truth, that they sinne, when they say, they are the creatures of *God*, and the dependent rayes and beames that flow from *God*, and the good creatures of *God* (though by created and dependant goodnesse) they neither lye, nor sinne, nor commit any act of arrogancie; then should it bee sinne to say that there were any creatures in the world, which is to belie the *Scripture*.

4. Its the cursed selfe-deniall of *Familists*, to say, when they doe good or ill, righteousness, or sinne; *Its not I, but God in me that doth all*. And so that there is but one Spirit of life that acteth, and working in all things in heaven, and in earth, and that is essentially *God*, and the will of *God*, which is all one with *God*.

5. That vaine annihilation, and nothinging of our selves, in being and working, yea to the annihilating of the man *Christ*, under pretence of extolling *God*, because *God* worketh immediately all good and evill in us (say they) and wee but suffer *Gods* will, and when wee thus are mere patient, and suffer *God* to worke his will in us, we are *God* himselve, perfect as *God*, conforme to his will, nothing in our selves, we being no creatures, but the Creator. *That God manifested in the flesh, is God manifested in the flesh of all men, that the passion of Christ, in it selfe is imaginary, but Christ crucified is our paines and tribulation, which we should welcome as Jesus Christ, and so cast all our afflictions into the furnace and flames of Christs torments.* As it is said, *Let that minde bee in you, that was in Christ*. Bright starre. cap. 18. pag. 205. This (I say) is the dreadfull blasphemy now Printed and Preached at *London*, without controlement, for the which the judgements of *God*, sad, and heavie, cannot bee farre from the Land. I crave the Readers pardon, that I named such non-senses and fooleries.

Vse 4.

Its to follow
the Devill, to
sinne against
light.

Vse 4. By all meanes, beware of sinnes against light, such as the *Devils* first sinne was. 1. To sinne with a witnesse, in the breast, and a witnesse in heaven, is to laugh at *Christ* in his face. 2. Its the *Devils* backe fall; he by such a sinne, fell first from heaven, by staring *God* on the face, and out-daring light, *God*, Conscience, and actuall conviction; the *Devill*, no question

power, his *Angels*, that are stronger then ill *Angels*.; here *Angels* against *Angels*. God ingaged against hell.

6. We fight, but with a broken and overcommmed *Devill*, both spoiled, *Coloss.* 2. 15. and disarmed, *Hebr.* 2. 14. 1 *Cor.* 15. 55. 56.

7. There is little required of us to the victory, but a strong negative; consent not, render not, treat not with the enemy, though he fire, and kill.

8. The losse is the greatest of all, eternall misery, once fully ende, close, and make a covenant with the enemy, and yee can hardly be ever able to rebell, or make head against your conquerour, but once a slave, and eternally a slave.

9. The Garland is faire and glorious, *The tree of life that is in the midst of the paradise of God*, *Revel.* 2. 7. *The hidden Manna, the white stone, and the new name*, *Vers.* 17. *Power over the nations, and the morning starre.* *Vers.* 26. 27. 28. *To be clothed in white, and his name confessed before Christs Father, and his holy Angels.* *Revel.* 3. 5. *And hee is made a pillar in the house of God, and on him is written the name of Christs God, and the name of the citie of Christs God, Jerusalem that cometh downe out of heaven, and Christs new name.* *Vers.* 12. *And he sits with Christ on a throne, and with the Father of Christ,* *vers.* 21.

10. The victory is certaine, and ours by promise, all which should arme us with sobriety; a drunken warriour is seldome victorious, worldly pleasures and lusts are above our head and strength; and to put on the whole armour of God, and watch, and pray is wisdom.

Vse 6. Let us thankfully acknowledge our obligation to *Jesuss Christ* who hath cast out this Prince of this world. What service owe we to *Jesuss Christ*, who hath ransomed us from such an enemy? Sure wee are his debtors for ever; the captives whole service is little enough for his ransome-payer.

And 1. we cannot be the servants of the World, if *Christ* have ransomed us from this present evill world, *Galat.* 1. 4. and from the Prince thereof. It is base to bee the vassall of the tyrant, from whose hands wee are redeemed; the World is but Satans vassall.

2. He is a *Spirit*, who hath redeemed us from a cruell Spirit. *Christ-God* is a *Spirit*, out-side-service cannot please him.

G g

When

1.
The reall ex-
pressions of
our obligati-
on to the con-
queror of
Devils.

2.

When corruption, like poyson, strikes into the heart, and the hands are pretty cleane, its most dangerous.

3. 3. Redemption argueth not freedome from infirmities, but from such sinnes as are called the *pollutions of the world*. There is sinne in all, but in the redeemed; sinne defileth the actions, not the person because he is washed; in the Hypocrite it blacketh both person, and actions.

4. 4. Wee cannot serve our ransome-prayer in the strength of false principles, or naturall gifts, but of his owne grace.

5. 5. *Glorifie God*, by shewing forth his glory, for yee can adde nothing really to him, and he will really glorifie you, and put a weighty Crowne on your head, and also pay you home in your owne coyne, and declaratorily glorifie you. *I will confesse him (saith Christ) before my Father, &c.*

Vers. 32. And I, If I be lifted up from the earth, will draw all men to me.

We have spoken of the power of *Christs* death, and of his enemies, the *World*, and *Satan*. Now *Christ* speakes of the power of his death on the *Elect*, in drawing sinners to himselfe.

Six considerable points touching Christs drawing of sinners. The scop of the words is to hold forth the efficacie of *Christs* death, in drawing sinners to him. In which we have these considerable points.

1. The drawing it selfe.
2. The Drawer. *I will draw*, saith *Christ*. *Christ* is good, and of excellent dexterity at drawing of men to *God*.
3. The persons drawn. *All men*.
4. The person to whom; the *terminus ad quem*; *To mee*, saith *Christ*.
5. The condition. *If I be lifted up from the earth*. Which is not a note of doubting, whether he would die for us; as we shall heare, but of a sure condition.
6. The way and manner of his lifting up from the earth is expounded, *Vers. 33*. To signifie, to the hearers, what sort of death he would die, to wit, the death of the Crosse.

Foure considerable points touching drawing.

Of drawing it selfe; these are considerable.

1. The expression and Metaphore of drawing.
2. The reasons moving *Christ* to draw; the fountaine, causes,

ſes, and the diſpoſition and qualifications going before drawing, in the party drawn.

3. The manner of drawing, or the way, and if it bee ſome other thing then juſtification.
4. The power and efficacy of drawing.

ἐλκύνω to draw; as the word קָנָה Cant. 1. 4. Draw mee we will runne after thee. Is firſt, a word of violence and ſtrength.

Drawing is by either violence, wiles, or perſwaſion.

1 King. 22. 34. A certaine man drew a bow, קָנָה Job 41. 1.

Wilt thou draw Leviathan With thy hook? Joh. 21. 11. Simon Peter, ἐλκυσε, drew a net to land. Acts 16. 19. They caught Paul and Silas ἐλκυσαν, and drew them to the market place to the rulers.

2. Drawing is by wiles, and perſwaſion, or love; (For wiles is covered, or pretended love,) Judg. 4. 6. Draw them (by perſwaſion) to Mount Tabor to battle. Hoſ. 11: 3. I will

draw them קָנָה with cords of man, with bands of love. It is ſuch a drawing as is aſcribed to the Whore, (though another word) Prov. 7. 21. the Whore, which made the young man to decline, with the ſoftneſſe of her lips, in faire words, forced him. Jam. 1. 14. Every man is tempted, when hee is led, or drawne aſide, by his owne luſt, and inticed. This drawing is by wiles, to ſteale a man off his feet. So Pſal. 10. 9. A bird is drawne in the net. It is then a word borrowed from bodily ſtrength, which draweth heavy bodies out of one place to another, by ſtrong hand. The ſinner is a heavy creature. Grace is a ſtrong thing to pull the man out of his element. There be then in Chriſts drawing. 1. Violence. 2. Perſwaſions of love, ſtrong love runneth from the heart, through all the nerves and veines of Chriſts right arme, to draw a ſinner to God. 3. There is art and wiles, which is nothing but masked love, for wiles cannot worke upon the ſoule to draw it, but by the taking of reaſon, with apprehenſion of good; Hope is the painted net that draweth men to Chriſt, and the hope of the prey draweth the Fox to the net, the hope of food, the bird to the ſnare. The violence that Chriſt uſeth, is not on the reaſon, will, or any vitall principles of the ſoule; no principles of life, can act as principles of life, from externall drawings, and ſtirrings; life is an internall

He draweth.

No proper violence in drawing the will.

How there is
no violence in
being drawn,
and yet a ne-
cessity from
new principles

thing; the line, and first point of the line, in motions of life, is from within, all the violence is done to the corrupt accidents, and sinnefull qualities of the soule, as to darke nesse, and sinnefull ignorance, to unbeliefe; frowardnesse and sowrenesse to *Christ*, hatred of *God*, enmity of the carnall minde to the law of *God*; put the will once on moving, and set the wheeles a stirring toward *Christ*, (which is all the difficulty) and the principles of life smile on *Christ*, and move apace; but the corruption of will must be removed first, as suppose, a millstone were kept fast in the ayre by a strong chaine of iron, there is violence required to snap in pieces the iron chaine, but none at all to draw the millstone down to the earth, it fallles downe of its owne accord; this is but a comparifon; For the will in its motion to *Christ* must not onely bee freed from the dominion of the clog of the body of sinne, and these naturall chaines and fetters; but *Christ* must put new principles, and a new life, and new wings, and new wheeles; and with them act, stirre, and move the will, and then, *hee drawing, we runne*, Cant. 1.4.

He that is drawn to *Christ*, Joh. 6. 44. is not altogether willing; as the fish hath no propension of nature, to bee haled out of its owne element, all the propension commeth from that which setteth the will on worke. A child taketh medicine, but his propension is stirred from the sugar, that pleaseth his tast. He learneth, being hyred, that which sets him on work, is not the good that he seeth in the booke, nor the beauty that he conceiveth to be in vertue and learning, its the apples, the babies you give him as his hire, that acteth him; nor is the will here forced. A hireling carries a heavie burden, not with a forced will, but there is nothing in the burden that doth take his heart; but the sweating under the burden, come all from money, he is hired, and therefore dothall from the stirrings of his will, that ariseth from his wages. Mens comming to *Christ*, comes not from their naturall good-liking they beare to *Christ*, but from some higher principle within, and the discovered excellency, that the *Spirit* layes open to the soule.

I I.

Hence 2. The reasons moving a soule to yeeld to *Christs* drawing, comes under a two-fold consideration; as 1. Naturall

rall dispositions. 2. As lustered with some common grace, and so thought preparatory to conversion and drawing.

In the former consideration, Divines with good reasons, looke at them as sinnes, and the greatest obstructions of conversion.

A twofold consideration of dispositions going before conversion.

1. There is something that is taking with reason, why a man will not come to Christ; no man goes to Hell without hire, and *gratis*. Hell is a death, but a golden death, and fair afar: Ah, its sweet to men to perish; Hell is a most reasonable choice to the sinner, the chalmers of death shine with fair paintry to the naturall mans reason.

1. Men have reason why they will perish. Hee tam dulce est perire.

2. Its not single weaknesse, but wicked and wilfull impotency, that keeps men from Christ: as a beggar would be a king, hee hath no positive hatred of the honour, riches, pleasures of a king; but hee hath not legs, nor armes to climbe so high, as to ascend to a throne. But the naturall man neither will, nor can chuse a kings life, and be a follower of Christ: nor is man any other then a naturall hater of Christ, though many thinke they beare Christ at good will; *Job. 15. 24. But now they have seen, and hated both me and my Father.* The reason why men thinke they love Christ, is the luster that education and common literall report, from the womb, hath put upon Christ; our fathers and teachers said ever, Christ is the Saviour of man, and a mercifull God, and therefore we have that common esteeme of him; but were wee borne of *Jewish* parents, or among *Jewes*, and taken from our parents, and heard nothing from the womb of Christ, but what the *Jewes* say, and that is, that hee is a false Prophet, that hee *rose not from the dead, but that his disciples, by night, stole him away out of the grave*, wee should from the womb hate Christ, as well as the *Jewes*. And the like wee may see in *Indians*, who love and adore the *Devill* from the womb; but with this difference, they love *Satan* truly, because both nature, now corrupt, and education carries them thereunto; but education can give no man a true love of Christ. (2.) Whence is it that the world hates the children of God? It is from instinct and nature, rather then from any imperated acts, *Job. 15. 19. Because yee are not of the world, but I have chosen you out of the world, therefore the world hates you. Vers. 21. But all these things will they doe unto you, for my Names sake. To be chosen out of the world, to carry any thing of Christ and his image and*

2. Will there be a just cause, not weaknesse only, why men are not drawn to Christ.

We naturally hate Christ, but we see it not.

Men naturally
hate Christ
more then the
Saints.

nature, and to be borne againe, and of another seed then the world is born of, is no ground of arbitrary and elective hatred; but of such hatred as comes from divers naturall instincts, such as is the hatred between the Wolfe and the Lambe, the Raven and the Dove. If then the world hate the Saints, as they doe, *Rom. 1. 30.* and hate Christ, and hate the Saints upon this formall ground, Because they have in them the nature of God, the image of Christ, some of the excellency of Christ, then they must hate Christ farre more; for, *Propter quod unumquodque tale, id ipsum magis tale.* The world hated Christ for God; for there was more of God in the Man Christ, then ever was in any creature: then they hated God more, and with a higher hatred. So Christ is the Sampler and Copy to all the Saints; therefore Christ must be more contrary to the wicked world, then the Saints are. If you hate the servant for the masters sake, then you hate the Master more: If you love the nurse for the childs sake, then you love the child more. So the Jewes killed the servants, the Prophets, they stoned them, and beat them, *Mat. 21. 35.* but they did more to Christ, *Vers. 39.* They caught him, slew him, and cast him out of the vineyard, and took the inheritance to themselves. (3.) Men naturally hate the wayes of God: If there be holinesse in his wayes, then it must be most eminently in God: If they esteem his yoke soure and heavie, and Reformation a burden, then must they farre more esteeme so of himselfe.

2.
Men have no
stirrings of de-
sires for a life
above them.

2. Men have a sort of satisfaction in their naturall condition: A whole man desires no Physician. A dead man hath some negative content to lie in grave; hee can have no acts of sorrow for want of life. (2.) Wee doe not put forth any stirring of life or desire toward that which is naturally above us: A child in the belly hath no acts toward a Crown or a Kingdome in this life; because, desires are bottomed and founded on nature: As an Ape, or a Horse, hath no desire to be a man. Pilate, as if hee were burdened with Christ, saith, *Mat. 27. 22.* What shall I then doe with Iesus that is called Christ? What availeth my birth-right to me, saith Esau, seeing I die for hunger?

No similitude
between the
naturall mans
desires and
Christ.

3. When beasts and birds are allured by the snare, and fishes by the bait, death cometh to them in the garments of life; for food is all their heaven: and instinct helpeth them to prosecute their ends, and there is a naturall similitude and inclination between

tween their nature and what they desire, bottomed on an instinct, even when the object of their inclination is but dyed with the hew and apparency of good. But there is no such instinct in the naturall man, nor similitude between a cage of hell, and the beauty and excellency of Christ; between his sense and the hid *manna*, or the banquetting *house* of wine.

4. The naturall man cannot come to Christ. In that place *Ioh. 6. 44.* there be four things considerable.

1. The best of men is unapt to come to Christ, *No man*, what ever his parts and eminencie be, had he a nature of gold, he cannot come to Christ.

2. He saith not, *No man cometh*, as denying the act, for so no man of himselfe is an excellent *Philosopher*, but he denieth a power, & δειξ δυνάμει, *He cannot come*.

3. But help is much, happily if his eyes were open, the will is good, he would gladly come to Christ if he were able; Nay saith Christ, he is unwilling and unable both: He that cannot come, except he be *haled and drawn*, and some violence offered to his corruption, hath no good liking of Christ. But

4. It is but little drawing possibly that will do the business, some gentle blast or aire of golden words, some morall suasion, some breathings and spiration of fine reasonings, from men or *Angel*, can do much. No, but it is not so, no lesse (saith Christ) can draw a sinner to me then the *arm of the Father*, and a pull of his omnipotencie; who is *greater then all*, *Ioh. 10.* No man what ever mettall he be of, the finest of men can come, or hath power to come to me, and to beleve on the only begotten son of God, except the *Father who sent me draw him*. We know Christ was much to extoll his Father, his Father was ever in his esteem an eminent one, as *Matth. 11. 25, 26, 27. Mark. 14. 36. Luke 23. 46. John 3. 35. John 5. 21. and 6. 27. Matth. 10. 32. c. 24. 37. John 2. 16. and 5. 43. and 10. 29. c. 19. 2. Rev. 2. 27. John 15. 1.*

So is there a power alwayes denied to the naturall man to close with Christ, *Rom. 8. 7. 2 Cor. 3. 5.*

5. A will to beleve and to submit to Christ is denied to naturall men, *Ioh. 5. 40. Ye will not come to me; that yee may be saved*, & εἰλεῖσθαι, *Luke 19. 14.* The enemies of Christ say, οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς. *We will not have this man to reign over us.* Verse 27. *But these mine Enemies that would not that I should reign over them, bring hither and slay them before.*

3.
The place *Ioh. 6. 44.* *No man can come to me, &c. opened.*

4.

5.

Will most
verse to
Christ.

before me, ἔς μὴ δὲ λήσαντας μὲ βασιλεῦσαι τὰ δούλων, these to me seem to be allusions to *Israels* wearying of the Lord of old, *Isai.* 43. 23. *I have not wearied thee with incense,* *Jer.* 2. 5. *What iniquity have your fathers found in me?* *Micah* 6. 3. *O my people what have I done unto thee, and wherein have I wearied thee? testify against me.* It is strange that sinners can see a black spot on the Lords faire face, or that their will, that is nearer of kin to reason, then the affections that are in beasts should be averse to God; yet it is said of wicked men, that they are *haters of God*, *Rom.* 1. 30. *His citizens hated him,* *Luk.* 19. 14. *Joh.* 15. 24. And especially these speeches carry allusion to *Ps.* 81. 11.

Israel would have none of me. וְלֹא אָבָא אֵלַי. *Israel* had no liking

of me, *no will of me.* So that weakenesse simply is not the nearest cause of our not comming to *Christ*, but wilfull weaknesse, or rather weak-wilfulness. 1. Because in agents that cannot worke, there impotencie, or lownesse of nature, is the cause, as the reason why a horse cannot discourse as a man, is because his nature is inferiour to the reasonable nature of a man, and not because the Horse will not, but because he cannot discourse. The cause why a lump of clay casts not such light in the night, as a candle, or a starre in the firmament, is the basenesse and opacitie of the nature of clay to produce such an action, as to give light; there is not such a thing as will in the clay, which intervenes between its nature, and the no-giving light in the night. But men hearing the Gospell doe not beleeve, not only because they cannot, for beasts cannot beleeve; but because, as *Christ* saith, *They will not beleeve,* *Joh.* 5. 40. *They will have none of Christ.* *Psal.* 81. 11. *They will not have Christ to reigne over them* *Luk.* 19. 14. And will intervenes betweene the impotencie of their will, and their disobedience. 2. Because that hatred of God, and of *Christ*, ascribed to unregenerate men, *Rom.* 1. 30. *Luk.* 19. 14. *Joh.* 15. 24. is the birth that lay in the wombe of *Will*, and comes from *Will* as *Will*, and not onely from *Will* as weak; so mens delighting, and their loving to be estranged from *Christ*, and to satisfie themselves with other lovers, beside *Christ*, are high bended acts of the *Will*. Which argueth that not onely weaknesse, but wilfulness hath influence in mens unbelieve. 3. The Lord chargeth men with this, *Matth.* 23. 37. *I would, yee would not.* 4. Conscience taketh

*Will, not
weakenesse
the nearest
cause of our
not comming
to Christ.*

taketh it on its will, and fathers disobedience on the will. 1. *Sam.* 8. 19. *Nay, but we shall, or we will have a King,* *Jer.* 44. 16. The people avow their will and peremptory resolution is, *we will not hearken to thee.*

6. But for the ground, reason and cause on *Christs* part of drawing, it is free grace, and only free grace, which are holden forth in these Positions.

Free grace the strong and onely cause why men are drawn

Pos. 1. As there is no merit, good deserving, worke, or hire in the miserable sinner dying in his blood, dead in finnes, out of his wit, and *disobedient, deceived, and serving divers Lusts,* *Ezech.* 16. 4, 5, 6, 7, 8. *Ephes.* 2. 1, 2, 3, 4. *Tit.* 3. 3, 4. So there is as much love, mankind-ness and free grace in heaven, in the breast of *Christ*, as would save all in hell, or out of hell. I speake this in regard, not of the *Lords* intention, as if he did beare all and every one of mankind, a good will, purposing to save them. But because their lyes and flowes such a Sea, and Ocean of infinite love about the heart, and in the bowels of *Iesus Christ*, as would over-save, and out-love infinite worlds of sinners; (so all could come and draw, and drinke, and suck the breasts of overflowings of *Christs* free grace) in regard of the intrinsecall weight and magnitude of this love, that if you appoint banks to channel, or marches to bound this free love, *God* should not bee *God*, nor the *Redeemer* the *Redeemer*.

Christs love can over-love and out-live the world.

Pos. 2. Could any created eye of *Men* or *Angels*, reach or compasse the thousand thousand part of this love, with one look; such an act of adoration and admiration must follow there-upon, as should breake the soule and breast of this creature, in a thousand pieces; but *Christ* in heaven and out of heaven is hid. Infiniteness is a secret that *Angels*, or *Men* never did, never shall comprehensively know, there is a secret of love seene in heaven, but never seene; how little of the Sea doe our naturall eyes behold? Onely the superface. We see but a little part of the skinne, or hide of the visible heavens with our bodily eyes, but so much as is seene is of exceeding beauty. No eye bodily can see the bottome of the Seas, or the large in-fields in the visible heavens. If the infinite lump of the boundlesse love of *Christ* were seene at once, what a heavens wonder, what a worlds miracle would *Christ* appeare to bee? But as much of *Christ* is seene as vessels of glory, though wide

The magnitude of free grace.

enough, can comprehend. But if *Angels* and glorified *Saints* see much of Christ, and so accordingly as they see and know, doe praise him, and yet cannot over-praise, and out-sing so much as they see; and if the in-side of infinitenesse of love, free grace, mercy, majesty, dominion, be an everlasting Mystery, *Angels* and *Men* are below merit, even in heaven, and *Angels* and *Saints* must be ashamed of, and blush at the imagination of merits; for an infinite lovely Majesty seen, and not praised, nor loved in any measure of equality or commensuration to his dignity and worth, must lay infinite, though sinlesse debt for eternity on all the Citizens of glory, whether home-borne or natives of that Countrey, as *elect Angels*; or adopted strangers, as *glorified Saints*.

The way if
Graces work-
ing gracious
and free.

Pos. 3. The manner of graces working on *Saints* is gracious, and so essentially free; as is evident in our first drawing to Christ, when *many sins are forgiven*, and so the soule loves much; and the sweetest burden in heaven, or out of heaven, is a burden of the love of Christ: All debt must be a burden to an ingenuous spirit; but the debt of free grace, that lieth from eternity on *Angels* and *Men*, is a lovely and a desireable paine. That men before they were men, and had being, and before all eternity, were in the bosome of Christ the ingaged debtors of the *Lambe*, in the purpose of free grace loved with an everlasting love, is a deepe thought of love; and that being was gracious being, before actuall being, speaketh and cryeth much love; and its the floure, the glory, the crowne of free grace, that Gods free love in Christ casteth forth the warming rayes and beames of the Redeemers kind heart, on men who are enemies, darkenesse, haters of God, dead in sinne, dying in blood and pollution. And how broad, how warme, and how ranckly must the faire and large skirts of Christs love smell of admirable grace, when they are spred over the bleeding, the loathsome, the blacke, and unwashten sinner; is not every word a heaven. Ez. 16.8. *Now when I passed by thee, and looked upon thee, behold thy time, was the time of love, and I spread my skirt over thee, and covered thy nakednes: yea I sweare unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine, &c.* Christs passing by is as a traveller on his journey, who findeth a child without Father or Mother, in the open field dying, and naked wallowing in bloud, and then casting a covering

The place E-
zech. 16.8.
And when I
passed by thee,
&c. Opened.

vering of freelove, (and love hath broad skirts) over his people, and its an expresseion of much tenderneffe, and warmeneffe of love. Many articles in that place extoll free grace.


1. *Christ* is brought in as a passing by-passenger, to whom this fondling was no bloud-friend, but a meere stranger; so if humanity, and man-kindnesse had not wrought on his heart, he might have passed by us, we are to *Christ* nothing of kinned or bloud, by our first birth, but *strangers from the wombe to God, going a whoring as soone as we are borne.* Articles of free love. 1.

2. *Christ* looked on forlorne sinners, and there is love in his two eyes; it may be that bowels of iron, in which lodgeth nothing of a man, or of naturall compassion, would move a traveller to see, and not see a young child dying in his bloud: but (saith he) *I saw thee, my heart, my bowels had eyes of love toward thee; there was tender compassion in my very looke; my bowels within me, turned and swooned at the cast of mine eye, when I saw thy misery.* 2.

3. Behold, and behold, he would owne his owne mercy and love; let *Angels* and *Men* wonder at it, that the great and infinite Majestie of *God*, should condescend to looke on such base sinners, so farre below the free love, and Majestie of *God*. There is a *behold*, a signe put upon this doore; come hither *Angels* and *Men*, and wonder at the condiscension. 2. Tenderneffe. 3. Strength of heate and warmeneffe. 4. Freedome and unhired motions. 5. Riches and aboundance. 6. Efficacie and vertue. 7. The bounty and reality of the free love of *Christ*. 3.

4. *Thy time was a time of loving.* What? of *loving*: it was a time of loathing; a time of love? when sinners were so base, so poore, wretched, so sinfully despicable, such enemies to *God*, in their minde by wicked works, Col. 1. 21. *Dead in sins and trespasses, walking according to the course of this world,* (an ill Compasse to stirre by) according to the Prince of the power of the ayre, the Spirit that now worketh in the children of disobedience? Was this a time of love? Yea, *Christ*s love cannot be bowed or budded with any thing without *Christ*: Its as strong as *Christ* himselfe, and sinne and hell can neither breake, nor counter-worke the love of *Christ*; your hatred cannot countermand his imperious love. 4.

5. It was not a time of single love, but it was a time of loves, 5.

Thy time, Christ hath a time, and sinners have a time, when they are ripe for mercy, it was a time  *of loves ; of much loves, of much love. He loved us, and shewed mercie on us, Eph. 2.4. διὰ τὴν πολλὴν ἀγάπην, for his great and manifold love, Cant. 7. 12. there I wil give thee my loves. Cant. 6.2. Thy loves are better then mine, V.4. We will remember thy loves, more then mine. Its a bundle, a wood of many loves that is in Christ. Then V.5. I spred my skirt over thee : He is a warm-hearted passenger, who in a cold day, will take off his own garment, to cloth a naked fondling, that he finds in the way ; I (saith Christ) laid on thee a naked sinner, the skirt of that love, wherewith the Father loved me. O what a strange word is that ? Joh. 17. 26. I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me, may be in them, and I in them. Its true, Christ could not bee stript naked of the love, wherewith his Father loved him, and that love being essentiall to God, cannot be formally communicated to us, yet the fruit of it, is ours ; and the Lord Jesus spreads over his redeemed ones, a lap of the same love and bowels, in regard of the fruits of free love, which the Father did from eternity spread over himselfe.*

6. *6. I covered (saith Christ) thy nakednesse. O what a garment of Glory is the imputed righteousness of Christ ? Bring forth the best robe, and put on him. This is the white raiment that cloatheth the shame of our nakednesse.*
7. *7. Yea I sware unto thee, and entred in covenant with thee. Equals doe much, if they swear, and enter in covenant with equals ; But O humble Majestie, of an infinite God, who would enter in covenant with sinners, wretched sinners, at our worst condition, and would quiet our very unbelieving thoughts of sinfull jealousie, with an oath of the most high, who hath no greater to sweare by then himselfe.*
8. *8. And thou becamdest mine, Hebr. thou wast for mee, set a part for me. Heere stouping, and low condescending love to owne sinners, and a claime and propriety on wretched and farre off strangers, to name dying, bleeding, sinning, and God-hating dust, and guilty-perishing clay, his owne proper goods.*
9. *9. Vers. 9. Then washed I thee with water. That Christs so faire hands should stoupe to wash such blacke-skinned and de-*
filed

filed sinners, in either free justification, or in purging away the rotten bloud, and filth of the daughter of Sin, in regeneration, maketh Good, that (to the free love of Christ, that which is blacke is faire and beautifull.)

10. And I annointed thee with oyle, free grace, and Christ dwelling by Faith, Ephes. 3. 17. in Saints, that are the flouré, gold, and marrow of the Church, is a high expression of free love. Sinners are worse then withered and dry clay, without saving grace. 10.

11. And to all these, Christ clothed his naked Church with broidered worke, fine linnen and silke, hee putteth bracelets on her hands; a chaine of gold of grace about her necke, a Jewell on her forehead, eare-rings on her eares, and a beautifull crown on her head, the grace to profess Christ, and carry on the forehead, the name of the Father, of the Lambe, and of the new Jerusalem, the bride, the Lambs wife; before Men and Angels, is a faire ornament. 11.

12. Beside, a name, and the perfume of a sweet and precious report in the World, addeth a luster to the Saints, who are by nature the children of wrath, as well as others, Ezech. 16. 10, 11, 12, 13, 14. Ephes. 2. 1, 2, 3, 4, 5. 12.

Pos. 4. Its an abasement of Christ, that he who gives such a ranfome to justice for free grace, should wait for a penny from sinners, that sinners must bid, and buy, and ingage him to give, and Christ say, You must give me more, I must sell, not give That Christ is gracious, for hire is an abasing of Christ.

2. There is no more proportion betweene wages and saving grace, then between wages and eternall glory. Now there is much debt in heaven more then on earth, but no merit at all in either heaven or earth, except Christ for all. Merit cannot grow in a land of grace. 3. Grace is the sinners gaine, but no gaine to Christ; Is it gaine to the Sunne, that all the earth borrowes light and Summer from it? Or to the clouds that they give raine to the earth? Or to the Fountaines, that they yeeld water to men and beasts? Can yee make infinite Jesus Christ rich? Yee may adde to the Sea, though very litle. The Creator could have made a fairer Sunne, then that which shines in the firmament, though it be faire enough. But the Mediator

Christ is a Saviour so moulded, and contrived, that its unpossible to adde to his beauty, excellency, loveliness; *Man* or *Angels*, could not wish a choiser Redeemer, then *Christ*; if your wages could adde to him, he should bee needy, as you are.

How like free
grace is to
God.

Pos. 5. Free Grace is the loveliest piece in heaven or earth, it makes us *partakers of the Divine Nature*. 2 *Pet.* 1. 4. And though the creature graced of *God*, keep an infinite distance from *God*, and be not *Goded*, nor *Christed*, as some doe blasphemously say. Yet it is considerable that there is a shaddow (though but a shaddow) of proportion betweene that expression of *Paul*, 1 *Cor.* 15. 10. *χαριτι τῷ θεῷ ἔμμι ὁ ἔμμι.* By the grace of *God*, I am that I am, and that which the *Lord* saith of himselfe, *Exod.* 3. 14. speaking to *Moses*, *אֲנִי אֶהְיֶה אֲנִי*

The wonder
of grace in
heaven.

I am that I am. Grace is but a borrowed accident of the creature; not heritage, not his essence. But *Paul* would say, all his excellencie was from free grace. Were any indifferent beholder up in the highest *Jerusalem* after the day of judgement, to see the company of the Lambe, and his court, so many thousand pieces of clay, then clothed with highest grace, smiling on the face of him that sits on the throne, made eternall Kings, that for glory and robes of grace, and the weighty crowne, you cannot see a bit of clay, and yet originally, all these are but glistering bits of clay, and graced dult; it should tyre the beholder with admiration. O but the second Creation is a rare piece of workmanship. But againe come and see that heaven of wonders, the *Man-Christ*, who as man hath, 1. *Flesh* and blould, and a mans soule, as we have; but O so incomparably wonderfull, as the grace of *God* without merit hath made the man *Christ*. Grace hath exalted this man to a high throne, the *Godhead*, in person dwelleth in this clay-tent of endlessse glory, and *God* speakes personally out of this man, and this *Emmanuel* is *God*, and the man is so weighted with glory, as all that are there, (and they be a faire and numerous company) are upon one continued act of admiring, injoying, praying, loving him, for no lesse date, then endlessse eternity, and they can never be able to pull their eyes off him. And then grace seene, enjoyed as it groweth at the Well-head, up in *Emmanuel*s highest and newest land is of an other straine, sweeter and more glorious then downe here in the earth, which is not the element of grace,
they

What grace
in *Christ* now
glorified.

they are but glympses, borrowed shaddowes, chips, and drops of grace that are heere. That is a world of nothing, but *Grace*; all which I speake, to let us see, how farre free *Grace* is from base hire, and that we may not dare, to make *Christ*, who is an absolute free King, an hireling.

Pos. 6. Grace is not educed or extracted out of the potency of any created nature. *Grace* is borne in heaven, and came from the inmost of the heart of *Christ*; it hath neither seed nor parent on earth, therefore the Lord challengeth it as his owne, 2 *Cor.* 12.9. *The Lord said unto me, My grace is sufficient for thee.* 2 *Tim.* 2. 1. *The grace that is in Christ Iesus.* 1 *Cor.* 15. 10. *The grace of God.* 2 *Cor.* 13. 14. *The grace of the Lord Iesus Christ.* *Gal.* 1. 15. *He called me by his grace:* If we could engage the grace of God, or prevent it, then should grace be our birth; but grace is not essentiall to Angels. Its a doubt if any creature can be capable by nature of any possibilitie naturall not to sin, it is much to know the just owner of grace who begot it? It came out of the eternall wombe and bowels of *Iesus Christ*.

Quest. But are there no preparations either of nature or at least of grace going before saving grace, and the soules being drawn to Christ? *What preparations goe before conversion.*

Ans. That we may come to consider preparations or previous qualifications to conversion. Let us consider whether *Christ* coming to the soule hath need of an Usher.

Affer. 1. Dispositions going before conversion, come under a four-fold consideration. 1. As efficient causes, so some imagine them to be. 2. As materially and subjectively they dispose the soule to receive grace. 3. Formally or morally, either as parts of conversion, or morall preparations having a promise of conversion annexed to them. 4. As meanes in reference to the finall cause, or to the Lords end in sending these before; and what is said of these, may have some truth proportionably in a Churches low condition or humiliation, before they be delivered. We may also speake here of dispositions going before the Lords renewed drawing of sinners al-ready converted, after a fall, or under desertion, *Cant.* 1. *Draw me, we will run.* *A fourfold consideration of preparations before conversion.*

Affer. 2. No man but *Pelagians*, *Arminians*, and such do teach, if any shall improve their naturall habilities to the uttermost, and stirre up themselves in good earnest to seeke the grace of conversion, and *Christ* the wisdome of God, they shall certainly, *No preparations from nature.* and

and without miscarrying, find what they seeke. 1. Because no man, not the finest and sweetest nature can ingage the grace of *Christ*, or with his penay or sweating, earne either the kingdom of grace, or glory, whether by way of merit of condignitie, or congruity. Rom. 9. 16. So then, it is not in him that willeth, nor in him that runneth, but of God that sheweth mercie. 1 Tim. 1. 9. Who hath saved us, and called us, with an holy calling, not according to our workes, but according to his own purpose and grace, which was given us in *Christ Jesus*, before the world began. So Ephes. 2. 1, 2, 3, 4, 5. Tit. 3. 3, 4, 5. Ezech. 16. 4, 5, 6, 7, 8, 9, 10. (2.) Because there is no shadow of any ingagement of promise on Gods part, or any word for it. Doe this by the strength of nature, and grace shall be given to you. 3. Nor are wee ashamed to say with the Scripture, its as impossible to storme heaven, or make purchase of *Christ*, by the strength of nature, as for the dead man to take his grave in his two armes, and rise and lay death by him, and walke: Nor does this impossibility free the sinner from guiltinesse and rebukes. 1. Because it is a sinfully contracted inability, except we would deny originall sinne. 2. Its voluntary in us, and the bondage that we love. 3. The Scripture both calles it impossibility, and also rebukes it as sinfull. Joh. 6. 44. Rom. 8. 7, 8. Ephes. 2. 1, 2, 3, 11, 12, 13. chap. 4. 17, 18, 19. chap. 5. 8.

Affer. 3. All preparations even wrought in us, by the common and generall restraining grace of God, can have no effective influence to produce our conversion, from the Scriptures alledged; for then should we be called, saved, and quickned, when we are dead in sinne, foolish, disobedient, and enemies to God, κατὰ τὰ ἔργα ἡμῶν, and ἐξ ἔργων τῶν ἐν δίκαιοσυνῇ ἐν ἐποιήσαμεν ἡμεῖς, According to our works of righteousness which we had done, contrary to Ephes. 2. 1, 2, 3, 4, 5. 11. 12, 13. 2 Tim. 1. 9. Tit. 3. 3. (2.) Then common generall gifts might also engage *Christs* free grace. 3. Men might prevent Grace, and forestall *Christ* and his merits, which overturnes the foundation of the Gospel, and cries down *Christ* and free Grace.

No preparations can have effective influence in our being drawne to *Christ*.

Preparations before conversion no formal part of conversion.

Affer. 4. All these fore-going endeavours and sweatings being void of Faith, cannot please God, Hebr. 11. 6. These who act in the strength of them, are yet in the flesh, and not in the Spirit,

Spirit, and so can doe nothing acceptable to God, being yet out of Christ, *Rom. 8. 8. Joh. 15. 4, 5, 6.* and the tree being corrupt, the fruit must be soure, and naught; humiliation, sorrow for sin, displeasure with our selves, that goe before conversion, can be no formall parts of conversion, nor any essentiall limbs, members or degrees of the new creature; nor so much as a stone or pin of the new building. Divines call them, *gradus ad rem, initium materiale conversionis; non gradus in re, nec initium formale*: For parts of the building remaine in the building; when the house is come to some perfect frame, all those bastard pieces, coming not from the new principle the new heart, Christ formed in the soule, are cast out as unprofitable. *Paul*, when he meets with Christ, casts off his silks and fattins, that hee was lordly of while hee was a *Pharisee*, as old rags, *losse and dung*, and acts now with farre other principles and tooles. Its all new worke, after another Sampler; heaven workes in him now.

Affer. 5. Those are not morall preparations which wee forme before conversion, nor have they any promise of Christ annexed to them; as, *Hee that is humbled under sinne, shall be drawne to Christ: Hee that wisbeth the Physician, shall be cured, and called to repentance*: wee read of no such promise in the word. 2. A man not in Christ, is without the sphere or element of Christ, at the wrong side of the doore of the sheep-fold, hee is not in *Emanuel's* land; and *all the promises of God are in Christ, Yea and Amen, 2 Cor. 1. 20.* The whole stock of *Gospel-promises* are put in Christ, as the first Subject; and beleivers have them from Christ, at the second hand. Christ keeps, as the true Ark, the *book of the Testament*, the beleivers Bible. Its true, the new heart is promised to the elect, even while they are not in Christ, but they cannot make claime to that promise till they be first in Christ: but those promises are made, in a speciall manner, to Christ, as to the head of the redeemed, to be dispensed by Christ, to those onely whom the Father gave him before time. And as the promises are peculiar to Christ, so the persons and grace promised, both the one and the other, are due to Christ, and result from the Head, to those who in Gods decree onely shall be members; as righteousness, life eternall, and perseverance, are made to those that are members. 3. *Many runne, and obtaine not, 1 Cor. 9. 24, 25, 26. Many strive to*

There be no Morall precepts before conversion to which any promise is annexed.

No promises out of Christ.

enter in, and shall not be able, Luk. 13. 24. Many lay a foundation, and are not able to finish, Luk. 14. 29. Many hunt, and catch nothing : Many have stormes of conscience, as *Cain*, and *Judas*, who goe never one step further. When therefore *Antinomians* impute to us, that wee teach, That to desire to beleeve,

(^a) Saltmarsh is faith : To desire to pray, (^a) is prayer. (^b) They foulyly mistake ; for raw desires, and wishes after conversion, and free-grace, c. 2. pag. 17, 18. Christ, are to us no more conversion, and the soules being drawn to Christ, then *Esaú's* weeping for the blessing, was the blessing ; or *Balaam's* wish to die the death of the righteous, was the happy end of such as die in the Lord. But the sincere desires and good will of justified persons, are accepted of the Lord, for the deed : and when Christ pronounceth such blessed as hunger for righteousness, wee say, in that sense, a sincere desire to pray, and beleeve, is materially, and by concomitancy, a neighbour, and neare of kin to beleeving, and praying. A virtuall or seminall intention to pray, beleeve, love Christ, doe his will, is in the seed, praying, beleeving ; when the intention is supernaturall, and of the same kind with the act ; as the seed is the tree : Wee say not so of naturall intentions and desires. As *Abrahams* sincere intention to offer his son, was the offering of his son ; the widows casting in her mite, was, in her honest desire, the casting in of all that shee had ; certainly, not all simply, that had been against charity toward her selfe : but (2) single desires, unfained aimes, weigh as much with Christ, as actions, in their reality. So wee say many are, in affections, Martyrs, who never die nor suffer losse for Christ ; because nothing is wanting on the part of such Saints, thus disposed, but that God call them to it. So *Abraham* offered his son *Isaac* to God ; because *Abraham* did all on his part, and hee was not the cause, why hee was not offered and made an actuall sacrifice to God ; but Gods countermand and his forbidding was the cause, and nothing else.

Affer. 6. The humiliation and sorrow for sin, and desire of the Physician, by way of merit, or 2. by way of a morall disposition, having the favour of a Gospel-promise, doe no more render a soule nearer to Christ and saving grace, then the want of these dispositions ; for as a *Horse*, or an *Ape*, though they come nearer to some shadow of reason, and to mans nature, then the *Stork*, or the *Asse*, or then things void of life, as *stones* and

and the like; yet as there is required the like omnipotency to turn an *Ape* into a *Man*, as to make a *stone* a *sonne of Abraham*; so the like omnipotency of grace is required to turne an unhumbled soule into a saved and redeemed *Saint*, as to turne a *proud Pharisee* into a *Saint*. And *merit* is as farre to seek in the one, as the other. So an unconverted sinner, though some way humbled, if the Lord of free grace should convert him, were no lesse obliged to free grace, and no lesse from laying any tie or bands of merits, or obligation, by way of promise, on Christ, for his conversion, then a stone made a beleieving *sonne of Abraham*, should be in the same case of conversion. And 3. the humbled soule, for ought hee knowes, (I speak of legall humiliation) hath no more any Gospel-title or promise that saving grace shall be given to him, even of meere grace, upon condition of his humiliation, or externall hearing, or desire of the Physician, then the proud Pharisee. Yet as the body framed and organized is in a nearer disposition to be a house to receive the soule, then a stone, or a block; so is an humbled and dejected soule, such as cast-down *Saul*, and the bowed-down *Jayler*, and those that were pricked in their hearts, *Act. 2.* in the moment before their conversion were nearer to conversion, and in regard of passive and materiall dispositions made by the Law-worke, readier to receive the impressiion and new life of Christ formed in them, then the blaspheming *Jewes*, *Act. 13.* and the proud *Pharisees*, who despised the counsell of God, and would not be baptized, *Luk. 7. 30.* There be some preparatory colours in dying of cloth, as *blue*, that dispose the cloth for other colours more easily; so is it here: And a fish that hath swallowed the bait, and is in the bosome of the net, is nearer being taken, then a fish free and swimming in the Ocean; yet a fish may break the net, and cut the angle, and not be taken. A legally-fitted man may be *not farre from the Kingdome of God*, *Mar. 12. 34.* and yet *never enter in*. And those same dispositions, in relation to Gods end in saving the elect, are often means, and disposing occasions, fitting soules for conversion: though some be like a piece of gold lying in the dirt, yet it is both true mettall, and hath the Kings stamp on it, and is of equall worth with that which goeth currant in the market. So, in regard of Gods eternall election, many are in the way of sin, and not converted as yet, notwithstanding all the luster of fore-going pre-

Materiall dispositions in some non-converted.

Dispositions in reference to the Lords intention, goe before conversion.

God may use
a prerogative
Royall in con-
verting with-
out dispositi-
ons, or in
working them
most swiftly.

parations, though they be as truly the elect of God, as either those that are converted, yea or glorified in heaven; yet their preparations doe lead them, in regard of an higher power, (that they see not) to saving grace. And for any thing revealed to us, God ordinarily prepares men by the Law, and some previous dispositions, before they be drawne to Christ. I dare not peremptorily say, that God useth no prerogative Royall, or no priviledges of Sovereignty, in the conversion of some who find mercy between the water and the bridge; yea, I thinke that *Christ comes to some like a Roe, or a young Hart, skipping and leaping over hills and mountaines*; and passeth over his owne set line, and snatcheth them out of hell, without these preparations; at least, hee works them suddenly: And I see no inconvenience, but as in Gods wayes of nature, hee can make dispensations to himselfe, so in the wayes of grace, wee cannot find him out. However, sure of crabbed and knotty timber hee makes new buildings; and it is very base and untoward clay that Christ, *who maketh all things new*, cannot frame a vessell of mercy of. To change one specie or kind of a creature into another, a lyon into a lamb, and to cause the *wolfe and the lamb dwell together, and the leopard lie down with the kid, and the calse and the young lyon and the fatling together, and a little child to lead them*, is the proper work of Omnipotency, whatever be the preparations, or undispotion of sinners.

Not any Pro-
testants ever
taught that E-
vangeliike Re-
pentance is a
previous pre-
paration to
conversion.
Antinomians
asuminate us
in this.

Asser. 7. Not any Protestant Divines, I know, make true repentance a worke of the Law, going before faith in Christ. 1. The Law speakes not one word of *Repentance*; but saith, either *doe, or die*. *Repentance* is an Evangeliike ingredient in a Saint. 2. *Christ was made a Prince, and exalted to give repentance*, Act. 5. 31. and the Law as the Law, hath not one word of *Christ*, though it cannot contradict *Christ*, except we say, that there bee two contradictory wills in *Christ*, which were blasphemy; but some dispositions before conversion, I

Antinomians
yeeld prepara-
tions, which
is refused.
a Saltmarsh
Free grace,
cap. 2. pag. 16.

conceive *Antinomians* yeeld to us. For one saith, a speaking of the manner of his conversion. *One maine thing, I am sure, was to get some soule-saving-comfort, that moved mee to reveale my troubled conscience to godly Ministers, and not in generall to allay my trouble*. Yet I can make good from Scripture, that this desire can be in no unconverted soule; a Physician that mistakes the cure doctrinally, will prove a coufening comforter.

And

And another ^b faith. The persons capable of justification are ^b Eaton Ho- such, as truly feele what lost creatures they are in themselves, ^{ney combe, a.} and in all their workes: this is all the preparative condition that ^{2. pag. 7. b.}

God requireth on our part, to this high and heavenly worke, for hereby is a man truly humbled in himselfe, of whom God speaketh, saying, — I dwell with him that is of an humble Spirit, &c. To make persons capable of justification, here is required a true feeling that they are lost in themselves, and in all their workes. But this can be no preparative condition of justification, as Eaton saith, Because true feeling must follow Faith, not goe before it. And 2. true feeling is proper to justified persons; nothing going before justification, and so, which is found in unjustified persons, can be proper to justified persons onely. 3. Antinomians say, Sinners as Sinners, and consequently all sinners are to beleieve justification in Christ, without any foregoing preparation. This man saith, Prepared and feeling persons that are sensible of sinne, are onely capable of justification. 4. To truly feele a lost condition, cannot beall the Preparative condition, for the word hath annexed no promise of justification to the unjustified, who shall feele his lost condition. For the place *Esai 57.* speaketh of a justified sinner, not of an unjustified, who is onely prepared for justification. 1. Because God dwels in this humbled soule, then he must be justified and converted. *Ephes. 3. 17.* That Christ may dwell in your heart by faith. 2. This is a liver by faith, and so justified; the just shall live by faith, *Habak. 2. 4.* *Rom. 1. 17.* *Gal. 3. 11.* *Hebr. 10. 38.* And he must live by Faith, whom the high and loftie One revives.

True and lively feeling of sin cannot goe before, but must follow after conversion.

Object. 1. But to bid a troubled soule be humbled for sin, and pray, and set upon duties, and speake nothing of Christ to them; whereas poore soules cannot pray in that condition, is to teach them to seeke righteousness in themselves. Objections of Antinomians especially of Saltmarsh, Free grace, c. 2. pag 19. 20. &c. removed.

Ans. 1. Satan cannot say, that wee teach any to set on duties, and to silence Christs strength and grace, by which onely duties may bee done. 2. To bid them set on duties, as their righteousness before God, and as the way to find rest and peace for their soules, and that speaking nothing of Christ, we disclaime as Antichristian and Pharisaicall. 3. It is no argument, but the Arminian objection against free Grace, not to bid a troubled soule pray, because he cannot pray without

To doe duties without relying on them, is not to seeke righteousness in ourselves.

the

They are com-
minded to pray
who have not
the Spirit,
without
which they
cannot pray.

the Spirit, for *Peter, Act. 8.* bids *Simon Magus, who was in the gill of bitternesse*, pray, yet without the Spirit, he could not pray. *Antinomians* exhort troubled soules, though not converted, to beleieve in *Christ*. Yet they are as unable to beleieve without the Spirit, as to pray without the Spirit. 4. To bid them set on Evangelike duties, without trusting in them, that is, to feeble their lost condition, to despaire of salvation in themselves, to looke a farre off to *Christ*, to desire him, are the set way that *Christ* walkes in, to fit us for saving Grace.

Object. 2. *Dispaire of salvation in my selfe, is a part of Faith, so you exhort the troubled in minde at first to beleieve.*

Dispaire of
salvation in
our selfe no
part of faith,
but wrought
by the Law, in
many never
converted.

Christ takes us
off our old lo-
vers before we
beleieve.

Ans. Not so: *Judas* and *Cain* both dispaired of salvation in themselves, yet had they no part of saving faith. Its impossible that any can rely on *Christ* while they leave resting on false bottomes; Faith is a sayling and a swimming, Ships cannot sayle on mountaines, its impossible to swim on drie land; as it is impossible to have a soule, and not to have a love; so we cannot have a love to lye by us, as uselesse; but a lover we must have, and *Christ*s worke of conversion is orderly; as first to plow, and pluck up, so then to sow and plant; and first, to take the soule off old lovers. We are on a way of gadding to seeke lovers. *Jer. 2. 36.* On a high and loftie mountaine to set our bed, *Esaï 57. 7.* God must straw thornes and briars in our love-bed, and take *Ephraim* off his Idols, *Hos. 14. 6.* and from riding on horses, and make the soule as white and cleane paper, that *Christ* may print a new lover on it. Therefore its young mortification in the blossome, to give halfe a refusall to all old lovers; this is *Christ*s ayme, *Cant. 4. 8.* Come from the Lyons dens, and the Mountaines of Leopards with me.

Salmarth.

Object. 3. *Desires to pray and beleieve, being sometimes cold, sometimes none at all, cannot satisfie a troubled soule. I must have besides desires, indeavours: And desires to desire, and sorrow, because I cannot sorrow for sinne, are but Legall works; not such as are required in a broken heart.*

Ans. Desires going before conversion, are nothing lesse, then satisfactory, nor are they such as can calme a storming conscience: he knowes not *Christ*, who dreames that a wake-
ned conscience, can bee calmed with any thing, lesse then the
bloud

bloud of *Jesus Christ*, that speakes better things then the bloud of *Abel*. Never *Protestant Divines* promise soule-rest in preparations, that are wrought by the law. 2. If *Antinomians* can give soule-rest to troubled consciences, by all the promises of the Gospel, and raise up the *Spirits* of *Judas*, or *Cain* to sound comfort, let them be doing; yea, or to weake afflicted soules: while the *Spirit* blowes right down from the *Advocat* of sinners, at the right hand of *God*, we much doubt. Sure there is a lock on a troubled conscience, that the Gospel-letter, or the tongue of *Man* or *Angel* can be no key to open. *Christ* hath reserved a way of his owne to give satisfaction to afflicted *Spirits*. But the question is now, supposing yee deale with unconverted men, whether or no yee are not. First, to convince them of the curses of the Law to come on them, to humble them, and so to chafe them to *Christ*; and if to bid them be humbled, and know their dangerous condition, the state of damnation; and set to these preparatory duties, be to teach them to seeke righteousness in themselves. Wee answer no.

Object. 4. If we preach wrath to beleivers, we must either make them beleieve, they lye under that wrath, or no; if they be not under that wrath, we had as good hold our tongues, if we say, if they commit these and these sinnes, they are damned; and except they performe such and such duties, and except they walke thus and thus holily, and doe these and these good works, they shall come under wrath, or at least; *God* will be Angry with them; what doe we in this, but abuse the Scriptures? Wee undoe all that *Christ* hath done, we bely *God*, and tell beleivers that they are under a covenant of works. — I would have wrath preached to beleivers, that they may abstaine from sinne, because they are delivered from wrath, not that they may be delivered from wrath; for *God* hath sworn, *Isai* 54. as the world shall be no more destroyed with waters, so he will be no more wrath with his people.

Answer. 1. Wee are to make beleivers know if they beleieve not, and walke not worthy of *Christ*, in all holy duties; their faith is a fancie, and a dead faith, and the wrath of *God* abides on them, and they are not beleivers. 2. Though they be beleivers, wrath must be preached to them, and is preached to them every where in the *New Testament*; as death,

Christ onely,
not any prepara-
tories to
conversion,
can calme a
troubled soule.

Crisp Vol. 30.
Ser. 1. 130.

133. 132.

133. 134.

135.

Wrath is to
be preached to
beleivers, and
how.

Rom.

Ro. 6. 21. 22. *damnation*, Ro. 14. 23. *the wrath of God*, Ephes. 5. 6. *condemnation*, 2 Thes. 1. 8. *perdition, flaming fire, eternall fire*, 1 Cor. 3. 17. 1 Cor. 11. 32. 34. *Jude 7. 8. 1 Tim. 6. 9. 1 Cor. 16. 22.* to the end they may make *sure their calling and election*. 3. What is this, but to make a mock of all the threatnings of the Gospel? For by this argument, the threatnings are not to be preached to the Elect before their conversion, except wee would make them beleeve a ly, that they are reprobats, and under wrath, when they are under no wrath at all, but from eternity were delivered from wrath, nor should the Gospel-threatnings be preached to reprobats. Why? shew mee one word where Pastors are bidden tell men they are to beleeve, they are reprobats, and under eternall wrath, peremptorily, except wee know them to have *sinned against the Holy Ghost*. 4. Nor is deliverance from wrath to be beleeved as absolutely by us; whether we beleeve and walke worthy of *Christ*, or doe no such thing, but walke after the flesh as we are to beleeve *the world shall never be destroyed with waters*; that is, a comparifon to strengthen the peoples weak faith. Else I retort it thus, whether the world beleeve in *Christ*, or not, they shall never be drowned with water, and that we are to beleeve absolutely. Then by this reason, whether men beleeve on *Christ*, or no, there is no condemnation, or wrath to be feared. The contrary is expressly, *Joh. 3. 18. 36.* I take the mystery to be this; *Antinomians*, would have no morall, no Ceremoniall Law preached at all; and therefore one of them writeth expressly. 1. *That there be no commandements under the Gospel.* 2. *No threatnings or penalties at all.* 3. *That the whole Law of Moses Morall, as well as Ceremoniall, is abrogated under the Gospel.* That is a merrie life.

Anamelisse
pamphlet of
Antinomian
answered by
N. Hinde.

Saltmarsh.

Object. 5. *Other Preachers bid the troubled soule be sorry for sinne, lead a better life, and all shall be well.*

Ans. Such as lead not men to *Christ*, with their sorrow for sin, or to any good life, that is not, or fits not for the life of faith, are none of ours, but the *Antinomians*.

Saltmarsh.

Object. 6. *But others bid the troubled soule beleeve, but he must first seek in him selfe qualifications, or conditions, but this is to will them to walke in the light of their own sparks.*

Ans. If to bid men abstaine from flagitious sinnes, and from seeking glory of men, that are both neck-breakes of faith,
Joh.

Joh. 5. 44. and bring men under eternall displeasure, both before, and after we beleeeve, be to walk in the light of our own Sparks; then when the Lord forbids these in his Law, and commandeth both the beleever and unbeleever, the contrary vertues he must counsell the same with us. To beleeeve and not be humbled, and despaire of salvation in your selfe, is to presume, he that beleeveth right is cast on that broaken board, like a ship-broken man, either must I cast my self on the Rock Christ, or then drown eternally and perish: The unjust Steward was at, (*what shall I doe*) ere he came to a wise resolution; to goe the road way that Christ leades all beleevers, is not to walke in the light of our own sparks. Its one thing to seeke qualifications of our selves, trusting in them; and another thing to seek qualifications in our selves, as preparatory duties wrought by Christs grace; the former we disclaime, not the latter.

Object. 7. *I will relate mine own experience. First, when Saltmarshes I was minded to make away my selfe, for my sinne; the Lord owne experience sent into my minde this word. I have loved thee with an ever-lasting love. Ah thought I then, hath God loved me with such an everlasting love, and shall I sin against such a God? 2. Many doubts and feares arose from the examination of my self, I was afraid of being deluded. 3. The Promise, Elai. 55. 1. did sweetly stay my heart, Christ in his ordinances witnessed to me, that he was mine. 4. I went on for some time full of joy. 5. I was in feares againe, that I could not pray, but I had a promise, I will fulfill the desires of them that feare me, &c.*

Ans. The method of the conversion of a deluded Antinomian, is no rule to others. 2. Nor doe I thinke that God keeps one way with all, especially, when this mans first step is from nature, and thoughts of selfe-murther, up to the *Lambs booke of life*, the secret of eternall election in the breast of God, *I have loved thee with an eternal love*. How knew the Author this to bee Gods voice from a qualification in his soule? It kept him from selfe-murther. Yee see qualifications in our selfe, which the Author saith is the way of Legall Preachers, are required in any that beleeeve. 2. It is utterly false that the Gospel-faith commanded to all the Elect and Reprobate, is the apprehension of Gods eternall love to me in particular,

The Antinomian faith is meere presumption, and so beleeeve a lye.

the *Scripture* saith no such thing. Experience contrary to *Scripture* can be no leading rule. So the *Antinomian* way of conversion is, that every soule-troubled for sinne, Elect, or Reprobate, is immediatly, without any foregoing preparations, or humiliation, or worke of the law, to beleeve *that God loved him with an everlasting love*. A manifest lie, for so Reprobats are to beleeve a ly, as the first *Gospel-truth*. This is I confesse a honey-way, and so Evangelike, that all the damned are to beleeve, that God did beare to them the same everlasting good will and love he had in heart toward *Jacob*. 2. All Reprobates may abstaine from selfe-murther, out of this principle, of the Lords everlasting love of election, revealed immediately, at first without any previous signes, or qualifications going before. 3. The *Gospel* wee teach, saith eternall election, is that secret in the heart of the *Lambe*, called his booke; so as really *God* first loves and chooles the sinner to salvation, and we are blacked with hell, lying amongst the pots, till *Christ* take us up, and wash, and lick the *Leopard Spots* off us; but to our sense and apprehension; wee first love and choose him as our onely liking, and then by our faith, and his love on us, we know *he hath first loved us, with an everlasting love*: but there be many turnings, windings, ups, and and downes, ere it come to this. I have not heard of such an experience, that at the first, without any more adoe, forthwith, the Lord saith, *Come up hither, I will cause thee read thy name in the Lambs booke of life*; The same Author saith, *Election is the secret of God, and belongeth to the Lord*. Pag. 104. and shall the beleeving of the love of election to glory bee the first Medicine that you give to all troubled consciences, Elect and Reprobate? This is to quench the fire, by casting in oyle; but if *Antinomians* take two wayes, one with the unconverted Elect, troubled in conscience; another with unconverted Reprobats, so troubled; we should bee glad to heare these two new wayes. 4. In the second place, (he is so well acquainted with the way of the *Spirit*, as if through the case-ment of the Cabinet-counsell of *God*, he had seene and reckoned on his fingers all the steps of the staires;) he saith, *He had many doubts and feares to be deluded*; that is, hee doubted if his faith was true and saving: for this is all the delusion to be feared upon self-examination; So Pag. 24. c. 2. But you may

Faith is not
formally the
apprehension of
Gods eternall
love of electi-
on.

read.

read his words, chap. 5. pag. 93. I find not any (saith the same Author) in the whole course of Christs preaching, or the Disciples, when they preached to them to beleevè, asking the question, whether they beleevèd, or no. then it is like this experience finds no warrant or precedent in the Saints to whom Christ and the Apostles preached. 5. The sweet witnessing of the Spirit, from *Eesai 55. 1.* Ho, every one that thirsts, come to the waters, is Gospel-honey, but consider if there were no law-worke preparing, no needle making a hole before Christ should sew together the sides of the wound. Its but a delusion. 1. Because *Eesai 61. 1.* no whole-hearted sinners meet with Christ; none come at first laughing to Christ, all that come to *Jesus* for helpe, come with the teare in their eye. 2. To come dry and withered to the waters, *Eesai 55. 1.* is the required preparation. 3. The gold in a beggars purse in great abundance is to be suspected for stollen gold, because he laboured not for it. This, I say not, because preparations, and sweatings, and running, that goe before conversion, are merits, or such as deserve conversion, or that conversion is due to them. Antinomians impute this to us; but unjustly, I humbly conceive it not to be the doctrine of *Luther, Calvine, or Protestants*, which *Libertines* charge us with: that I may cleare us in this, let these propositions speake for us.

A contradiction in Salt-marsh.

All come to Christ with foule faces, that ordinarily come.

Propos. 1. We cannot receive the Spirit, by the preaching of the Law, and covenant of Works; but by the hearing of the promises of the Gospel, Gal. 3. The Law its alone, can chase men from Christ, but never make a new creature; nor can the letter of the Gospel without the Spirit doe it.

1.

Propos. 2. when we looke for any thing in our selves, or thinke that an unrenewed man is a confiding person to purchase Christ, we bewilder our selves, and vanish in foolishnesse: This wrong *Libertines* doe us; from which wee are as farre as the East from the West.

2.

Nothing in our selves can fitly qualifie us for Christ.

Propos. 3. It is not our doctrine, but the weakenesse of sinners, and of the flesh, that we should be shie to Christ, and stand aloofe from the Physician, because of the desperate condition of our disease. This is, as if one should say, it is not fit for the naked to goe to him who offereth white linnen to cloath him, nor that the poore should goe to him, who would be glad, you would take his fine gold off his hand, or to say, set

3.

No want of
qualifications
should binder
us to come to
Christ.

not a young plant, but let it lye above earth, till you see if it beare fruit. Unworthynesse in the court of justice is a good plea, why *Christ* should cast us off; but unworthynesse felt, though not savingly, is as good a ground to cast your selfe on *Christ*, as poverty, want, and weakenesse, in place of a Statute, and act of Parliament to beg, though the letter of the Law forbid any to beg.

4. *Propos. 4.* Acting and doing though neither savingly, nor soundly, is not merit of grace, yet not contrary to grace; to obey the law of nature, to give almes, is not against grace. *Libertines* should not reject this, though it be not all, but a most poore *All* to engage *Christ*.

5. *Propos. 5.* Faith is a morall condition of life eternall, and wrought in us by the free grace of *God*. I never saw a contradiction between a condition wrought by irresistible grace, and the gift, or free grace of life eternall; for life eternall given in the law, and *Adams* doing and performing by the irresistible acting and assisting of *God*, are not contrary; yet the former was never merit, but grace; the latter was Legall doing.

6. *Propos. 6.* We doe receive the promise of willing and doing, wrought immediatly in us, according to the good will and most free grace of *Christ*, and yet we are agents, and worke under *Christ*.

7. *Propos. 7.* *Luther* (for I could fill a booke with citations) *Galvine*, and all our *Protestant Divines*, are for qualifications voyd of merit, or promise, before conversion, and for gracious conditions after conversion under the Gospel. *Antinomians* belie *Luther*.

8. *Propos. 8.* *Antinomians* yeeld the preaching of the Law, and preparations before conversion, and conditions after, and peace from signes of sanctification, &c. yet they are to be reputed enemies to grace and holinesse, and turne all sanctification in their imaginary faith and justification, of which they are utterly ignorant. Never *Antinomian* knew rightly what free justification is.

9. *Propos. 9.* Immediate resting on *Christ* for all wee doe, and drawing of comfort from the testimony of a good conscience, are not contrary.

10. *Propos. 10.* Holinesse idolized or trusted in, is to make *Christ*; the alone Saviour, no Saviour.

Propos. 11.

Propos. 11. God is not provoked to reprobate whom hee elected from eternity, by new sins ; yet is hee displeased with *Dauids* adultery so farre, as to correct him for it ; and *Solomon* for his back-sliding, with the rod of men.

Propos. 12. Works before justification please not God ; but it followes not, that God keeps not such an order, as sense of sin, though not saving, should goe before pardon and conversion ; no more then because *Adams* sin pleased not God, therefore it should not goe before the Sons taking on our flesh. If we are not to doe, nor act any thing, before conversion, neither to heare, conferre, know our sinfull condition, nor be humbled for sin, despaire of salvation in our selves, because these are not merits before conversion, nor can they procure conversion to us ; neither are wee after conversion to beleieve, for beleieving cannot merit righteousness and life eternall, nor are we to heare, pray, be patient, rejoyce in tribulation, for not any of these can procure life eternall to us : And why is not the doing of the one, as well as the other, a seeking righteousness in our selves ?

Propos. 13. The promise of Christs comming in the flesh, *The order of* (2.) and of giving a new heart, are absolute promises ; the former requireth no order of providence, but that sin goe before redemption and of drawing sinners to Christ, not one. redemption : the latter requireth an order of providence, not of any Gospel-promise, or merit, in any sort ; there never was, never can be merit between a meere creature and God.

Propos. 14. There is no faith, no act of Christs coyn, or of the right stamp before justification.

Propos. 15. Wee are justified in Christ *virtually*, as in the *How many* publike Head, when hee rose againe and was justified in the *ways we are* *justified.* *rit.* 2. In Christ, as his merits are the cause of our justification.

3. In Christ, apprehended by faith, formally, in the Scriptures sense, in the Epistle to the *Romanes* and *Galathians* ; not that faith is the formall cause, or any merit in justification, but because it layes hold on imputed righteousness, which is the formall cause of our justification. 4. Wee are justified in our own sense and feeling, not by faith simply, (because wee may beleieve, and neither know that wee beleieve, nor be sensible of our justification) but as wee know that wee beleieve ; whether this knowledge result from the light of faith, or from signes, as meanes of our knowledge. 5. Justification by way of declar-

tion to others, is not so infallible, as that the Scripture calls it justification, properly so named.

Object. 8. *I was, sixthly, in hearing the word shined upon, by a sweet witnessing of the Spirit. But O how I did strive against this work! I was called upon, but I put away all promises of mercy from me; I may justly say, The Lord saved me, whether I would or no. Sometimes I was dead, and could not pray; sometimes so quickened, that me thought that I could have spent a whole night in prayer to God.*

Ans^r. 1. If the faith of the eternall love of free election was his first conversion, no wonder *hee was shined upon with light.* But it was not Scripture-light, but wild fire; for the method of Christs drawing in the Scripture is not Enthusiasticall, up at secret election at first. There is no doubt wee put Christ away from us after conversion, *Cant. 5. 1.* and that so *Christ saves us against our will.* That the principle of saving is free grace, 2. that free will is neither free nor willing till Christ first draw us, till hee renew and work upon the will: But I feare Antinomians will have free will a block to doe nothing at all; If Christ ^(a) will let me sinne, (say they) let him look to it, upon his honour be it. And, ^(b) Faith justifies an unbeliever; that is, that faith that is in Christ, justifieth me who have no ^(a) Rise, reigⁿ, and r^euⁿi, un-
favoury speech. faith in my selfe. And, ^(c) It is legall to say wee act in the strength of Christ. And, ^(d) To take delight in the holy service of God, is to goe a whoring from God. And, A man ^(e) may not be exhorted to any duty, because hee hath no power to doe it. And, ^(f) The Spirit acts most in the Saints, when they endeavour least. And, ^(g) In the conversion of a sinner, the faculties of the soule and working thereof are destroyed, and made to cease. Yea, saith the Bright Starre, cap. 3. pag. 20. The naked influence of God annihilates all the acts of the soule. Cap. 4. pag. 28. Boyling desires after Christ, savours too much of action; — hindereth the soule to be perfectly illuminated, and to arise to the roses kisses and chaste embraces of her Bridegrome. See Theolog. German. cap. 5. pag. 9, 10. and ^(h) In place of them the Holy Ghost works. And this ⁽ⁱ⁾ Author saith, The Spirit of adoption works not freely, when men are in bondage to some outward circumstances of worship, as time, place, or persons, that they cannot pray but at such houres, or in such places, &c. Protestant Divines teach no such thing. But his aime is to set

Antinomians

make the
Saints blacke
in all the good
they doe.

^(a) Rise, reigⁿ,
and r^euⁿi, un-
favoury speech.

4. pag. 13.

^(b) Er. 68.

pag. 13.

^(c) Er. 52.

pag. 10.

^(d) Er. 57. 11.

^(e) Er. 59.

^(f) Er. 43.

^(g) Er. 1.

^(h) Er. 1.

⁽ⁱ⁾ Saltmarsh

Free grace,

cap. 49. p. 179.

on foot the *Familists* (k) Doctrine, That wee are not bound to keep a constant course of prayer in our Families, or privately, ^{(k) Riseruign,} ~~or~~ c. er. 49. unlesse the Spirit stirre us up thereunto. Saltmarsh saith, hee ^{fig. 9.} thought hee could have spent a whole night in prayer; but 1. whether hee did so or no hee expresseth not, lest hee should contradict his Brethren the *Familists* of New-England, who teach, That to take delight in the service of God, is to goe a whoring from God. 2. It would be asked, Whether this fit was on him before, or after his conversion? To say before, would seeme a delusion, or a preparation of eminency: if after conversion, its to no purpose, except to be a mark of a converted man. And *Antinomians* have no stomach to Marks: nor belongs it to the way of his conversion; which hee relates. It is true, wee cannot tye the Spirit to our houres; but then all the Lords-day-worship, all set houres at morn or at night, in private or in families, set times and houres for the Churches praying, preaching, hearing, conference, reading, were unlawfull; for wee cannot stint the Spirit to a set time, nor are wee tyed to time, except to the Christian Sabbath. Some may say, Its no charity to impute *Familists* errors of New-England to *Antinomians* here. *Ans.* Seeing Saltmarsh and others here doe openly owne *Antinomian* Doctrine as the way of Free grace, they are to be charged with all those, till they cleare themselves, or refute those blasphemies; which they have never done to this day.

Object. 9. *I seldome desired pardon of sin, till I were fitted for mercies; but now I see wee are pardoned freely. O rest not in your owne duties.*

Ans. To desire pardon of sin before we be fitted for pardon, by no Divinity is contrary to free pardon, though such desires be fruitlesse, as coming from no gracious principles.

Asse. 8. To beleve and take Christ because I am a needy sinner, is one thing; and to beleve, because I am fitted for mercy and humbled, is another thing: This latter wee disclaime. Preparations are no righteoufnesse of ours; nor is it our Doctrine to desire any to rest on preparations, or to make them causes, foundations, or *formalia media*, formall meanes of faith: they hold forth the meere order and method of graces working; not to desire pardon, but in Gods way of fore-going humiliation, is nothing contrary, but sweetly subordinate to free pardon.

What place we give to preparations before conversion.

pardon. And to cure too suddenly wounds, and to honey secure and proud sinners, and sweeten and oyle a *Pharisee*, and to reach the *Mediators* blood to an unhumbléd soule, is but to turne the Gospel into a charme; and when, by Magick, you have drawne all the blood out of the sick mans veines, then to mixe his blood with sweet poyson, and cause him drinke, and swell, and say you have made him healthie and fat. Now *Peter*, *Act. 2.* poured vinegar and wine at first on the wounds of his hearers, when hee said, *Yee murdered the Lord of glory*; and *they were pricked in their heart*. This is the Law's work, *Rom. 3.* to condemne and stop the sinners mouth. And you cannot say that *Peter* failed in curing too suddenly; because hee preached first the Law, to wound and prick them, for that they crucified the Lord of glory, before hee preached the Gospel of beleeve and Baptisme. And the Lord rebuking *Saul* from heaven, convincing him of persecution, casting him downe to the ground, striking him blind, while hee trembled: And the Lords dealing with the *Jaylor* was sower work, then proposing and pouring the Gospel oyle and honey of freely imputed righteousness in their wounds at the first; and a close unbottoming them of their own righteousness. And the Lords way of justifying *Jews* and *Gentiles*, is a Law-way, as touching the order, *Rom. 3.* Having proved all to be under sin, *Verf. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.* hee saith, *Verf. 19.* Now wee know that what things soever the Law saith, it saith to them who are under the Law, that every mouth may be stopped, and all the world become guilty before God. Indeed, if they be convinced of sin by the Spirit, and so converted, and yet under trouble of mind, a pound of the Gospel, for one ounce weight of the Law, is fit for them. But *Antinomians* erre, not knowing the Scriptures, in dreaming that converted soules are so from under the Law, that they have no more to doe with the Law, no more then *Angels* and glorified Saints; so as the letter of the Gospel doth not lead them, but some immediate acting of the Spirit. And that

2. there is no commandement under the Gospel, but to beleeve onely. That 3. mortification and new obedience, as *M. Town* and others say, is but faith in Christ, and not abstinence from worldly lusts that warre against the soule. 4. That the Gospel commandeth nothing, but perswadeth rather, that we may be Libertines and serve the flesh, and beleeve, and be saved.

5. That

Divers fleshly
tenets that
Antinomians
hold, contrary
to walking in
Christ.

5. That God hath made no covenant with us under the Gospel; the Gospel is all promise, that wee shall be carried as meere patients to heaven, in a chariot of love. 6. That the way is not strait and narrow, but Christ hath done all to our hands.

7. That its Legall, not Gospel-conversion, to keep the soule so long under the Law for humiliation, contrition and confession, and then bring them to the Gospel: whereas wee teach, that the Law purely and unmixed, without all Gospel, is not to be used as a dyet-potion, onely to purge, never to let the unconverted heare one Gospel-promise. It is true, Peter preached not Law to Cornelius, nor Philip to the Eunuch, nor Ananias to Paul; but these were all converted afore-hand. Wee think the unconverted man knowes neither contrition nor confession a-right. But I was more confirmed that the way of Antinomians

is for the flesh, not for the Gospel, when I read that M. Crispe (*) expounding Confession, 1. Joh. 1. maketh it no humble acknowledging that the sinner in person hath sinned, and so is under wrath eternall, if God should judge him; but hee maketh it a part of faith, by which a sinner beleeveth and confesseth, that Christ payed for his sin, and hee is pardoned in him. Sure Confession in Scripture is no such thing; Ezra 10.1. Neh.9.

2. In Scripture, confession of sins is opposed to covering of sin, ly. and not forsaking of it, Pro. 28. Joshua sought not such a confession of Achan. James commands not such a Confession. Daniel's, Ezra's, Peter's confession were some other thing. Joh. 1.20. Act.19.18. Heb.11.13. Pro.28.13. 1 Joh.4.2. Mar.3.6. Josh.7.19. Dan.9.4. Rom.10.10. 1 Tim.6.13. Psal.32.5. Jam.5.16. Levit.5.5. chap.16.21. & 26.40. 2 Chron.6.24. In which places, faith and confession of sins cannot be one; nor are wee justified by confession, as by faith. But these men have learned to pervert the Scriptures.

After. 9. There be more vehement stirrings and wrestlings in a naturall spirit under the Law; as the bullock is most unruly at the first yoking: and greene wood casts most smoke. Paul, Rom. 7. was slaine by the Law; but this makes more way for Christ: and though it doe not morally soften, and facilitate the new birth; yet it ripeneth the out-breaking. Preparations are penall, to subdue; not morall, to deserve or merit; nor conditionall, to engage Christ to convert, or to facilitate conversion.

(*) Vol. 2. Sermon. 4. 160, 161, 162.

The Antinomian confession of sins, fleshly.

Vehement stirrings of Lusts goe before conversion.

The right use of preparations, to facilitate, not to merit.

Redemption
hath no fore-
going prepara-
tions, Conver-
sion hath.

(b) Saltmarsh,
Free grace,
cap. 5. p. 184,
185.

Vel specifi-
cative, vel re-
duplicative.

How the pro-
mises of the
Gospel are held
forth to sin-
ners, as sin-
ners.

Affer. 10. There be no preparations at all required before Redemption, 1 *Tim.* 1. 15. *Rom.* 5. 8. But there is a farre other order in the working of Conversion: Those who (b) confound the one with the other, speak ignorantly of the wayes of Grace; for though both be of meere grace, without wages or merit, yet wee are meere patients in the one, not in the other. *Saltmarsh* and *Antinomians* argue from the one to the other, most ignorantly.

Affer. 11. That the promises of the Gospel are holden forth to sinners, as sinners, hath a two fold sense: 1. As that they be sinners, and all in a sinfull condition to whom the promises are holden forth. This is most true and sound. The Kingdome of grace is an Hospitall and Guest-house of sick ones, fit for the art and mercy of the Physician Christ. 2. So as they are all immediatly to beleieve and apply Christ and the promises, who are sinners; and there be nothing required of sinners, but that they may all immediatly challenge interest in Christ, after their owne way and order, without humiliation, or any Law-work. In this sense, it is most false, that the Promises are holden forth to sinners, as sinners; because then Christ should bee holden forth to all sinners, *Americans*, *Indians*, and sinners who never, by the least rumor, heard one word of Christ. 2. *Peter* desires not *Simon Magus* to beleieve that God had loved him, in Christ Jesus, with an everlasting love; nor doth the Gospel-promise offer immediatly soule-rest to the hardened, and proud sinner, wallowing in his lusts, as hee is a hardened sinner; nor is the acceptable yeare of the Lord proclaimed, nor beauty and the oyle of joy offered immediatly to any, but to those who are weary and laden, and who mourne in Sion, and wallow in ashes, *Mat.* 11. 28, 29, 30. *Esay* 61. 1, 2, 3. Its true, to all within the visible Church, Christ is offered without price or money; but to be received after Christs fashion and order, not after our order; that is, after the soule is under selfe-despaire of salvation, and in the sinners moneth, when hee hath been with childe of hell. I grant, in regard of time, sinners cannot come too soon to Christ, nor too early to Wisdome; but in regard of order, many come too soon, and unprepared. *Simon Magus* too soon beleieved. *Saltmarsh* saith, Hee mis-beleaved too soon; for he falsly beleaved: none can beleieve too soon. *Answ.* To beleieve too soon, is to mis-beleieve; and *Saltmarsh* and *Antinomians* teach

How we can-
not too soone
come to Christ,
and yet wee
must not come
presumptu-
ously.

teach us the method of false-believing, when they teach us too soone to beleeve ; that is, to beleeve that God hath loved you (be yee what yee will, *Simon Magus*, *Judas*, or others) with an everlasting love ; for that is the *Antinomian* Faith. *Simon Magus* is without any fore-going humiliation, or sense of sin, or selfe-despaire, to beleeve hee was no lesse written in the Lambs book of life from eternitie, then *Peter* ; and this hee cannot beleeve soon enough. I say, neither soon or late ought a reprobate to beleeve any such thing. A covetous man, who had great possessions, had not yet bidden fare-well to his old god *Mammon*, when hee came to Christ ; therefore hee departed sad from Christ. Another came before hee had buried his father ; and some come, *Luk. 14. 28, 29.* before they advise with their strength, and what Christ will cost them. I desire I be not mistaken : none can be thoroughly fitted for Christ, before hee come to Christ ; but it is as true, some would buy the pearle before they sell all they have, which is not the wise Merchants part : and they erre fouly who argue thus, *If I were not a sinner, or if my finnes were lesse hainous, and so I were lesse unworthy, I would come to Christ and beleeve ; but ah, I am so grievous an offender, and so unworthy, that I cannot goe.* Their Antecedent is true, but the Consequence is naught and wicked. It is true, *I am sicke, and good that I both say and feele that I am sicke ; but, ergo, I cannot, I will not goe to the Physician,* that is wicked Logick, and the contrary consequence is good : whereas the other consequence is a seeking of righteousness in our selves. 2. Another false ground is here laid by *Libertines*, That wee place worth and righteousness in Preparations ; or, 2. That Preparations make us *lesse unworthy, and lesse sinners.*

But Preparations are not in any sort to us money nor hire ; wee value them as dung, and sin ; yet such sin, as sickness is in relation to physick. 2. Preparations remove not one dram, or twentieth part of an ounce of guiltinesse, or sin. Christ, in practice of Free-grace, not by Law, yea not by promise, gives grace to the thus prepared, and often hee denyes it also : Yea, and there is a good houre appointed by God, when Christ comes. Other Physicians take diseases so early as they can, lest the malice of the disease over-come art ; but Christ lets sin of purpose ripen, to the *eleventh houre*, often to the *twelfth houre* : Hee knowes his art can over-take and out-run *seven devils*, most easily. The

Preparations make us nothing lesse sinners, and nothing lesse unworthy of conversion, if God would enter into judgement with us.

The Lord hath
aset time for
ripening the
sinner for con-
version.

omnipotency of grace knowes no such thing, as more or lesse pardonable in sin; yea of purpose to heighten grace, that sinfulness may contend with grace, and be overcome, the *Gentiles* must be like corn-ripe, white and yellow, ere the sickle cut them down, and they be converted. *Joh. 4. 35.* The boyle must be ripe ere it break; the sea full ere it turne; therefore the Lord appoints a time, and sets a day for conversion. *Tit. 3. 3.* *We our selves were sometime without, mad; but the Lord hath a gracious ore 3, when; When the kindnesse and man-love of God appeared, hee saved us.* And, *Jer. 50. 4.* In those dayes, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah, going and weeping, they shall seek the Lord. *Zech. 12. 11.* And in that day, there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. Its good to lie and wait at the doore and posts of Wisdomes house, and to lie and attend Christs tyde, it may come in an houre that you would never have beleevd. O what depth of mercy, when for naturall, or no saving-one-waiting, or upon a poore venture, *What if I goe to Christ, I can have no lesse then I have?* beside any gracious intention the Lord saves, and the wind not looked for turnes faire for a sea-voyage to heaven, in the Lords time.

Christ is mo-
ved by the
same love to
renew his
drawing, that
moued him at
first to draw.

Asse. 12. The ground moving Christ to renew his love in drawing a fallen Saint out of the pit, is the same that from heaven shined on him at the beginning. Love is an undivided thing; there are not two loves, or three loves in Christ, that which begins the good work, promotes it, even the same love which Christ hath taken up to heaven with him, and there ye find it before you, when ye come thither. 2. Some love-sicknesse goes before his returne, *Cant. 3. I was but a little passed, I found him whom my soule loves:* the skie devides and rents it selfe, and then the *Sunne* is on its way to rise; the *birds begin to sing*, then the Summer is neere, the *voice of the Turtle is heard*, then the winter is gone; when the affections grow warme, the welbeloved is upon a returne. 3. You die for want of Christ; absence seemes to be at the highest, when hunger for a renewed drawing in the way of comforting is great, and the sad soule, lowest, he will come at night, and sup, if hee dine not. 4. Let Christ moderate his own pace; hope quietly waiteth; Hope is not a shouting and a tumultuous grace.

Love-sicknesse
goes before re-
newed draw-
ings; and di-
vers other
sweet marks.

5: Your disposition for *Christs* returne, can speake much for a renewed drawing, as when the *Church* findes her own pace slow, and prayes, *draw me, we will runne*; then hee sendeth ushers before to tell that he will come. 6. Sick nights for the *Lords* absence in not drawing, are most spirituall signes.

Antinomians beleeeve, that all the promises in the *Gospel*, made upon conditions, to bee performed by creatures, especially free-will casting in its share to the worke, smell of some graines of the Law, and of obedience for hire, and that bargaining of this kind, cannot consist with free grace. And the doubt may seeme to have strength in that our Divines argue against the *Arminian* decree of election to glory, upon condition of faith and perseverance, foreseene in the persons so chosen, because then election to glory should not be of meere grace, but depend on some thing in the creature, as on a condition or motive; at least, if not as on a cause, worke, or hire. But *Arminians* reply, the condition being of grace, cannot make any thing against the freedome of the grace of election; because, so justification and glorification should not be of meere grace; for sure, we are justified and saved upon condition of faith, freely given us of God. The question then must bee, *Whether there can be any conditionall promises in the Gospel of Grace*, or whether a condition performed by us, and free grace can consist together. *Antinomians* say they, are contrary as fire and water.

Hence these positions for the clearing of this considerable question.

Pos. 1. The condition that *Arminians* fancie to bee in the *Gospel*, can neither consist with the grace of election, justification, calling of grace, or crowning of beleevvers with glory; this condition they say we hold, but they erre: because it is a condition of hire, that they have borrowed from Lawyers, such as is betweene man and man, *ex causa onerosa*, its absolutely in the power of men to doe, or not to doe, and bowes and determineth the *Lord* and his free will, absolutely to this part of the contradiction; which the creature choseth, though contrary to the naturall inclination, and *Antecedent* will and decree of God, wishing, desiring, and earnestly inclining to the obedience and salvation of the creature. Now works of grace and infinite grace, flow from the bowels, and in-most desire of God, nothing without laying bonds, chaines, or determination:

The doubt against conditionall Gospel-promises pronounced.

Antinomians imagine that conditions of grace, must be inconsistent with grace.

Antinomians reject only the conditions.

The Armini-
an condition
disproved.

Conditions ab-
solutly in our
will, which we
may performe
or not performe
as seene in
good to free-
will, loosed
from al divine
predetermina-
tion, were i
ther in Adam
before the fall,
nor in elect
Angels.

on the *Lords* grace, or his holy will. Could our well-doing milke out of the breasts of *Christs* free grace, or extrinssecally determine the will or acts of free-bounty; Grace should not be grace. But without money or hire, the *Lord* giveth his wine and milke, *Isai* 55. 1. *Ephes.* 2. 1, 2. *Ezech.* 16. 5, 6, 7. 2 *Tim.* 1. 9. *Tit.* 3. 3. (2.) Because such a condition is of work, not of grace; and so of no lesse Law-debt and bargaining, then can be between man and man. And the party that fulfilleth the condition; is 1. most free to forfeit his wages, by working, or not working, as the hireling, or labourer, in a vineyard; yea or any Merchant ingaged to another, to performe a condition, of which he is Lord and Master, to doe or not doe. 2. He is no wise necessitate nor determined any way, but as the hire or wages doe determine his will, who so worketh; but the wages being absolutely in his power to gaine them, or lose them, determine his will; which cannot fall in the *Almightie*. 3. Such a condition performed by the creature, putteth the Creature to glory, but not in the Lord, but in himselfe, *Rom.* 4. 2. For if Abraham were justified by works, hee hath whereof to glory, but not before God. Yea, Adam before the fall, and the elect *Angels*, hold not life eternall by any such free condition of obedience as is absolutely referred to their free will, to doe, or not to doe; so our Divines deny against *Papists*, with good warrant, the free-hold of life eternall, by any title of merit. Sure, if God determine freewill in all good and gracious acts, as I prove undeniably from Scripture. 2. From the dominion of providence. 3. The covenant between the Father and the Sonne *Christ*. 4. the intercession of *Christ*. 5. The promises of a new heart, and perseverance. 6. Our prayers to bow the heart to walke with God, and not to lead us into temptation. 7. The faith and confidence wee have, that God will worke in the Saints to will; and to doe to the end. 8. The praise and glory of all our good works; which are due to God onely, &c. If God (I say,) determine free will to all good, even before, as after the entrance of sinne into the world, and that of Grace, (for this grace hath place in Law-obedience, in Men and *Angels*) then such a condition cannot consist with Grace. For such a condition puts the creature in a state above the Creator, and all freedome in him.

Pos. 2. Evangelike conditions wrought in the Elect, by the irresistible

irresistible grace of God, and Grace doe well consist together. *Evangelike*
conditions
wrought by the
irresistible
grace of God,
doe well con-
sist with free
grace.
Joh. 5. 24. Verily, Verily, I say unto you, hee that heareth my
word, and beleeveeth in him that sent me, hath everlasting life,
and shall not come into condemnation: but is passed from death to
life. Ch. 7. 37. If any man thirst, let him come to me, and drink.
Acts 13. 39. And by him, all that beleeve, are justified from
all things, from which yee could not be justified, by the Law
of Moses. Acts 16. 30. The Taylor saith to Paul and Silas,
what must I doe to be saved? Vers. 31. And they said, be-
leeve on the name of the Lord Jesus Christ, and thou shalt be
saved, and thy household. There is an expresse required of the
Taylor, which he must performe, if he would be saved. And
Rom. 10. looke as a condition is required in the Law, Vers. 5.
For Moses describeth the righteousnesse of the Law, that the
man that doth these things, shall live by them. So beleeving is
required as a condition of the Gospel. Vers. 6. But the righ-
teousnesse which is of Faith, &c. Ver. 9. Saith, that if thou con-
fesse with thy mouth, the Lord Jesus, and shalt beleeve in thine
heart, that God hath raised him from the dead, thou shalt be
saved. Rom. 3. 27. 28. 29. 30. ch. 4. ch. 5. Faith is the condition
of the Covenant of Grace, and the only condition of Justifica-
tion, and of the title, right, and claime that the Elect have, tho-
row Christ to life eternall. Holy walking, as a witnessse of
faith, is the way to the possession of the kingdome. As Rom.
2. 6. Who will render to every man according to his deeds.
Vers. 7. To them who by patient continuance in well-doing, seek
for glory, and honour, and immortality, eternall life. Vers. 8.
To them that are contentious. — Vers. 9. Tribulation
and anguish upon every soule of man that doth evill, of the
Jew first, and also of the Gentile. Matth. 25. 34. Then shall
the King say to them on his right hand, come yee blessed of my
Father, inherit the Kingdome prepared for you from the founda-
tion of the world. Ver. 33. For I was hungred, and ye gave me
meat: I was thirstie, and ye gave me drink, &c. And let Antio-
mians say, we are freed from the Law, as a rule of holy walking,
sure the Gospel and the Apostles command the very same duties
in the letter of the Gospel, that Moses commanded in the letter
of the Law, as that children obey their parents, servants their
masters, that we abstaine from murther, hatred of our brother,
stealing, defrauding, lying, &c. that we keepe our selves from
Idols.

Obedience
commanded in
the Law and
in the Gospel,
how it is the
same, and how
different.

Idols, swearing, *strange gods*, I doe not say, that these duties, are commanded in the same way, in the *Gospel*, as in the *Law*. For, sure we are out of a principle of Evangelike love, to render obedience; and our obedience now is not Legall, as commanded by *Moses*, in strict termes of Law, but as perfumed, oyled, honeyed, with the *Gospel-sense* of remission of sinnes, the tender love of *God* in *Christ*. So that wee justly challenge two extreme waies, both blasphemous as we conceive.

The two extremes of Arminians and Antinomians the former destroying grace, and making the letter of the Gospel-grace, the latter, destroying the letter of the written Gospel, and all action in the regenerate, and turning all commands and Evangelike exhortations into celestially and immediate rapt of the Spirit.

1. *Arminians* object to us, that which the *Antinomians* truly teach, to wit, that we destroy all precepts, commands, exhortations, and active obedience in the *Gospel*; and render men under the *Gospel*, meere blocks, and stones, which are immediately acted by the Spirit, in all obedience, and freed from the Letter of both Law and Gospel, as from a Legall bondage. This we utterly disclaime, and doe obtest, and beseech *Antinomians*, as they love *Christ*, and his truth, to cleare themselves of this, which to us is vilde *Libertinisme*. And by this *Arminians* turne all the Gospel, in *literalem gratiam*, in a Law-Gospel, in meere golden letters, and sweet-honeyed commandements of Law-precepts, and will have the Law possible, justification by works, conversion by the power of free will, and morall suasion, really without the mighty power of the Spirit and Gospel-grace, and receive the doctrine of merit, and set heaven and hell on new Polls to be rolled about, as Globes on these two Poles, the nilling and willing of free-will, and they make grace to be sweet words of filke and gold; on the other hand, *Antinomians*, doe exclude words, letter-perswasions, our actions, conditions of Grace, promises written or preached from the Gospel; and make the Spirit, and celestially rapt, immediate inspirations, the Gospel it selfe, and turne men regenerate into blocks, and how *M. Den* can be both an *Antinomian*, and loose us from the Law, and an *Arminian*, defending both universall attonement, and the resistible working of grace, and so subject us to the Law, and to the doctrine of Merit, and make us lords of our owne faith, and conversion to *God*; let him and his followers see to it. Wee goe a middle way here, and doe judge the *Gospel* to bee an Evangelike command, and a promising and commanding Evangel, and that the *Holy Ghost* graceth us to doe, and the Letter of the *Gospel* obligeth us to doe.

Pos. 3. The decree of Election to glory, may bee said to bee more free and gracious in one respect, and justification, ^{How election is of free grace, and justification, and salvation of free grace.} and glorification, and conversion, more free in another respect, and all the foure, of meere free grace. For Election, as the cause and fountaine-grace is the great mother, the wombe, the infinite spring, the bottomlesse ocean of all grace; and wee say, effects are more copiously and eminently in the cause then in themselves; as water is more in the element and fountaine, then in the streames; the tree more in the life, and sapp of life, then in the branches; and conversion, and justification have more freedome, and more of grace, by way of extension, because good will stayeth within the bowels and heart of God, in free election, but in conversion, and justification, infinite love comes out, and here the Lord giveth us the great gift, even himselfe, Christ, God, the darling, the delight, the onely, onely well-beloved of the Father, and he giveth Faith to lay hold on Christ, and the life of God, and all the meanes of life, in which there be many divided acts of grace (to speake so) which were all one in the wombe of the election of grace.

Pos. 4. Conversion, justification, are free for election; and therefore election is more free, but all these as they are in God, ^{How free a condition Faith is.} are equally free, and are one simple good will. Though Christ justifie and crowne none, but such as are quallified with the grace of beleeving, yet beleeving is a condition that removeth nothing of the freedome of grace. 1. Because it worketh nothing in the bowels of mercy, and the free grace of God; as a motive, cause, or moving condition, that doth extract acts of grace out of God, only we may conceive this order, that Grace of electing to glory stirres another wheele, (to speake so) of free love to give Faith, effectuall calling, justification, and eternall glory. 2. Its no hire, nor work at all, nor doth it justifie, as a worke, but onely lay hold on the Lord our righteousness.

Object. There is more of God in election to glory then in giving of Faith, or at least of Christs righteousness, and eternall glory; therefore there must bee more grace in the one, then in the other. The Antecedent is thus proved; because God simply, and absolutely, may chuse to glory Moses, Peter, or not chuse them to glory, and here is liberty of contradiction, and freedome, in the highest degree: but having once chosen Moses and Peter to glory; if they beleeve, the Lord

cannot but justifie them, and crown them with glory; because his promise and decree doth remove this liberty of contradiction, so as God cannot choose, but justifie and glorifie these that beleeve, both in regard of his immutable nature, who cannot repeale, what he hath once decreed, and of his fidelity, in that he cannot but stand to his owne word, and promise, in justifying and saving the ungodly that beleeve. Againe, in election to glory, there is nothing of men, but all is pure free grace, no condition, no merit, no faith, no workes required in the party chosen to glory; but in the justified there is more of man, ere hee can be justified and saved, he must heare, consider, be humbled, know the need hee hath of a Saviour, and beleeve, and without these he cannot be justified.

The nature of liberty, not in a liberty of contradiction but in other three things.

The Lords decrees and promises diminish nothing of his liberty and freedom of grace in his working.

Ans. 1. I deny, that Libertie of contradiction belongeth to the essence and nature of libertie. Its enough to make libertie, that 1. It proceeds not from a principle determined by nature, to one kind of action, so the Sunne is not free to give light. 2. That the principle be free of all forraigne force, the malefactor goeth not freely to the place of execution, when hailed to it. 3. That it proceed from deliberation, reason, election, and wisdom, seeing no essentiall connexion, or necessary, or naturall relation, between the action, and the end thereof of themselves, but such as may bee dispensed with; if these three be, though there be a necessity, in some respect, from a free decree, and a free promise, though there bee not liberty of contradiction, simply to doe, or not to doe, yet is not any degree, of the essence of libertie removed. I well remember, Dr. Jackson, denying all decrees in God, that setteth the Almighty to one side of the contradiction, resemblance God to the Pope, whose wisdom he commendeth in that the Popes decrees, grants, lawes, promises, are fast and loose, and all made with a reserve of after-wit, so as if the morrowes illumination be better, then the dayes; whiles his life breatheth in, and out, he may change and retract his will; so saith he, *Papa nunquam sibi ligat manus*, the Pope tyes all the world to himselfe by oathes, lawes, promises; but that lawlesse beast is tyed to none. Now the Scripture teacheth us, that the decrees and counsels of God are sure, then mountaines of brasse and unchangeable, and that his promise cannot faile. But who dare say, when he executes his decrees, and fulfilleth his promise,

mise, that he forfeiteth or loseth one inch, degree, or part of his essentiall libertie, *God* should then bee lesse free to create the world, then if we suppose he had never decreed to create it, and yet doth create it ; as if the Lords free decree lavished away, and should drinke up, and waste any part of his naturall freedome in his actions : or as if his faithfulnessse to make good what he promised, should render him lame, and dismember him of the fulnesse and freedome of his grace, and so the more faithfull and true, the lesse gracious ; and the more unchangeable in his counsels ; the more fettered and chained, and the lesse free in all these actions, that he *doth according to the counsell of his will*. A grosse mis-conception : and I deny, that *God* is lesse free in the justifying, and crowning the beleever, then in electing, and chusing him both to glory, and to faith. It may bee mens decrees, and promises that are rash, and may be at the second, or third edition, like their books, corrected by a new-borne wit, or because they ayme at under-board-dealing, diminish of their liberty ; but its not so in the *Almighty*. When the *Lord* by a promise to men, maketh himselfe debter to his *creature*, and that of free-grace, with one and the same infinite freedome of grace, hee contracteth the debt, and payeth the summe ; for so the freedome of infinite grace, should ebbe and flow, as the Seas, and ascend and descend as the Sunne ; which I cannot conceive ; the effects of free grace I grant ; being created and finite things in men, are more or lesse according to the free dispensation of *God*.

Answ. 2. Its no marvell, that there bee more of men in justification and glorification, that are transient acts passing out of the creature, then in election to glory, that is an immanent and eternall act ; and so I grant justification to be more conditionate, then Election : but if more gracious ; that is the question : for the condition of Grace, is a thing of free grace ; indeed, we argue against the *Arminian* election that hangeth upon a condition of Free-wills carving, such as their faith is, and their perseverance ; and from thence we conclude, from such a condition, their election to glory cannot bee of free grace, but in *him that willeth and runneth* : because mans will determining *Gods* will to chuse this man to glory, not this man, is a running will, and a mad, and a proud will, that will sit above Grace.

Grace properly,
ly, though not
originally, in
Saints.

Pos. 4. Though it be true, that Grace is essentially in God, and in us by participation; yet is it false, that grace is not properly in us, but that Faith, Hope, Repentance, and the like, that are in us, are gifts, not graces. For grace in us may be called a gift, in that it is freely given us; as a fruit of the grace and favour of election, and free redemption, which indeed is the onely saving fountaine-grace of God, but if grace be taken for a saving qualification, and a supernaturall act, worke, or qualitie, given freely of the Father through Christ, upon Gods gracious intention, to cause us freely beloeve, repent, love Christ, rejoyce in the hope of glory, worke out our salvation in feare and trembling: so Grace is not onely in Christ, but in us properly, though Antinomians hold all saving grace to bee properly in Christ, and that there is nothing inherent in a beleever, that differenceth him from hypocrites, all the difference must be in Christ (say they.) 1. The word faith, there was another Spirit in Caleb and Joshua, then was in the rest of the Spies; Ergo, there was some distinguishing saving grace in them. 2 Joh. 1. 16. And of his fulnesse we have all received, and grace for grace. When he ascended to heaven, he sent down the holy Ghost. Joh. 14. 17. He dwelleth in you, and shall abide in you. Joh. 16. 13. He will guide you in all truth—he will shew you things to come. So there is a Spirit of grace poured on the Family of David. Zach. 12. 10. On the thirstie ground, Esai 44. 3. A new heart, put in the midst of the covenanted people. Ezech. 36. 26. Feare of God put in their hearts. Jer. 32. 40. Jer. 31. 33. 1 Joh. 3. 9. 3. There is Grace in the Saints, that denominates them gracious. 1 Cor. 15. 10. By the grace of God, I am that I am. Galat. 2. 20. I am crucified with Christ, neverthelesse I live, yet not I, but Christ liveth in me, &c.

Use.

Our abusing of
gracious Gos-
pell conditions.

There is a great deceitfulness in our heart, in the matter of performed conditions, so soone as we have performed a condition, though wrought in us by meere grace, we hold out our hand, and cry, pay me, Lord, my wages, for I have done my worke; so neere of kin to our corrupt hearts, is the conceit of merit.

2. A second deceit is, when an obligation of obedience presseth us, we overlooke the condition, and fix our eyes on the promise, when we should eye the precept; and when it cometh


meth to the reward, when we should most looke to the promise of free grace, then we eye the precept, and challenge debt, and forget grace.

3. When we are pressed with the supernaturall dutie of beleeving, and should looke onely to free grace, which onely must inable us to that high worke of beleeving, wee looke to our selves, and complaine; oh, I am not weary and laden, and therefore not qualified for *Christ*, and so we turne wickedly, and proudly wise, to shift our selves of *Christ*; when we should looke to our selves, we looke away from our selves, to a promise of our wages, but our bad deservings, if looked to, would turne our eyes on our abominations, that wee might eye free grace, and when we should eye free grace, we looke to our sinnefull unfitnessse to beleeve, and come to *Christ*.

Use Beware of false preparations, that yee take them not *Bastard pre-* for preparations, or for grace: For, 1. discretion, *Mar. 12. parations.*

34. is not grace, but wings and sailes to carry you to hell. 2. Pro- 1. fession is a deceiving preparation, it blossomes and laughs, and 2. deludes, under formes. 3. Victorious strugglings against lusts, 3. upon naturall motives, look like mortification, and are but bastard dispositions. 4. Education, if civill and externally reli- 4. gious, and civill strained holinesse from feare of eternall wrath, or worldly shame, are not to be rested on. When the man is sick, and between the mil-stones of divine wrath, in heavie afflictions, his lusts may be sick, and not mortified. The strongest man living, under a feaver, can make no use of his strength and bones, yet hee hath not lost it. It may be a querie, whether the Lord in-stamps something of *Christ* on Preparations in the elect that are converted, which is not in all the Legall defections of *Saul*, *Cain*, and *Judas*. 2. It may be a querie, Whether this be any thing really inherent in these Preparations; or on- ly, which is more probable, an intentionall relation in God, to raise these to the highest end proposed in the Lords eternall election.

Use If God bestow saving-grace freely on us, without hire and price, then temporall deliverances may be bestowed on the Church, when they are not yet humbled. Its true, 1. The *The Lords Me-* people of God are low, and *thod both after* *and before we* *be delivered* *from temporall* *afflictions.* their strength is gone before the Lord delivereth, *Deut. 32. 36.* (2.) Hee delivereth his people when then they are humbled, *Levit. 26. 41, 42.* But, 3. God keeps

keeps not alwayes this method ; nor is it like hee will observe it with *Scotland* and *England*, first to humble, and then deliver ; but contrarily hee first delivers, and then humbles. As *Ezek. 20. 42.* And yee shall know that I am the Lord, when I shall bring you unto the land of *Israel*, unto the countrey, for the which I lifted up mine hand, to give it to your fathers. *Verf. 43.* And there, in that place,  when yee are delivered, yee shall re-

member your wayes, and all your doings, wherein yee have been defiled, and yee shall loath your selves in your owne sight, for all your evils, that yee have committed. *Ezek. 36. 33.* And I will sanctifie my great Name, which was prophaned among the heathen, which yee have prophaned in the midst of the heathen.

God delivers
his Church out
of externall af-
flictions before
they be hum-
bled.

(Then they were not humbled before they were delivered ;) *Verf. 24.* For I will take you from among the heathen, and gather you out of all countreys, and bring you unto your own land. So when the Lord brought *Israel* out of *Egypt*, were they humbled ? nay, their murmuring against *Moses* and *Aaron*, *Exod. 5. 20, 21, 22.* testifieth their pride : and in that miraculous deliverance, and greatest danger, when they were betweene *Satan* and the deep sea, they were not humbled, but, *Psal. 106. 7.* They provoked him at the sea, even at the red sea. *Exod. 14. 11, 12.* The Lord must also now first deliver us, and shame and confound us in *Scotland* with mercy, and so humble us ; for mercy hath more strength to melt hearts of iron and brasfe, then the furnace of fire hath, or a sea of bloud, or a destroying pestilence.

Free grace on-
ly, not merit,
the cause of
our conver-
sion.

Use The third particular Use is, Wee have no gracious disposition to Christ : Every man hath a fore-stall'd opinion, and a prejudice against Christ ; and our humiliation before conversion should humble us. The merit of *decency*, devised of late by *Jesuites* ; of *congruity*, formed of old ; or of *condignity*, to buy grace or glory, are all but counterfeit mettall. Grace, the onely seed of our salvation, is the freest thing in the world, and least tyed to causes without. 1. That of two equall marches in nature, two borne brethren in one wombe, the Lord chuseth one, and refuseth another. 2. Of two sinners, of which one hath one devill, another hath seven devils, hee sheweth mercy upon one that hath seven devils, and forsaketh the other. 3. Of two equally disposed and fitted for conversion, though none be fitted

fitted aright, hee calleth one, of incere grace, and not the other.
 4. Grace is so great that, *Revel. 5. 11.* when *ten thousand times ten thousand, and thousand of thousands*, are set on work to sing, *Vers. 12.* *Worthy is the Lamb that was slain, to receive power, and riches, and strength: Yea and to help them, every creature that is in heaven, and earth, and under the earth, and such as are in the sea, cry, Blessing, and honour, and power, be to him that sits on the throne, and to the Lamb.* And they have been since the Creation upon this Song, and shall be for all eternity upon it; but all of them for ever and ever, shall never out-sing these praises to the bottome; there is more yet, and more yet to be said of Christ, and ever shall be. What wonder then that we have no leasure to praise grace, being of so little strength, and being clothed with time. Can you out-bottome the Song of Free grace? or can any soule say so much of Christs love, but there is a world more; and another world yet more to be said? And when will yee end? or come to an height? I know not. O be in Graces debt, and take the debt to eternity with you.

We have neither strength nor leasure to praise grace to the bottome.

III.

Of the third Article. Touching the forme and nature and manner of drawing: 1. Its a question, Whether this drawing be Justification, or Sanctification? *Antinomians* say its both: But withall, both is one, (say they.)

Wherein the drawing consisteth.

Answer.

Posit. 1. Drawing is relative to running and walking; *Cant. 1. 4.* Now this is rather in acts of Sanctification, and in *running in the wayes of Gods commandements*, *Psal. 119. 32.* then in Justification, though coming goe for an act of beleeving and approaching to Christ, *Job. 6. 44.* and so excludes not faith.

Pos. 2. It is most unsound to affirme, that Justification and Regeneration are all one; for this must confound all acts flowing from Justification, with those that flow from Regeneration, or the infused habit of Sanctification. 1. Justification is an indivisible act; the person is but once for all justified, by grace. But Sanctification is a continued daily act. 2. Justification doth not grow; the sinner is either freed from the guilt of sin, and justified, or not freed; there is not a third. But in Sanctification, wee are said to grow in grace, *2 Pet. 3. 14.* and advance

Libertines falsely teach, that justification and regeneration is one.

in sanctification : nor is it ever consummate and perfect, so long as we beare about a body of sin.

Town. Assertion of Grace, pag 117, 116. Repentance and Mortification are some other thing then Faith.

Pos. 2. To repent, to mortifie sin, is not to *condemne all our works*, (as *M. Town* saith) *righteousnesse, and judgement, and our best things in us*, and then by faith to flie to grace ; nor is it to distrust our owne righteousness, and embrace Christs in the promise. 1. Because this is faith ; and the Scripture faith, wee are justified by faith. 2. We receive Christ by faith, *Joh. 1. 12.* (3.) Wee receive and embrace the promise by faith, *Heb. 11. 11.* and were perswaded of them. 4. Wee are to beleeve without staggering, *Rom. 4. 19.* (5.) Wee have peace of conscience through faith, *Rom. 5. 1.* (6.) *By faith wee have accessse into this grace, wherein wee stand*, *Rom. 5. 2.* And boldnesse to enter into the holy of holiest, and draw neare to our High Priest, with full assurance of faith, *Heb. 10. 19, 20, 21, 22.* Now wee are not justified by repentance and mortification ; wee neither receive Christ, nor embrace the promises by repentance. The Apostle requireth in repentance, sorrow, carefulnesse to eschew sin, clearing, indignation, feare, zeale, desire, revenge, *2 Cor. 7. 10, 11.* but no where doth the Scripture require this as an ingredient of repentance, that wee have boldnesse and accessse, and full assurance : nor doe *Antinomians* admit, that by repentance wee have peace, or pardon, but this they ascribe to faith.

How farre the Law draweth a sinner to Christ.

A second Question is, How farre the Law can draw a sinner to Christ ? *Antinomians* tell us of a Legall drawing and conversion, and of an Evangelike drawing ; the Legall drawing, they say, is ours ; the latter theirs.

Both Law and Gospel in the letter equally unable to draw a sinner to Christ.

Asser. 1. The difference between the letter of the Law, and the Gospel, is not in the manner of working ; for the letter of either Law or Gospel, is alike uneffectuall and fruitlesse to draw any to Christ. Christ preached the Gospel to hard-hearted *Pharisees*, it moved them not. *Moses* preached the Law and the curses thereof to the stiffe-necked *Jewes*, and they were as little humbled. Sounds and syllables of ten *hells*, of twenty *heavens* and *Gospels*, without the *Spirits* working, are alike fruitlesse. And wee grant the Law is a sleepey Keeper of a captive sinner ; hee may either steale away from his Keeper, or if hee be awed with his Keeper, hee is not kept from any spirituall, internall breach of the Law, nor moved thereby to sincere and spirituall walking

walking. But the difference between *Law* and *Gospel*, is not in the internall manner of working, but in two other things.

1. In the matter contained in *Law* and *Gospel*: because nature is refractory to violence, and the *Law* can doe nothing but curse sinners, therefore it can draw no man to Christ. The *Gospel* againe containes sweet and glorious promises of giving a new heart, to the elect; of admitting to the Prince of peace, laden and broken-hearted *mourners in Sion*; and in conferring on them a free imputed righteousnesse; and this is in it selfe a taking-way; but without the *Gospel-spirit* utterly ineffectuall.

2. To the *Gospel* there is a Spirit added, which worketh as God doth, with an omnipotent pull; and this Spirit doth also use the *Law* to prepare and humble; though this be by an higher power then goeth along with the *Law*, as the *Law*.

The difference betweene the Law and Gospel, in the matter, not in that manner of working that An inomians conceive.

Affer. 2. The *Gospel-love* of Christ freeeth a captive from under the *Law*, as a *Curser*, and delivers him over to the *Law*, as to a *Pedagogue* to lead him to Christ, and as to an Instructor to rule and lead him when hee is come to Christ. *Love* is the immediate and nearest lord; *Law* the mediate and remote lord. *Love* biddeth the man doe all for Christ; the *Law* now of it selfe, because of our sinfulness, is a bitter and soure thing; but now the *Law* is dipped in Christs *Gospel-love*, and is sugared and honeyed, and evangelized with Free grace, and receives a new forme from Christ, and is become *sweeter then the honey and the honey-combe*, to draw and perswade: and all the *Law* is made a new *Commandement of love*, and a *Gospel-yoak*, sweet and easie; but still the *Law* obligeth justified men to obedience, not onely for the matter of it, but for the supreme authority of the Lawgiver; now *Christ*, who came to fulfill, not to dissolve the *Law*, doth not remove this authority, but addeth a new bond of obligation, from the tye of Redemption in *Iesus Christ*, and we are freed from the curse of the *Law*.

2. The rigid exaction of obedience, every way perfect.

3. The seeking of life and justification by the *Law*.

How law and love work diversly.

Affer. 3. There be two things in the *Law*. 1. The authority and power to command, direct, and regulate the creature to an end, in acts of righteousnesse and holinesse. 2. A secondary authority, to punish eternally the breakers of the *Law*, and to reward those that obey. These are two different things; suppose *Adam* had never sinned, the *Law* had been the *Law*;

A power to command, and a power to punish, are two different powers.

Pag. 137.

and suppose *Adam* had never obeyed, the Law also should have been the Law, and in the former case, there should have been no punishment, in the latter no reward. *Antinomians* confound these two. *Mr. Towne* saith, *It cannot be said, that my spirit doth that voluntarily, which the command of the Law bindeth and forceth unto. It is one thing for a man at his owne free liberty to keepe the Kings high way of the Law; and another to keepe it by pales and ditches, that he cannot without danger goe out of it.* It cannot be denyed, but that the Gospel both chargeth or awerth us to beleieve in *Christ*, and to bring forth good fruits, worthy of *Christ*, except wee would bee hewen downe, and cast into the fire; and also that Grace worketh Faith, and to will, and to doe; and so voluntary obedience and obligation of a command, may as well consist, as bearing *Christs* yoke, and soule-rest; yea, and delight, and joy unspeakable, and glorious, may be and are in one regenerate person. *Crisp* and his followers are farre wide, for *Christ* dyed freely, out of extreame love, and yet he dyed out of a command laid on him, to lay downe his life for his sheep, though no penall power was above *Christs* head, to punish him if he should not dye, *Joh. 10. 18.* Nor was there need of any power to force him *sub penâ*, or to awe him, if hee should not obey; so doe *Angels*, with wings of most exact willingnesse, obey *God*, yet are they under the authority of a Law, and command, but yet under no compelling punishment, *Psal. 103. 20. 21. Psal. 104. 4.* So in the Saints love hath changed the chaines, not the subjection. Love hath made the Law silken cords; and whereas corrupt will was a wicked Landlord, and lust a lawlesse tyrant, and the Law had a dominion over the sinner, in regard of the curse. Now the *Spirit* leades the will under the same commanding power of the Law-giver, frees the sinner from the curse, and turnes forcing and cursing power in fetters of love; so that the *Spirit* draws the will sweetly to obey the same Lord, the same law, onely *Christ* hath taken the rod out of the Lawes hand, and the rod was broken and spent on his own back. The fewd betweene the Law and the sinner is not so irreconcilable, as the *Antinomians* conceive, so as it cannot bee removed, except the Law be destroyed, and the sinners free will loosed from law. It standeth in blessing, and cursing; salvation, and damnation: that are effects of the Law as observed, or violated

How love and
law work in us
now.

lated. Now, *Christ was made a curse*, and condemned to die for the sinner; all the rest of the Law remaines. It is most false that M. Towne saith, *To justifie and condemne are as proper and essentiall to the Law, as to command.* 2. It is false that wee are freed from active obedience to the Morall Law, because Christ came under active obedience to the *Morall Law*; for the Law required obedience out of love. *Antinomians* cannot say, that wee are freed from obedience out of love; for it is cleare, *Antinomians* will have us obliged by no Law to love our brother; to *abstaine from worldly lusts, that warre against the soule*; but in so doing, wee must seek to be justified by the works of the Law. This consequence wee deny. To keep one Ceremony of *Moses* drawes a bill on us of debt to keep all the Ceremoniall Law; because now its unlawfull in any sort. But to doe the duties of the Morall Law, as by Christ wee are enabled, layes no such debt on us, but testifies our thankfulness to Christ, as to our *Husband and Redeemer*.

The other considerable thing here, is the way and manner of Christs drawing.

Asser. 1. The particular exact knowledge of the Lords manner of drawing of sinners, may be unknowne to many that are drawn. 1. In the very works of nature, the *growing of bones in the womb*, is a mystery; farre more *the way of the Spirit*, Eccles. 11. 5. *Know yee the ballancing of the clouds?* Job could not answer this. And who knowes how the Lord patched together a peece of red clay, and made it a fit shape to receive an heavenly and immortall spirit? and at what window the soule came in? 2. How God with one key of omnipotency hath opened so many millions of doores since the Creation, and hath drawne so many to him, must be a mystery. There be many sundry locks, and many various turnings and throwings of the same key, and but one key. 1. Some Christ drawes by the heart, as *Lydia, Matthew: Love sweetly and softly bloweth up the doore*, and the King is within doores in the floore of the house before they be aware. Others Christ trailes and draggeth by violence, rather by the haire of the head, then by the heart, as the *Jaylor, Act. 16.* and *Saul, Act. 9.* who are plunged over eares in hell, and pulled above water by the haire of the head: sure thousands doe weare a crowne of glory before the throne, who were never at making of themselves away by killing them-

The particular manner of drawing is unknown to us.

God is various in his dispensation, in drawing some sweetly, some roughly, some that to their sense they can tell you day and hear they were borne over againe; others are drawne, but know not when, where, or how.

selves, as the *Jayler* was. A third sort know they are drawne, but how, or when, or the Mathematicall point of time, they know not : some are full of the *Holy Ghost from the womb*, as *John Baptist*. Yee must not cast off all, nor must Saints say they are none of Christs, because they cannot tell you histories and wonders of themselves, and of their owne conversion : some are drawne by miracles, some without miracles ; the word of God is the Road-way. *Arminians* have no ground to deny that wee are irresistibly converted, because wee know not the particular way how Omnipotency conspireth strongly, but sweetly, to win consent, without internall violence of our will, which so wills, as it may refuse. *Joh. 9.* diverse times the *Jewes* aske the blind man, *What did hee to thee, how opened hee thine eyes ?* Hee gives them one sure and true Answer, *One thing I know, once I was blind, now I see.* All can give this testimony, early or late, I know I am drawn. Its good the soule can say, Christ is here, I find him and feele him ; but whether hee came in at the doore, or the window, or digged a hole in the wall, I know not. All may know they were blind as well as others, and by nature the children of wrath ; as yee know *Adam* hath had a building in you, (though now yee be renewed in the spirit of the mind) by the old stones and rubbish in the house, and by the stirrings of the old man : When yee see the bones of a halfe dead man, and his grave, and find some warmnesse of life and heat, yee know there hath been life and strength in the man ; so though yee cannot tell when Christ was first formed in you, yet yee find the bones and some warme blood, and some life-stirring of concupiscence in the old man, though Christ have made his grave, and hee be well neare complearely buried, and his one foot in the grave. God hath appointed a time for the coming of the Swallow ; a season when flowers shall be on the earth, and when not ; an houre when the sea shall be full tyde ; But there is no set day, not a determinate and set summer known to us, when the wind shall blow up doores and locks of the soule, and Christ shall come in. But yet they are not Christs who neither know how they are drawn, nor can give any proofs that they are drawne. The Apostle saith, *1 Cor. 2. 12. Now wee have received not the Spirit of the world, but the Spirit which is of God, that wee might know the things that are freely given to us of God.* The converted can say, I was such a man,

1 Tim. 1. 13. ἀλλ' ἡλεήσω, but I obtained mercy; or, I was all be-mercied, filled with mercy. As Ezek. 16. מַלְאָכָי עָלַי

A confluence
of mercy in
conversion.

Thy time was a time of loves. As a constellation is not one single starre, but many; so the converted soule observeth a confluence, a bundle, an army of free loves, all in one cluster, meeting and growing upon one stalk: As to be borne where the voyce of the Turtle is heard in the land, its free love; to heare such a Sermon, free love; that the man spake such an excellent word, free love; that I was not sleeping when it was spoken, free love; that the Holy Ghost drove that word into the soule, as a nayle fastened by the Master of the assembly, it was free mercy: so that there's a meeting of shining favours of God, in obtaining mercy; and this would be observed.

Affer. 2. There be two ordinary wayes of God, in drawing sinners: one *Morall*, by words; another *Physicall and reall*, by strong hand. Which may be cleared thus: Fancie, led with some gilding of apparent or seeming good, as hope of food, doth allure and draw the bird to the grin; and sometime pleasure, as a glasse, and the singing of the Fowler: So is fish drawne to nibble at the angle and lines cast out, hoping to get food. Now this is like *Morall* drawing in men; and all this is but *objective*, working on the fancy. But when the foot and wing of the bird is entangled with the net, and the fish hath swallowed down the bait, and an instrument of death under it, now the Fowler draweth the bird, and the Fisher the fish, a farre other way, even by reall violence. The *Physician* makes the sick child thirsty, then allures him to drink physick, under the notion of drink to quench his thirst: this is *morall* drawing of the child by wiles. But when the child hath drunk, the drink works not by wiles, or *morally*, but *naturally*, without freedome, and whether the child will or no, it purgeth head and stomack.

Two wayes of
drawing sin-
ners; Morall,
and Physicall.

That there is a *Morall* working by the word, in the drawing of sinners to Christ, though most evident, yet must be proved against *Antinomians* and *Enthusiasts*, who ^(a) write, That ⁽²⁾ *Rise, e'gn,* the whole letter of the Scripture holds forth a covenant of works. *Ec. 9.* And, ^(b) *The due search and knowledge of the holy Scripture,* *pag. 2.* is not a safe and sure way of searching and finding Christ. ^(b) *Er. 39.* ^(c) *There is a testimony of the Spirit, and voyce unto the soule,* *pag. 8.* ^(c) *Er. 40.* *meerly immediate, without any respect unto, or concurrence with* *pag. 8.*

(^d) Francis Cornwell, A Conference of M. Cotton at Boston, with the Elders of New-England. Pag. 17, 18. Libertines deny all morall working of the word.

the word. And, (^d) *Such a faith as is wrought by a practicall Syllogisme, or the word of God, is but an humane faith; because the conclusion followeth but from the strength of reasonings, or reason, not from the power of God, by which alone divine things are wrought; Ephes. 1. 19, 20. Col. 2. 20. and that because such a faith wrought by the word, the works (of sanctification in the regenerate) and light of a renewed conscience, are all done by things that are created blessings and gifts; and these cannot produce that which is onely produced by an Almighty power. For the word of it selfe without the Spirit, (yet the word is more then works of sanctification) is but a dead letter; but that God works faith by the word, his owne Spirit concurring, is cleare.*

1. That there is a morall working of the word.

1. The Prophets alledge this for their warrant, *Thus saith the Lord. Ergo, You must beleeve it. And one more and greater then all the Prophets, But I say,* so Christ God equall with the Father speaketh.

2.

2. Rom. 10. 17. *Faith cometh by hearing, and hearing by the word of God. Verse 14. How shall they beleeve in him of whom they have not heard? Its true, the word, the works of God, are not the principall object of faith, nor objectum quod; faith rests onely on God, and the Lord Iesus, Joh. 14. 1. 1 Thes. 1. 8. Your faith toward God. 1 Pet. 1. 21. Deut. 1. 32. Joh. 3. 12. Gen. 15. 6. Dan. 6. 23. Rom. 4. 3. Gal. 2. 16. 2 Tim. 1. 12. The word, promises, and Prophets and Apostles, are all creatures, and but media fidei, the meanes of saving faith: they are objectum quo, Joh. 5. 46. Psal. 106. 12. Exod. 4. 8. Psal. 78. 7. of themselves they are dead letters, and dead things, and cannot without the Spirit produce faith: Yea, all habits of grace, of faith, of love, in us, are like the streames of a fountaine that would dry up of themselves, if the spring did not, with a sort of eternity, furnish them new supply; so would habits of grace, being but created things, wither in us, if they were not supplied from the Fountaine Christ. And all beings created, in comparison of the first Being, are nothing; and all nations to him are lesse then nothing, and vanity, Isai. 40. 17. and so are the infused habits of grace nothing. If this were the meaning of Familists and Antinomians, who say that there is in us no inherent grace, but that grace is onely in Christ, we should not contend with them. Wee teach no such thing, as that Reasonings, Syllogisims, or the*

Scriptures,

Scriptures, without the Spirit can produce Faith, yet is it vaine arguing, to say raine, and dew, the Summer-Sunne, good soyle cannot bring forth roses, floures, vines, cornes; because sure, it is a worke of Omnipotencie, that produceth all these; and so its vaine to say, that because Faith is the worke of the omnipotencie of Grace. therefore Faith commeth not by hearing, and reasoning from Scripture: the contrary whereof is evident in Christs proving of the resurrection, by consequence from Scripture, *Mat. 22. 31, 32. Luk. 20. 37, 38.* Nor can any say, Christ may make discourses from Scripture, and his reasonings, because he is the King of the Church, are valid, and may produce faith, but we cannot doe the like, nor are our reasonings, Scriptures; for Christ rebuketh the Saduces, *Yee erre not knowing the Scriptures, &c.* because they beleevd not the consequences of Scripture as Scripture, and made not the like discourse, for the building of themselves in the faith.

3. The searching of the Scriptures is life eternall, the onely way to find Christ. *Joh. 5. 39. Acts 10. 43. Rom. 3. 21. Esai 8. 20.*

4. *Gen. 9. 27. God shall perswade Japhet (by the Scriptures preached) and he shall dwell in the tents of Shem, Acts 16. 14. Gods opening of the heart, and Lydia's hearing and attending to the word that Paul spoke, goe together.*

5. The way of Enthusiasts, in rejecting both Law and Gospel, and all the written word of God, is because there is no light without Scripture in them. Some immediate sense of God, and working of the holy Ghost, on the soule of the child of God, witnessing to me in particular, that I am the child of God, I deny not, and that my name expressly is not in Scripture, is as true; but this testimony excludeth not the Scripture, as if the searching thereof were no safe way of finding Christ, as they blasphemously say, 1. Because this Enthusiasme, excludeth the onely revealed rule, by which we trie the Spirits, and we are forbidden to presume above that which is written, *1 Cor. 4. 16.* and Enthusiasts have acted murders, and much wickednesse under this notion of inspirations of the Spirit. 2. Because if the matter of that which is revealed, be not according to the written Word; Now after the Scriptrue is signed by Christs owne hand, *Revel. 22. 18.* I see not what we are to beleve of these inspirations. What extraordinary impulsions, and prophetically instincts have been in

3.

4.

5.

1.

2.

Some Prophetically impulsions have been in many of our first Reformers and others that succeeded them but these are not ordinary rules of rejecting Scriptures.

holy

3.

4.

Christ is a rational object.

Sinners argue ere they bee drawne to Christ.

holy men, and such as *God* hath raised to reforme his Churches, can be no rule to us. 3. If there be any marke of Scripturall sanctification, that doth not agree to Scripture, the rule of righteousness, though found in a person not mentioned in Scripture, its a delusion. 4. Its all the reason in the world, that a sinner be drawn to *Christ*. For *Christ* is the most rational object that is, he being the wisdom of *God*. And man is led and taken with reason. *Christ* is a convincing thing, and invincibly bindeth reason: to the *forlorne Sonne*, before he returne to his Father, argueth, *Luke 15. 17. My Father hath bread, he giveth it to servants, and I am a starving Son; therefore I'll returne to my Father*; and the wise Merchant must discourse, *Matth. 13. 45. 46. Christ* is a precious pearle, all that I have in the world are but common stones and clay to him; therefore I cast my account thus, to sell all, and to buy him. So *Matth. 9. 21.* the diseased Woman hath heart-Logick within her self, if a touch of the border of his garment may heale me, then Ile goe to *Christ*; and the *unjust Steward*, cast Syllogisines, thus; I cannot worke, and a lodging in heaven I must have, and there is but one way to come by it, to make mee a friend in heaven. Yea, a fooles paradise, a wedge of gold, is a strong reason. *Prov. 7. 21. The Whore forced the young man* with guiled words and the out-side of reason. Faith is the deepest and soundest understanding, the gold, the floure of reason. *Christ* can make me a King, therefore Ile be drawne to him. Poore *Adam* out-witted himselfe, turned distracted, he studied an aple, so while hee studied all his posterity out of their wits, and now wee are borne *avoylot, mad fooles, Tit. 3. 3.* What is the Gospel? but a masse, a Sea, a world of faire, and precious truthe, that sayes, come borne-Idiots to wisdom, and be made eternall Kings: this is good reason. For the other way of drawing, we shall speake of it here-after.

Affer. 3. In words and oratory there is no power, to make the blinde see, and the dead live. Will yee preach *heaven*, and *Christ* seven times, and let *Angels* preach above a dead mans grave, Yee doe just nothing. But *Christs* word is more then a word. *Joh. 4. 10. Jesus said, if thou knewest that gift of God, and who it is that saith unto thee, give me drinke, thou wouldest have asked of him, and hee would have given thee*

thee living water. Psalm. 119. 33. Teach me, O Lord, the way of thy Statutes, and I shall keep it unto the end. Psalm. 9. 10. Those that know thy name, will put their trust in thee. Christ said, but, Follow me, to Mathew. And I said unto thee when thou wast in thy blood, live, Ezech. 16. 6. One word live, is with child of Omnipotencie; Majestie, and heaven, and glory lye in the wombe of one word, when Christ speaks as Christ, he speaks pounds and talent-weights, Luk. 24. 32. The Disciples going to Emmaus say one to another; did not our hearts burne within us, while he talked with us by the way, and while he opened to us the Scriptures? There bee coales of fire, and fire-brands in Christswords. Christ is quicke, of understanding, to know what word is the fittest key, to shoote the yron barre that keepes the heart closed; he opens seales on the heart with authority, violence may break up sealed letters, but it may be unjustly done; but authority can open Kings seales justly. Christ not onely teacheth how to love, or modum rei, but hee teacheth Love it selfe, he draweth a lumpe of love out of his owne heart, and casts it in the sinners heart; the Spirit perswadeth God, Gal. 1. 10. then he must perswade Christ, and perswade heaven, this is more then to speake perswasive words of God and Christ, it is to cast Christ in at the eare, and in the bottome of the heart, with words. Men open things that they may be plaine to the understanding, Christ opens the faculty it selfe to understand. The Sunne gives light, but cannot create eyes to see, Christ can whole the broken optick nerves. He creates both the Sunne, and tyes a knot upon the broken eye-strings, that the blind man sees bravely.

The oratory of
Christ is effe-
ctuall.

Affer. 4. One generall is unseparable from Christs drawing, that for the manner of drawing, he doth it out of meere free Love. The principle of drawing on Christs part, is great love. Ephes. 2. 4. God rich in mercy, for his great love, διὰ τὴν πολλὴν ἀγάπην. Wherewith hee loved us, even when we were dead in sinne, quickned us in Christ. Tit. 3. 4. But when the bounty and man-love, or rather, the man-kindnesse of God our Saviour appeared, he saved us. Thanks to the birth of love, and of felt love. Col. 1. 12, 13. Giving thanks to the Father ὁς ἐξέσωσέν ἡμᾶς who hath delivered, who hath snatched us with all haste and violence, from the power of darkenesse, and hath translated us to the Kingdome of the Sonne of his love. 2. This

Christs manner
of drawing is
through love.

Christs love
drawing, is
1. Violent. 2.
speedy 3. Ve-
hement 4. Re-
lovely.
5 Strong.

*Christ's love
speedy and
swift as a Roe.*

love hath in regard of his fervour, much haste, and loseth no time, but comes and drawes, and pulls the sinner out of hell, before he be past recovery, and cold dead; as a Father seeing his child fall in the water, and wrestling with the proud floods, he runnes, ere he be dead, out of hand to pull him out. *Luk. 15. 10. The Father ranne and fell on his neck, and kissed him.* The Fathers running saith, that the love of *Christ* hath need of haste to prevent a sinner, and that he is eager and hot in his love; when *Christ* runnes to save, he would gladly save; he drawes with good will, when he runnes and sweats to come in the nick of due time to save: So *Cant. 2. 8.* when he cometh to save his Church, or comfort her in her faintings, loves pace is swift, like the running of a Roe or a young Hart. *Behold he cometh leaping upon the mountaines, skipping on the hills.* And it is an expression of the extreme desire that *Christ* hath of an union with us, and how faine he would have the company of sinners: So wee difference between inviting or calling; yea, or leading and drawing, in calling and leading *Christ* leaveth more to our will, whether we will come or refuse, but in drawing there is more of violence, lesse of will.

*In drawing
there is lesse of
will then in
leading.*

*Christ drawes,
powerfully,
compassionately,
patiently.*

2.

3.

3. In drawing there is love-sicknesse, and lovely paine in Christs ravishings. 1. When *Christ* cannot obtaine and winne the consent and good-liking of the sinner to his love, he ravisheth, and with strong hand drawes the sinner to himselfe, when invitations doe not the businesse, and he knocks, and we will not open, then a more powerfull work must follow. *Cant. 5. 4. My beloved put in his hand by the hole of the doore, and my bowels were moved for him.* *Christ* drives such as will not be led. 2. And these who will not be invited, he must draw them, rather then want them: he drawes with compassion, as being overcome with love; for *his bowels are moved for Ephraim. Jer. 31.* he drawes while his armes bleed. 3. And does not onely knock, but he stands and knocks, *Revel. 3. 20.* His standing, notes his importunity of mercy, how gladly hee would be in, and he useth this as an argument to moove his Spouse, out of humanity, to pittie him, and give him one nights lodging in the soule, *Cant. 5. 2. Open to mee, my sister, my love, my dove, my undefiled.* Why, I stand long, I wait on in patience, forcing my love on you. *For my head is filled with dew, and my locks with the drops of the night.* Every word

word is love, *Open, open my sister*, I am a brother, not a stranger; *open my love*, for I have interest in thee, every word is a talent weight of free grace.

4. Not onely is drawing an expreffion of his love of union with finners; for he beares the sinner, he translates the sinner *μελεσιν*, he gives the sinner a lift to set him out of one countrey into another, into a farre choiser land, out of a land of death, into the Kingdome of his deare Sonne, Col. 1. 13. And the little lambes that have no legges of their own, *Christ* shall bee legges to them. *Eesai* 40. 11. *He shall gather the little lambes* (and so the Hebrew) *with his arme*, and carry them in his bosome. I should wish no higher happinesse out of heaven, then to bee carried in the circle of *Christs* armes, and to lye with the lambes, in his bosome, and be warmed with the heart-

love, that comes out of his breast. *נשי* is to carry on the shoulders; and *Aaron* is said in the same word, *Exod.* 28. *to carry the names of the children of Israel on his breast*, as a man is said to carry his child in his armes, *Deut.* 1. 31. And *Christ*, *Luk.* 15. 5. *finding the lost sheep, layeth it on his shoulders, rejoycing*. Legges I have none (saith the sinner) and so cannot goe to the new kingdome. *What then* (saith *Christ*) *I have legges and armes both for you, to serve you. He beare you if yee can neither lead nor drive*. A sinner is as heavie as a mountaine of yron, and cannot bee drawne or borne, but they be heavie lumps of hell that *Christ* cannot beare to heaven. *Christs* love hath mighty armes, and great and strong bones. *Christ* now above five thousand yeares hath been carrying tyred lambes up to heaven, in ones and twoes, and is not yet wearied, *of bringing up his many children to glory*, and will not rest till there bee not one lambe of all the flock out of that great and capacious fold; and drawne they must bee, whom *Christs* love draweth. *Christs* love is not so loose in griping as to misse any he intends to put in his bosome.

5. The particular way of loves drawing is *lovely* and *sweetly*, and with strong allurements.

1. *Redemption* is a sweet word to a captive, but *Redemption by Law* is not so sweet, as *Redemption by Love*. For *Redemption* is nothing comparable to *Redemption* dipr and wate-

5.
Redemption and drawing by free love sweeter, then by strict law.
love,

red with free love, I ought no more to be Redeemed, then the damed Devils, *Christ* is not my debtor, he owes me nothing, but eternall vengeance ; neverthelesse, he out of onely strong love, Redeemed me. O this is two Redemptions.

2.
*Drawing
strong and ea-
sie : its but
consenting to
be drawn, and
there: an end.*

2. Drawing by free and strong love is an easie worke, and so is it easie to be drawn ; because all works of love are easie, as the act of marrying is no great paine, the Solemnities and Ceremonies of marriage are more toylsome then Marriage it selfe. All the right Mariages in the world are made by love ; and there is no more, *but I consent, I say Amen, to have Christ for my husband*, and he saith *Hosea 3.* 3. *Captive woman bought for fiftene pieces of silver, and for an homer of barley, and an halfe, thou shalt be for me, and not for another, and I will also be for thee, and ther's an end.* *Christ's* chariot runnes on wheelles of love, and the pace is soft and sweet.

3.
*The way of
loves working
through de-
light, is sweet
and conquering*

3. The way of loves working through delight is sweet, to the drawn soule, when *Christ* hands the heart, and the love of *Christ's* soft fingers grasps about the soule, how alluring and captivating is *Christ* ; when he comes in to the heart, *his fingers drop pure myrrhe*. What honey, or what heaven drops are these? *Christ's* honey-combe was gathered, and made out of that floure that incomparable rose, never planted with hands, out of *Christ* himselfe, from the bottome of eternity, from the head and root of infinite ages, which have neither head nor bottome, and out of *Christ* freely loving, freely chusing the creature to himself. *Cant.*

1. 3. *Because of the savour of thy good ointments, thy name is as ointment powred forth, therefore doe the Virgins love thee.* *Cant.*

5. 11. *Christ's* head is of most fine gold. What thinke ye of the golden and choise eminencies that are in *Christ* ? of a clothing of increated glory that goes about *Christ* ? *Cant.* 2. 3. *I sate downe under his shadow, with great delight, and his fruit was sweet to my taste.* *Christ's* love casteth so sweet a smell, that his love leades not, but drawes, yet loves cords are softer then oyle. The honey of *Christ's* love was gathered out of the floures that grow in that highest mountaine of roses, a larger field of floures then ten millions of eartns, and out of the faire blossomes, and sweet heavenly top of the tree of life ; *the glorie of Lebanon, and excellencie of Sharon*, is nothing to this. Bring all your senses, see, heare, feele, tast, and smell, what transcendent sweetnesse of heaven is in this love ; a Sea of love is nothing,

nothing, it hath a bottome; a heaven of love is nothing, it hath a brim; but infinite love hath no bounds.

4. Love drawes strongly and irresistibly: Christ never woo'd a soule with his free love, but he wins the love and heart. Death and the grave and hell are conquering things for strength, and have subdued huge multitudes, since the Creation; but the love of Christ is stronger and more constraining, *Cant.* 8. 6, 7. *The coals of love burn more strongly then any other fire. The flames and coals of God are mighty hot; they burnt up hell and death to ashes: how much more will they take a sinner? Christ cast out coals of love with that word, Matthew, follow me: and there is no resisting, hee arose and followed him.* Christ's love drawes till hee bleed, and hee loves till hee die of love. His love must prevaile, for Omnipotency was in it. Had there been ten thousand worlds more of sinners, Christ hath love for them all. And had the elect world had ten thousand millions more of rebellions then they have, all these sins should have been infinitely below the conquering power of Christ's love. Never sinner went to hell Victor, to say, *Love could not pardon me; I was in sinne above Christ's omnipotency of love.* Never sinner went to heaven, but Christ's love had the better of him. Great heaven is but an house full of millions of vanquished captives, that Christ's love followed, and over-took, and subdued. O loves prisoners, praise, praise the Prince of love. Sense of this love so swells and so ascends, that the Spouse, *Cant.* 5. 10. is not Master of words: every word is like a mountaine, if you come to his Person, Nature, Offices; none speak like Christ; none breathe like him; *Mirrhoe, Aloes, and Cinamon, all the perfumes, all the trees of frankincense, all the powders of the Merchants, that Assyria, or Egypt, or what Countreys else ever had, are but short and poore shadowes to him: These are but hungry generals.* 2. For beauty hee hath no match amongst men; because *hee is fairer then all the sonnes of men.* Christ hath a most goodly face. But of this hereafter. 3. For the sweetnesse and excellency of nature, hee's God equall with the Father; when yee say *God*, yee say all things. God is a taking and a drawing excellency: The image of the invisible God; *hee that is, hee that was, and hee which is to come, the Alpha and Omega, the beginning and the end, the first and the last, of time, of creation, of what possible excellency wee can conceive; for our con-*

*Evincing and binding love-
linesse in
Christ, in di-
vers respects.
The vertues
of Christ.*

Sweet relations in Christ.

ception can reach no higher then time, and created things. 4. For greatnesse of Majesty. 5. For lowlinesse of tender love. 6. For freenesse of grace. 7. For glory diffused through all his Attributes. 8. For soveraignty and absolutenesse of power, &c. who is like to our Lord *Jesus*? 9. For sweetnesse and lovelinesse of relations; the onely begotten Son of God, no relation like this: *The Creator of the ends of the earth, the Saviour, the good Shepherd, the Redeemer, the great Bishop of our soules, the Angel of the Covenant, the head of the body the Church, and of Principalities and Powers, the King of Ages, the Prince of peace, of the Kings of the earth*; the living Ark of heaven, the Song of Angels and glorified Saints, but they cannot out-sing him; the Joy and Glory of that land, the Flower and Crown of the Fathers delights, the sweet Rose of that Garden of solace and joy. Compare other things with Christ, and they beare no weight: cast into the ballance with him *Angels*; and hee is Wisdome, they but wise *Men*; they are liars, and lighter then vanity, and Christ is the *Amen, the faithfull Witnesse*, the expresse Image of the Fathers substantiall glory: Cast into the scales *kings*, all *kings*, and all their glory, hee is the *King* of all these *kings*. Cast in millions of talents weight of glory, and gaine, they are but bits of paper, and chaffe, weight they have none to him. Cast in two worlds, that is nothing; adde to the weight millions of heavens of heavens, the ballance cannot downe, the scales are unequall; Christ is a huge over-weight.

Christs Kingdome a drawing thing, in divers considerations.

To all these drawing powers in Christ, in the generall, because Christ is the Master and King of the Land, where his owne created *kings* dwell, wee may adde a strong drawing argument, from the condition of the glorified in heaven; because Christ useth this as a strong argument to those that come to him, *Joh. 6. 37. Isai. 55. 3. Joh. 9. 40. Mat. 11. 26. Revel. 21. 6. & 22. 17.* wee may use it after him. The Earth is but a Potters house, that is full of earthen-pots and Venice-glasses, and with-all taken by a Conqueror, who can make no other use of these vessels, but break them all to sheards; it cannot be a drawing and alluring thing. Death hath conquered the earth, and these many hundred Ages hath been breaking of the clay-pots, both men and other corruptible things, into broken chips and pieces of dust. But Christ draweth, by offering a *more enduring City*: That Christ can give, and promisethe heaven to his followers, is

a strong argument, and drawes powerfully. 1. Heaven is not one single Palace, but its a City; a *Metropolis*, a Mother-City, the *first City* of Gods Creation, for dignity and glory; *Revel. 21. chap. 22.* But a City is too little; therefore its more, its a Kingdome, *Luk. 12. 32. & 22. 23.* Yea but a Kingdome may be too little; therefore its a World, *Luk. 20. 35.* It is a World, and for eminency; *a World to come*; *Heb. 6. 5.* the *World of Ages.* 2. The lowest stones of it are not earth, as our Cities here, but twelve manner of precious stones are the foundation of it. 3. In what City in the earth doe men walke upon *Gold*? or dwell within walls of *Gold*? But under the feet of the inhabitants there is *Gold*; all the streets and fields of that Kingdome and World are, *Revel. 21. 21. Pure gold, as it were transparent glasse.* 4. Then all the inhabitants are *kings*, *Revel. 22. 5. And they shall reigne for ever and ever.* Whole heaven intirely and fully enjoyed by one glorified Saint, as if there were not one but this one person alone; all and every one hath the whole Kingdome at his will, and is filled with God, as if there were no fellowes there to share with him. 5. O so broad and large as that Land is, being the heaven of heavens! As the greater circle must containe the lesse, so all the dwellings here are but caves under the earth, and holes of poor clay, in the bosome of this. But there are many dwelling places, *Job. 14.* and there lodges so many thousand Kings. O what faire fields, mountaines of roses and spices, gardens of length and breadth above millions of myles are nothing; and among these, trees of Paradise; every bird in every bush sings, *Worthy is the Lamb*; every bottle is filled with the new wine of heaven: O the wines, the lillies, the roses, the precious trees that grow in *Immanuel's Land*! And they sweat out balme of praises in those mountaines. 6. If men knew what a drawing and alluring thing is the tree of life, that is in the midst of the street of the new Land, the tree that beareth at once twelve manner of fruits, and *yeeldeth her fruit every moneth*; an hundred harvests in one yeare are nothing here; and all are but shadowes, there is nothing so low as gold, as twelve manner of precious stones; nothing so base in this high and glorious Kingdome as gardens, trees, and the like: Comparisons are created shadowes, that come not up to expresse the glory of the thing. And for Christ himselfe, signified under this expression, hee is

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Christ himself
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ven; and his
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the

the most, yea the onely drawing glory in heaven and earth.

1.

2.

1. Hee is the High King of all the made and crowned kings in the Land. 2. The onely heaven and summe, yea the *all* of *all* th: shadowed expressions of the Kingdome, whatever is spoken of that glory comes home to this, to magnifie Christ, to make him as *God* equall with the *Father and Spirit*, all one; and *all* the onely heaven of *all* heaven, and *all* in *all*, to the Saints. Then created delights there, as divided from him, must be *nothing in nothing*, as hee is *all in all*. 3. Nothing can take the eyes and hearts of the glorified, being now made so capacious and wide vessels to containe glory, as hee can doe. What can terminate, bound, and fill a glorified soule, but Christ enjoyed? *Abraham, Moses, Elias, the Prophets, the Apostles, all the glorified Martyrs* and Witnesses of *Jesus Christ*, especially now being clothed with majesty and glory with Christ, must be more lovely objects then when they were on earth, and if Christ were not there, would appeare more then they doe; but the Saints have neither leasure nor heart to feed themselves with beholding of creatures, but sure all the eyes in heaven, which are a faire and numerous company, are upon, onely, onely *Jesus Christ*: The father hath no leasure to look over his shoulder to the son, nor the husband to the wife, in that City; Christ takes all eyes off created things, there; its enough for *Angels* and *Men* to study Christ for all eternity: it shall be their onely labour to read Christ, to smell Christ, to heare and see and taste Christ: All the eyes of that numerous hoast of *Angels* and *Men* shall be on him; and hee is worthy and above the admiration, the thoughts and apprehensions of all that heavenly Army. 4. Then Christ shall appeare a farre other Christ in heaven then we doe apprehend him now on earth; not that hee is not the same, but because neither we have eyes to see him in the Kingdome of grace as he is, (narrow vessels cannot receive Christ diffused in glory, as hee now is) nor doth Christ make out himselfe in that latitude and greatnesse to us now; as hee is to be seen and enjoyed in the heavens. 1 *Job. 3. 2. We shall then see him as hee is.* What, doe wee not now see him as hee is? No; wee see him as hee is in report, and shadowed out to us in the Gospel, the Gospel is the Portraiture of the King, which he sent to another Land to be seen by his Bride, but the Bride never seeth him as hee is, in his best Sabbath-Robe-Royall of immediate glory.

4.

glory, till thee be married unto him : So Kings and Queens on earth wooe one another. And, 5. In heaven Christ is (to speak so) in the element, prime fountaine, and seat of God as God, where hee sheweth himselfe to be immediately seen and enjoyed ; and its as it were by the second hand, by Messengers, words, mediation, that wee enjoy Christ here ; hee sendeth to us, rather then cometh in person. An immediate touch of the apples of the tree of life while they yet grow on the tree of life, is more then derived and borrowed communion. To see Christ himselfe, the red and white in his owne face, to heare himselfe speak, to see him as hee is, and in his robes of Majesty now at the right hand of God, is, in thousand thousand degrees, more then all the pictured (if I may so speak) and shadowed fruition we have here. The Gospel is but the Bridegrome's Mirror and Looking-glasse, and our created Prospect ; but O his owne immediate perfume, his mirrhe, the oyntments and the smell that glory casteth in heaven, who can expresse ? 6. We never see all the in-side of Christ, and the mysteries of that glorious Arke opened, till the light of glory discover him : Thousands of excellencies of Christ shall then be revealed, that wee see not now. 7. O what delights hee casteth forth from himselfe ! The river of life is more then a sea of milk, wine and honey. To suck the breasts of the consolations of Christ, and eat of the clusters that grow on that noble Vine *Jesus Christ*, and take them off the tree with your own hand, is a desireable and excellent thing. The more excellent the soyle is, the wines, the apples, the pomegranates, the roses, the lillies must be the more delicious ; and the nearer the sun, the better ; the more of summer, the more of day, the more excellent the fruits of the Land are : Beleeve it, the wines of that Paradise grow in a brave Land. O but Christ is a blessed soyle ; roses and lillies, apples of love that are eternally summer-greene are sweet, that grow out of him : the honey of that Land, the honey of heaven, is more then honey ; the honey of love, pure and unmixt, must be incomparable. 8. The *Mediators* hand wipes the foule face, and the teares off all the weeping strangers that come thither ; hee layeth the head of a friend under his chin, between his breasts. *Joh. 14.3. Revel. 21.4.* Death is cryed down, paine, sicknesse, crying, sadnesse, sorrow, are all acted and voted out of the House, and out from all the inhabitants of the Land, for

9. ever and ever. 9. It must be a delightful City that hath ever summer, without winter; ever day, without night; ever day-light, without sun or moon or candle-light; *because the Lord God giveth them light*, Revel. 22. 3. No danger of sun-burning or summer-scorching, or winter-blasting: all morning without twy-light, all noon-day without one cloud for eternity, is joyfull: light, and day, and summer, flowing immediately from the Lamb, is admirable. 10. (1) Joy, (2) full joy, (3) fulnesse of joy, (4) pleasures, (5) pleasures that last for evermore, (6) and that at Gods right hand, yea (7) in his face, is above our thoughts, *Psal. 16. 10, 11.* 11. O the musick of the Sanctuary, the sunlesse and well-tuned Psalmes, the songs of the high Temple, without a Temple or Ordinances as we have here, and these exalting him that sits on the Throne for evermore. All which, with many other considerations, are strong drawing invitations to come to Christ.

Drawing arguments in Christ from beauty, gaine, honour.

Of the beauty of God.

Foure things in beauty that are by proportion in God.

Affer. 5. Christ draweth with three sorts of Generall Arguments, in this Morall way: The first is taken from pleasure; this is the beauty that is in God, 1. That is in a communion with God. 2. The delectation we have in God as love-worthy to the understanding. For the drawing beauty of God, a word: 1. Of Gods beauty. 2. Of Gods beauty in Christ. 3. Of the relative beauty of God in Christ to Men and Angels. 1. Beauty, as we take it, is the lovelinesse of face and person arising from 1. the naturall well tempered colour, 2. the due proportion of stature and members of body, 3. the integrity of parts; as that there is nothing wanting for bodily perfection. So beauty formally is not in God, who hath not a body: Nor speake we of Christs bodily beauty, as Man. Then beauty, by analogy, and eminently, must be in God: So as there be foure things in the creature to make up beauty to the bodily eyes, and there be, by proportion, those same foure things in God; for if beauty be good, and a desirable perfection in the creature, it must bee in an infinite and eminent way in God; as the perfection of the effect, is in the cause. If the roses, lillies, medowes be faire, hee must be fairer who created them; but in another kind. If the heavens, starres, and sunne be beautifull, the lovely Lord who made them must have their beauty in an high measure. *Zeck. 9. 17.* *How great is the Lords goodnesse, how great is his beauty?* What then is the beauty of God?

I conceive it to be, *The amonity and lovelinesse of his nature and all infinite perfections, as this pleasantnesse offers it selfe to his owne understanding, and the understanding of men and Angels,* and as bodily beauty satisfies the eies, and so acts on the heart to win love to beauty; so the truth of the Lords nature, and all his Attributes offered to the understanding and mind, and drawing from them admiration or wondering, and love is the beauty of God; *David maketh this his one thing, Psal. 27. 4. That (saith he) I may dwell in the house of the Lord all the daies of my life, to behold the beauty of the Lord, and inquire in his Temple.* See then as white and red excellently contempered maketh pleasure and delectation to the eies, and through these windowes to the mind and heart, so there ariseth from the nature of God and his Attributes a sweet intelligibility, as *David* desires no other life but to stand beside God, and behold with his mind and faiths eyes, God in his Nature and Attributes, as he reveales himself to the creature. The *Queen of Sheba* came a far journey to see *Salomon*, because of his perfection; some common people desire to see the King; the Lord is a fair and pleasant object to the understanding.

What the beauty of God is.

2. There is in beautie a due proportion of members. 1. quantity. 2. situation. 3. stature. Let a person have a most pleasant colour, yet if the eares and nose be as little as an Ant, or as big as an ordinary mans leg, he is not beautifull. 2. If members be not right seated, if the one eye be two inches lower in the face then the other, it mars the beautie; or if the head be in the breast, it is a monster. Or 3. if the stature be not due, as if the person be the stature of ten men, and too big; or the stature of an infant, or a Dove; had he all other things for colour and proportion, his beauty is no beauty, but an error of nature, he is not as he should be, now the Lord is beautifull because infiniteness, and sweetnesse of order is so spread over his nature and Attributes, nothing can be added to him, nothing taken from him, and hee is not all mercy only, but infinitely just; were God infinitely true yet not meek and gracious, he should not be beautifull; had he all perfections, but weak, mortall, not omnipotent, not eternall, his beauty should be marred; then one attribute does not over-top, out-border or limit another; were he infinite in power, but finite in mercy, the lustre and amenity of God were defaced.

3. There is integrity of parts in beauty. Were a person fairer then *Abolom*, and wanted a nose or an arme, the beauty should be lame. The Lord is compleat and absolutely perfect in his blessed nature, and attributes.

4. All these required in beauty, must be naturall, and truly and really there. Borrowed colours, and painting, and fair-ding of the face, as *Jezabel* did, are not beauty : the Lord in all his perfections is truly that which he seemes to bee. Now as there is in *Roses*, gardens, creatures that are faire, something pleasant, that ravisheth eye and heart ; so there are in *God* so many faire and pleasant truths to take the minde, and *God* is so capatious, and so comprehensive a truth, and so lovely, such a bottomlesse Sea of wonders, and to the understanding that beholds *Gods* beauty, there is an amenity, goodlinesse, a splendor, an irradiation of brightnesse, a lovelinesse, and drawing sweetness of excellencie, diffused through the Lords nature. Hence heaven is a seeing of *God* face to face, *Revel. 22. 4. Matth. 18. 10.* Now *God* hath not a face ; but the face of a man is the most heavenly visible part in man, there is majestie and gravitie in it, much of the art and goodlinesse of the creature is in his face. To see *Gods* face, is to behold *Gods* blessed essence, so farre as the creature can see *God*. Now as we may be said to see the Sunnes face, when we see the Sunne, as we are able to behold it ; but there is beauty, and such vehemency of visibility in it, as it exceedeth our faculty of seeing ; so do we see *Gods* face, when we neerely behold him, not by heare-say, but immediately. Let us imagine that millions of Sunnes in the firmament, were all massed and framed in one Sunne, and that the sense of seeing that is in all men, that ever hath been, or may be, yet this Sun should far excell this faculty of seeing : so suppose that the Lord should create an understanding facultie of man or *Angels*, millions of degrees more vigorous and apprehensive, then if all the men and *Angels* that are, or possibly may be created, were contempered in one, yet could not this understanding so see *Gods* transcendent and superexcellent beauty, but there should remaine unseene treasures of lovelinesse never seene, yea, it involves an eternall contradiction, that the creature can see to the bottome of the Creator.

*The beauty in
Chr st person.*

All this bounty of *God* is holden forth to us in *Christ. Psal. 45. 10. He is fairer then the Sonnes of men.* מְרִימָה the word is

is of a double forme, to note a double excellencie. Cant. 1. 16.

Behold thou art faire my beloved, yea pleasant, וְיָ signifieth lovely, amiable, acceptable. The Seventy render it *is over-*
Dei Psal. 146. It is pleasant, and sweet. 2 Sam. 1. 26. *Thou*
wast very pleasant to me. Cant. 5. 10. *He is white and ruddie*
Verf. 15. His countenance is as Lebanon, excellent as the Ce-
dars. Rev. 1. 16. *His countenance as when the Sunne shineth*
in his full strength. All the beauty of God is put forth in Christ.
Esaï 33. 17. Thine eyes shall see the King in his beauty. Hebr.
1. 3. *Christ is the brightnesse of his Fathers glorie.* The light
of the Sunne in the ayre is the accidentall reflection of the Suns
beames; Christ is the substantiall reflection of the Fathers light
and glory; for he is Godequall with the Father, and the same God.

3. This beauty to Men and Angels is an high beauty,
Angels have eyes within and without, Revel. 4. 6. *to behold*
the beautie of the Lord, and it taketh up their eyes alwayes
to behold his face; and there is no beautie of truth they desire
more to behold, αγαλλῶνται, 1 Pet. 1. 12. as to stoope downe,
and to looke into a darke and veiled thing, with the bowing
of the head, and bending of the necke; the Seventy use
for נָשָׂא, Cant. 2. 9. *Where Christ is said to stand be-*
hind the wall, and looke out at the casements, with great at-
tention of minde; It is to looke downe over a window, ben-
ding the head, *Exod. 25. 18, 19, 20. Joh. 20. 5. They stooped*
downe and saw the linnen clothes. Luk. 24. 12. Angels are not
curious, but they must see exceeding great beauty, and wonder
much at the excellency of Christ, when they cannot get their
eyes pulled off *Iesus Christ.*

2. There is a beauty of Christ in a communion with God, The beauty of
a communion
with Christ.
which is a ravishing thing. When the soule comes to Christ,
he seeth a beauty of holynesse, and Christ is taken with this
beauty. *Psalm. 110. 3. So shall the King greatly desire thy*
beauty. *Psalm. 45. 11. Thou hast ravished my heart,* (saith
Christ to his Spouse) *Cant. 4. 9. my sister, my Spouse.* — *Verf.*
10. How faire is thy love, my Sister, my Spouse; how much
better is thy love then wine, and the smell of thine cymments
then all spices. *Verf. 11. Thy lips, O my Spouse, drop as the*
honey-combe; honey and milke are under thy tongue, and the
smell of thy garments is as the smell of Lebanon. *Sion is the*

P p 3perfection,

perfection of beauty, Psal. 50. 2. All this beauty and sweetnesse cometh from Christ, there is no such thing in the people of God, as they are sinnefull men, considered in their naturall condition; and therefore it must be fountaine-beauty in him, as in the cause, and originall of beauty.

Delectation
in godlinesse
to all the spi-
rituall senses,

2. There is a delectation in a communion with God. This is one generall, Prov. 3. 17. *All Wisdomes waies, are waies of pleasure*; to the spirituall soule, every step to heaven is a paradice.

1. What sweetnesse is in the sense of the love of Christ to delight all the spirituall senses? 1. The smell of *Christs Spicknard*, his *Myrrhe*, *Aloes*, and *Cassia*, his *Ivorie chambers* smell of heaven; the oyntment of his garments bring God to the Sense. Psalm. 45. 8. *All thy garments smell of myrrhe, aloes, and cassia: out of the yvorie palaces, there have they made thee glad*. Cant. 1. 13. *A bundle of myrrhe is my beloved to me, he shall lye all night between my breasts*.

Christ delight-
full to all the
senses.

2. To the sight Christ is a delightfull thing; To behold God, in Christ, is a changing sight. 2 Cor. 3. 18. *But wee all with open face beholding, as in a glasse, the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord*, Ephes. 1. 17. *Math. 16. 17. 1 Joh. 2. 27. To see the King in his beautie*, is a thing full of ravishing delight. 3. It taketh the third spirituall sense of hearing; the Spouse, Cant. 2. 8. is so taken with the sweetnesse of Christs tongue, that for joy she can but speake broken and unperfect words. *The voyce of my beloved*; It is not a perfect speech, but for joy she can speake no more. *Its the voice of joy and gladnesse*, that with the very sound can heale broken bones, Psalm. 51. 8. and which David desired to heare. O if you heard Christ speake, Cant. 5. 13. *His lips are like Lilies, dropping sweet smelling Myrrhe*; *Heavens musick*, the honey of the new Land is in his tongue, the Church cheereth her soule with this. Cant. 2. 10. *My beloved spake, and said unto mee, Rise up, my love, my faire one, and come away*. Christs piping in the joyfull Gospel-tiding, *Vers. 5.* should make us dance. *Matth. 11. 17.* Christ harping and singing sinners, with joyfull promises out of hell to heaven, must have a drawing sweetnesse to move stones, if the sinner have eares to heare; and what heat and warmnesse of love must it bring, when Christ is heard say,

Christs voice
sweet.

say, *Esaï 54. 11. O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with faire colours; and lay thy foundations with Saphirs?* He doubles his words, hee desires *Jerusalems* eares may owne this cry, *Esaï 40. 1. Comfort yee, comfort yee my people, saith the Lord, speake to the heart of Jerusalem.*

4. Christ is sweet to the spirituall taste. *Cant. 2. 3. I sate downe under his shaddow with great delight, and his fruit was sweet in my mouth.* *Psal. 34. 8. O taste and see that the Lord is good.* Christ is a curious banquet, the Wine, the Milk, the Honey, and the fatted calfe killed, are all but shaddowes to Christs excellent *Gospel-dainties*. Christ sweet to the taste.

5. The sense of touching, which is the most spirituall, is the heavenly feelings, sense, and experience of Gods consolations, and this sense is fed with the kisses of Christs mouth, *Cant. 1. 3. With the hid Manna, the White stone, the new Name.*

3. Joy is a drawing delight. *Psal. 16. 11. In his face there is fulnesse of joy.* Look how farre Gods face casts downe from heaven, sparkles of joy on us, as farre goes our joy; and wee are said in beleeving, *1 Pet. 1. 8. to rejoyce with joy unspeakable, and glorious.*

4. There is particularly delectation, *Psal. 36. 8. They shall be abundantly satisfied with the fatnesse of thy house, and thou shalt make them drinke of the rivers of thy pleasures.* Should not this draw men to Christ? And there must be abundance of pleasures where there is a river of pleasures; as *Psalm. 46. 4. There is a river, the streames whereof make glad the City of God.* What a Sea of Seas must God himselfe bee? His full and bright face, his white throne, his harpers and heavenly troopes that surround the throne, the Lambe the heaven of heavens it selfe, the tree of life eternally greene, eternally adorned both at once with soule-delighting blossomes, and loaden with twelve manner of fruit every month. Peace of conscience from the sense of reconciliation, the first fruits of *Emmanuel's* land, that lyes beyond Time and Death; must all be above expression.

There is a second drawing motive in Christ, and this is from gaine; which is eminently in Christ.

1. The drawne soule hath bread by the covenant of grace, his yearly rent is written in the *New Testament*, Christ is his rentall.

Reall gaine in Christ, in divers particulars.

rentall booke and heritage. *Eesai 33. 16. He shall dwell on high, his place of defence shall be the munition of Rocks ; for his lodging, he shall not lye in the fields. Bread shall be given him, his waters shall be sure ; or faithfull : bread and drinke are unfaithfull, uncertaine, and winged to naturall men. 1 Tim. 6.*

Riches uncertaine.

17. *Riches hath an, ἀδελφός, an uncertainty, like Ghosts or Spirits that yee see, but they evanish out of your sight, and dis- appeare ; or like cloudes, or fire-lightnings in the ayre, that come and goe suddenly ; but bread is faithfull and sure to the soule drawn to Christ ; when the covenanted people are so drawn, that they receive a new heart ; then God, saith Ezech. 36. 29. I will also save you from all your uncleannesse. What then ? And I will call for the corne and will increa'se it, and lay no famine upon you. Vers. 34. And the land shall be tilled.*

No mark for buying of Christ.

Does the *New Testament* provide for the plowing of your land ? Yea, it doth ? Yea, know *Wisdoms* attendants and allacays. *Pro. 3. 16. On her right hand, is length of dayes, and on her left hand, riches and honour. Eternity hath the honour, and the right hand. Riches is the left hand blessing of wisdom.*

2. It should draw us in the owne kind to Christ, in regard, Christ is more then gain. *Pro. 3. 14. Wisdoms merchandise is better then silver, and her gaine then fine gold. Vers. 15. Shee is more precious then Rubies. (2) Job 28. 1. Wisdom cannot bee gotten for gold. (3) Is there not some worth in Gold ? Vers. 16. Wisdom cannot be valued with the gold of Ophyre, with the precious Onix, with the Saphire. Vers. 17. The Gold and the Christall cannot equall it. (4) May, there not be bidding and buying, and words of a market here ? Nay, the disproportion between Christ and Gold is so great, that a rational Merchant can never speake of such a bargain. Vers. 18. No mention shall bee made, of Corall, or of Pearles, for the price of Wisdom is above Rubies. Say that heaven and earth, and all within the bosome and circumference of heaven, and millions of more worlds were turned into Gold, Pearle, Saphires, Rubies, and what else yee can imagine ; yee undervalue Christ, if yee speake of buying of him.*

3. Being drawne to Christ maketh all yours ; when yee are hungry, all the bread of the earth is your Fathers : When yee are in a Ship, ye are in Christs Fathers waters ; when yee travell in Summer, ye see your Redeemers fields, your Savours woods,

woods, trees, floures, cornes, cattels, birds ; Yea, and *all things are yours*, 1 Cor. 3. 21. Not in possession, but in a choiser freeholding, in free heritage, Psal. 37. 11. Yee have the broad, rent, the faire In-come of *all things*. Your land is named, *All things*. Revel. 21. 7. *Hee that overcometh shall inherit all things*.

4. All you have, a morsell of greene herbes, a bed of straw, want, hunger, wealth, are gilded and watered with *Christ*. 4.

The third drawing thing in *Christ*, is Honour. The Church is a *Princesse daughter*, Cant. 7. 1. *A Kings daughter*, Psal. 45. 15. *A Queene in gold of Ophire*. Psal. 45. 9. *Kings and Priests unto God*. Revel. 1. 5. Not young Kings onely, but Crowned Kings. *And they had on their heads crownes of gold*, Revel. 4. 4. Every *Saint rules the Nations with a rod of iron*.

3.
Reall honour
in comming to
Christ in di-
vers instances.

Every beleever is a Catholicke King, and swaies the Scepter over all the Kingdomes of the world. (1.) In regard that his head *Christ* guides all Kings, Courts, and Kingdomes ; all the world, and the weight of States, Empires, not *indirectly*, and onely *in ordine ad Spirituاليا* ; but *directly*, and the weight of the Church tryumphing, and the Church fighting, are upon the shoulders of our brother and Saviour. (2.) In that by faith he breaks and overcomes the world. (3.) And by prayer, which is more then the key of *Europe, Africk, and Asia*, he can bring in the nations to *Christ*, and shut and open heaven.

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2.

3.

2. Consider what *God* makes them. To him that *lies hold on my Covenant* saith the Lord, Esai 56. 5. *I will give within my house, and my walles, a name*. But what is a name ? A name is but name ? *A name better then the name of sonnes and daughters, even an everlasting name, that shall not be cut off*. An everlasting name (I confesse) is more then a name. Esai 43. 4.

2.

Since thou wast precious in my sight, נִכְבָּדָהּ thou hast beene glorious, or honourable. 1 Chron. 4. 9. *And Jabez was more honourable then his brethren* ; the same word, and why, Vers. 10. *And Jabez called on the God of Israel, saying, oh that thou wouldest blesse me indeed, and enlarge my coast*. — It was

said of *Reuben*, Gen. 49. 4. *Reuben thou shalt not excell* ; יִתְרָא nor be an overplus in praise, its to remaine or abound either in quantity or quality ; for his incest deprived him of his excel-

lencie, *Prov. 12. 26. The righteous is more abundant* (the same word) *more honourable, glorious, or excellent then his neighbour.*

3.
How highly
God esteemeth
of his Saints.

3. The Lord who knowes the weight of things, *Angels and Men*; esteemes highly of them. *Cant. 5. 2. My Sister, my Love, my Dove.* The Spouse must in *Christs* heart, have an high respect, when he saith, *Cant. 4. 1. Behold thou art faire, my love*; and that cannot content him, he addeth. *Behold, thou art faire, Cant. 6. 9. my dove, my undefiled is but one, shee is the onely one of her mother, shee is the choise one of her that bare her.* The Saints in *Christs* bookes are jewels, *Mal. 3. 17.* His onely choise, the floure of the earth. All the world is *Christs* refuse, and King are but mortar to him; the Saints are *Christs* assessors, and the Kings Peeres to judge the world with him, Lords of the higher House, *Christ* devides the throne with them, *Luk. 22. 30. 1 Cor. 6. 2. Revel. 3. 21.* The Lord so farre honoureth them, as to put them on all his secrets, *Psal. 25. 4. The secrets of the Lord are with them that feare him, Joh 14. 21. I will manifest my selfe unto him they are of his Cabinet counsell, Cant. 2. 4. The King brought me into his house of Wine*; his secrets of love, and free grace are there.

4.

4. Christ so honoreth them, that he professeth, hee desires a communion with them. *Cant. 4. 8. Come with me from Lebanon, my Spouse. Joh. 14. 23. The Father and I will come unto him, and make our abode with him. Cant. 2. 16. He feedeth among the Lillies, till the day breake*; the Lord familiarly converseth with them.

Use.

Use 1. All them who are taken with faire things, and are so soft, as pleasures they must have, and will not be drawne to Christ, the pleasantest and fairest one that ever heaven had, are much prejudged; ye warme your selves, O children of men, at the outside of a painted fire. Your pleasure (and wee may beleeve *Salomon*) are floures worme-eaten, and as garments torne and threed bare. *Salomons* honey, and *Sampsons* Dalilah, are sweet drinks, that swels them; when these work on their stomacke, they are glad to vomit them out, and are pained with sickenesse, at the remembrance of them; there is no drawing beauty to Christ, behold him in all his excellencies. *Cant. 5. 10. My beloved is white and ruddy, the chiefest among tenne thou-*

A survey of
Christ.

and.

sand. Vers. 11. His head is as the most fine gold, his locks are bushie, and black as a raven. Vers. 12. His eyes are as the eyes of doves by the rivers of water, washed with milke, and fitly set. Vers. 13. His cheeks are as a bed of spices, as sweet flowers; his lips like Lillies, dropping sweet smelling myrrhe. Vers. 14. His hands are as gold rings set with Berill; his belly is as bright yvorie, over-laid with Saphires. Vers. 15. His legges are as pillars of Marble, set upon sockets of fine gold, his countenance is as Lebanon, excellent as the Cedars. Vers.

16. His mouth is most sweet; or in the abstract מְדַבֵּר sweet-
nesses, and hee is all desires, all loves, and all of him, or every
peece of him is love; and when John sees him, Revel. 1.
O what a sight, Vers. 13. Hee was clothed with a gar-
ment downe to the feet, and girt about the paps, with a gol-
den girdle. Vers. 14. His head and his haire were white like
wooll, as white as snow, and his eyes were as a flame of fire.
Vers. 15. And his feet like unto fine brasse, as if they burned
into a furnace, and his voice as the sound of many waters.
Vers. 16. And hee had in his right hand seven starres. Hee
hath the Churches, and all the elect in his right hand, and out
of his mouth went a sharpe two edged sword, and his coun-
tenance was as the Sunne shineth in his strength. When John
saw him thus, he was so over-gloried with the beauty and
brightnesse of his Majestie, that whereas he was wont to leane
on his bosome in the daies of his flesh, now he is not able to
stand, and endure one glance of his highest glory; but (saith
he) Ver. 17. And when I saw him, I fell down at his feet as dead.
And there was much lovely and tender affection lapped up in
this glory, when poore John fell swooning at his feet; Christ
for all his glory, holds his head in his swoune. And he laid his
right hand on my head; saying unto me, feare not, I am the
first, and the last. I am good for swooning and dying sinners.
Why, I am he that liveth, and was dead: And behold, I live
for evermore. Would sinners but draw neere, and come and
see this King Salomon in his chariot of love, behold his beau-
tie, the uncreated white and red in his countenance, hee would
draw foules to him; there is omnipotencie of love in his coun-
tenance, all that is said of him here, are but created shadowes;
ah, words are short to expresse his nature, person, office, lovely-
ness,

מְדַבֵּר
וְהָיָה

How capacious
and great
Christ's love
is.

Libertines
the grand ene-
mies of grace.
Vse 1.

ness, desirableness. What a broad and beautifull face must hee have, who with one smile, and one turning of his countenance, lookes upon all in heaven, and all in the earth, and casts a heaven of burning love, East, and West, South, and North, through heaven and earth, and fills them all? Suppose omnipotencie would enlarge the globe of the world, and the heaven of heavens, and cause it to swell to the quantity, and number of millions of millions of worlds, and make it so huge and capacious a vessel, and fill it with so many millions of elect *Men* and *Angels*, and then fill them, and all this wide circle with love; it would no more come neere to take in *Christ's* lovely beauty, then a spoon can containe all the Seas; or then a childe can hide in his hand the globe of the world. Yea, suppose all the cornes of sand in all the earth and shores, all the floures, all the herbes, and all the leaves, all the twigs of trees in woods and Forrests since the creation, all the drops of dew and raine that ever the cloudes send downe, all the starres in heaven, all the lithes, joynts, drops of blood, haire, of all the elect on earth, that are, have beene, or shall be, were all rationall creatures, and had the wisdom and tongues of *Angels*, to speake of the loveliness, beauty, virtues of *Iesus Christ*, they would in all their expressions stay, millions of miles, on this side of *Christ*, and his loveliness, and beauty. It is the wicked fleshly disposition of *Libertines*, who turne all the beauty, excellency, freeness of grace in *Christ*, to a cloake of licentiousness, and a liberty of all Religions; they highly under-value free-grace, as any Hereticks, that ever the Church of *Christ* saw, who turne all sanctification, all the grace of *Christ* that should be expressed in strict, precise, accurate walking with *God*, (but as farre from merit, as grace and debt, as *Christ's* free grace, and the condemning Law) into a notional speculative apprehension, or rather a presumptuous imagination, or *Antinomian* faith; that *Christ* hath obeyed, mortified the lusts of the flesh for the sinner; that no Law, no commandment of *God*, no letter of the Word, obligeth us to walke with *God*; onely an immediate *Enthiasticall* unwarrantable inspiration of a *Spirit*, without the Word, or blasts of love when they come, and not but when they come, ingageth beleevers to keepe any commandment of *God*. Never *Pelagian*, *Jesuit*, *Arminian*, were such disgracefull enemies to *Iesus Christ*, to free justification, and the grace of the Gospel, as *Antinomians*,

Antinomians, for they make the Law of God and the love of God in comandning holy walking opposite ; all the doctrine of the New Testament that teacheth and commandeth to deny ungodlinesse ; all the Old Testament, and particularly the 119. Psalme, reconcileth the Law commanding to keep the Lords wayes, and testimonies, and the love of Christ, sweetning with delight and joy, holy walking, as one and the same way of God.

Use 2. Again nothing more lesseneth Christ, then the heightning of the world in the hearts of men ; *Haman* had the scum of the pleasures of 127. Kingdomes, yet there was a bone wrong in his foot, anger and malice to see *Mordecai* is a hell to him ; its a sweeter burthen to bear the fire and coals of the love of Christ in the heart, then the hell of envy in the soule : Nay, say that all the damned in hell were brought up with their burning and fiery chaines of eternall wrath to the outermost doore of heaven, and strike up a window, and let them look in and behold the Throne, and the Lamb, and the troupes of glorified ones clothed in white, with crowns of gold on their head, and palms in their hands shewing their Kingly and victorious condition, and let them through a window in heaven, hear the musick of the new Song, the eternall praises of the conquering King and Redeemer, they should not only be sweetned in their paine, but convinced of their foolish choise that they hunted with much sweating after carnall delights, and lost the fulnesse of joy and pleasures that lasts for evermore in the Lords face.

Would we beleewe the Spies that have been visiting the new Land that *Immanuel* God with us is Lord of; hear, for *Moses* he was in that Land, and he saith, *Deut.* 33. 29. Happy art thou O *Israel*: who is like unto thee, O people saved by the Lord, the shield of thy helpe, and who is the sword of thy excellencie. *David* was there a landed man, and what saith he of that new Land that Christ hath found out, *Psal.* 16. *Canaan* at its best is but a wilderness to it. *Vers.* 6. The lines are fallen to me in pleasant (things, or places.) Then there must be multitudes of pleasures, not one only in God ; My heritage is pleasant above me, above my thoughts, or I have a goodly heritage. *Solomon*, was a messenger who saw both lands, and he saith, *Eccles.* 2. 13. Then I saw that wisdom excelled folly, as far as light exceedeth darknesse. And the Spouse saith, *Cant.* 1. 12. When the King

*The sweetnesse
of a communi-
on with God,
far above the
pleasures of
sin.*

*Great things
reported of
Christ.*

sitteth at his table, my Spikenard sendeth forth the smell thereof. 13. A bundle of Myrrhe is my beloved, he shall lie all night between my breasts. Cant. 2. 4. He brought me to the banquetting house and his banner over me was love. All the Song reporteth great things of the Kingdome of Grace. Ask of Isaiah, What saw ye there, he answereth, c. 25. 6. It is a feast of fat things, a feast of wines on the lees of fat things full of marrow. And Ezekiel saith, That there shall be a brave summer in that land. Chap. 47. 12. By the river upon the banke thereof on this side, and on that side, shall grow all trees for meat, whose lease shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his moneth, because their waters issued out from the Sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine; This hath reall truth even in the Kingdome of Grace. And Jeremiah saw the fruits of the Land, and a golden age there. Cap. 31. 12. Therefore they shall come and sing in the height of Sion, and shall flow together to the goodnes of the Lord, for wheat, and for wine, and for oyle, and for the young of the flock, and of the herd, and their soules shall be as a watered garden, and they shall not sorrow any more at all; and Christ brings good newes out of that countrey, Mat. 22. That the life of all there is the life of Banquetters, called to the Marriage-feast of a Kings Son, of which every one hath a Wedding garment: And if yee ask tidings of John, What saw ye, and heard ye there? he saith, I saw a Princes daughter with a Crown on her head, Rev. 21. 10. He shewed me the great City, the holy Jerusalem descending out of heaven from God, having the glory of God: Even an enemy who saw the land a far off, and was not neer the borders of it, saith, Numb. 24. 5. How goodly are thy tents, O Jacob, and thy tabernacles O Israel! Surely Prov. 2. 10. Knowledge is pleasant to the soule. O all ye pleasures of the flesh, blush and be ashamed, all world-worshippers be confounded that ye toile your selves in the fire for such short follies; Were there no other pleasure in godlineffe, but to behold the Lord Jesus, what a pleasant sight must he be? The Temple, that stately and Kingly house, of faire carved stones, cedar wood, almulg trees, brasfe, silver, gold, scarlet, purple, silks, in the art of the curious fabrick and structure, was a wonder to the beholders. What beauty must be in the Samplar! O what happineffe to stand beside that dainty preci-

ous Ark, weighted now with so huge a lump of Majestie, as infinite glory ! to see that King on his Throne, the *Lambe*, the fair tree of life, the branches which cannot for the narrowness of the place have room to grow within the huge and capacious borders of the heaven of heavens ! *For the heaven of heavens cannot containe him.* What pen though dipped in the river of life that flowes from under the Sanctuary can write ? what tongue though shapen out of all the Angels of that high Kingdome, and watered with the milk and wine of that good land, can sufficiently praise this heart ravishing flour of *Angels*, this heavens wonder, the spotlesse and infinitely beautifull Prince, the crown, the garland, the joy of heaven, the wonder of wonders for eternity to *Men* and *Angels* ? What a life must it be to stand under the shadow of this precious Tree of Life, and to cast up your eyes and see a multitude without quantitie of the Apples of Glory, and to put up your hand, and not only feel, but touch, smell, see *love* it selfe, and be warmed with the heat of immediate *love* that comes out from the precious heart and bowels of this princely and Royall Standard-bearer, and Leader of the white and glorious troupes and companies that are before the Throne : If one said but finding the far off dew-drops that falls at so many millions of miles distance from that higher mountain of God, down to this low region, *Psal. 63. 5. My soul shall be satisfied as with marrow and fatnesse.* What must the glory it self be that is in this dainty delightfull one ? we have but the droppings of the house here.

Christ unexpressible.

Use 3. Naturall men say this Kingdome is a soure, sad and weeping Land ; here is repentance, sorrow for sin, mortification. True ; but teares that wash those lovely feet that were pierced for sinners, are teares of honey and wine, and the joy of Christs banquetting-house : and mortification, flowing from a loathing and a soule-surfet of the creature, and a tasting of the new wine of Christs Fathers higher palace, is rather a piece of the margin and border of heaven, then a soure and sad life.

Object. 1.

Godliness no sad life.

Object. 2. But discipline and the rod, and censures of Christs house, makes the Church terrible as an army with banners. Christs yoke is easie, hee hath not cords and bands to cut the necks of those that follow him.

Answer. 1. Yea but this rod is a rod of love, onely used that the spirit may be saved in the day of the Lord Jesus, *1 Cor. 5. 5.*

for

for the gaining of the soule, Mat. 18. 15. for building of soules. 2 Cor. 10. 8. And Christs cords are silken and soft, and bands of love, every threed twisted out of the love of Christ. *Hos. 11.*

4. *I drew them with the cords of men, with the bands of love.*

The discipline
of Christs house
not rough, but
to naturall
men.

But consider, *Psal. 48. The Lords mountaine of holinesse is glorious.* Vers. 2. *Beautifulfull for situation, the joy of the whole earth is mount Sion, the City of the great King.* But is it so to all? *Vers. 5. No: But loe, the kings were assembled, they passed by together; they saw it, and so they marvelled: they were troubled, and hasted away.* Vers. 6. *Terror took hold on them, and paine, as a woman in travell.* What cause is there here that the kings should be afraid? They see a beautifulfull Princessse, the daughter of a glorious King, the joy of the whole earth; yet the Lords people works on them 1. a wondering; 2. more, trouble of mind; 3. flying; they haste away, and cannot behold the beauty of God in a Kings daughter: 4. terror takes hold on them, and quaking of conscience: 5. when the Powers of the world, Princes, States, Parliaments, see the convincing glory of another world in the Church, they part with child for paine. It is known, some have such antipathy with a Rose, which is a pleasant creature of God, that the smell of it hath made them fall a swooning. *Jerusalem is the rebellious City,*

Ezr. 4. 12. therefore men are unwilling it should be built. Lusts in mens minds, either heresies, or any other fleshly affection, is against the building of the house of God.

-Use 4. A beleever is a rich man, and an honourable, say hee were a beggar on the dung-hill: Christ cannot be poore, and hee is a fellow-heire with Christ, *Rom. 8. 17.* We must think the father of a rich heire hath bowels of iron, and sucked a Tyger when hee was young, who suffereth the heire, remaining an heire, to starve. As the naturall man is but a fragment of clay, so hee hath a life like an house let for money; and the rent and in-come that the house payes to the Lord of the land, is but hungry clay, a dead rent, and some new-borne vanities of homage and service; but the promise, the *Magna Charta*, and the Charter of food and raiment that is an article of the Covenant of grace, is a full assurance that the Saints are the Noble-men Pensioners of the Prince of the kings of the earth: And Christ hath so broad a board, that hee doth pay all his Pensioners. And the Saints are truly honourable, being come of the bloud-

bloud-royall, of the Princely seed, *Joh. 1. 13. 1 Joh. 3. 1, 9.* And the Church is a spirituall Monarchy: The Plant of renowne, their Head, said of her, *Isai. 62. 3. Thou shalt be a crowne of glory in the hand of the Lord, and a royall diadem in the hand of thy God.*

Affer. 6. The other particular manner of drawing sinners to Christ, is reall: In which wee are to consider these two.

The manner of the Lords drawing the will.

1. Gods fit application of his drawing of the will.

2. His irresistible pull of omnipotency.

In the former way of working, I desire that notice be taken (for Doctrines cause, rather then for Art of Logicall method) of these foure wayes:

1. God worketh by measure and proportion.

2. By condescension.

3. By fit internall application.

4. By externall, providentiall accommodation of outward meanes.

1. In works of omnipotency without God, we see hee keeps proportion with that which hee works upon: When God waters the earth, hee opens not all the windowes of heaven, as hee did in the Deluge, to poure on mountaines and valleyes all his waters in one heap; for hee should then not refresh, but drown the earth: therefore hee makes the clouds like a sieve, and divides the raine in hoasts and millions of drops of dew, that every single flower, and inch of earth may receive moistening, according to its proportion. If the sun were as low down as the clouds, it should, with heat, burn up every green herb, tree, rose, flower, and our bodies; and if it were the highest of Planets, all vegetables on earth should perish through extreme cold. It may be a question, though the *omnipotent power* of God move the will *invincibly* and *irresistibly*. Whether Omnipotency puts forth all its strength on the will; or, whether the will be able to beare the swing of Omnipotency in its full strength? If the Fowler should apply all his force and strength to catch the bird alive, hee should strangle and kill it. Divines say, that Christs dominion in turning the will, is, *Dominium forte, sed suave*; strong, but sweet and alluring; No wonder, if hee carry the lambs in his bosome, *Isai. 40. 11.* the warmnesse and heat of his bosome must sweetly allure the will. Drive a

The Lord worketh by proportion in drawing the will.

The Lord by
boly wiles and
art draweth
the will.

Chariot as swiftly as an Eagle flieth, and yee fire and break the wheels : Knock Chrystall glassees with hammers, as if yee were cleaving wood, and yee can make no vessels of them. This is not to deny that Gods omnipotent power must turne the Will, but to shew how sweetly hee leadeth the inclinations.

2. The Lord by wiles and art works upon the will : *Hof. 2.*

14. *I will allure her, and bring her to the wildernesse, and speak*

to her heart. The word of alluring is *סֶדֶק* *seductus*, decep-

tus fuit ; to be beguiled ; and the Hebrew is, I will beguile, or

deceive her ; as *Dent. 11. 26.* *Take heed to your selves that your*

heart be not deceived. So Pethi is the simple man, that is facile

and easily perswaded. *Psal. 116. 6.* *The Lord preserveth the*

simple. Then hee saith hee will speak to her heart, *נִלְוָה* *super,*

Test. thinketh, *secundum*, hee will speak friendly to her ; not according to the

renewed heart, for it was not yet renewed ; not according to

the corrupt and unrenewed heart, for nothing that the Lord

speaketh according to sinners, is sutable, but contrary to the re-

newed heart, and to internall perswading ; but hee speaketh all

reason, according to the temper and naturall frame of the heart,

to convince and perswade that there is more reason in turning

to God, then that the wit or engine of man can speak against it.

Grace is *pia fraus*, a holy deceit, that ere the soule be aware,

it is catched : and though that be spoken of Christ, *Cant. 6. 12.*

Ere even I was aware, my soule made me like the chariots of

Amminadab ; yet it hath truth in this, that 1. No uncon-

verted man intends to be converted, till God convert him ; be-

cause spirituall intention is a vitall act of the soule living to

God : No living man can put forth a vitall act of life, till the

Lord be pleased to give him a new life. 2. That spirituall love

alluring the soule, worketh by such art as cannot be resisted :

Hence, conversion and being drawn to Christ, is termed by the

name of *charming* ; even as turning off Christ is a *bewitching*,

or killing with an evill eye, as wee say ; *Gal. 3. 1.* And so being

drawne to God, is called a *charming*. And the wicked are re-

buked for this, *Psal. 58. 4. 5.* *that being strangers to God, they*

are like the deafe adder that stoppeth her eare, and will not

hearken to the voyce of Charmers, (or Singers, who sing as

Witches and Inchanters doe) charming wisely. There be two

words

The Learned
Gentleman
M. Ed. Liegh
in Critica Sa-
cra on the old
Test. thinketh,
not without
good reason,
that the Greek
word *πεινάω*,
to perswade,
comes from
this.

The Lords
grace bewitch-
eth and charm-
eth the will.

words that signifie inchanting ; the former is to * mutter with a low voyce, as they doe to serpents, to take and kill them : the other is to ^a conjoyne and associate in one, as Witches doe, things most contrary. Conversion to God, is to be allured, bewitched, overcome with the art of heaven, that changeth the heart. And the Lord made *Peter* and the Apostles *fishers of men*. Christ layeth out hooks and lines in the Gospel, *Luk. 5. 10.* to catch men with hope, as fishes are taken. Christ so condescendeth to work upon the will, as with art, and unawares the will is taken, and made sick of love for Christ, and the man intended no such thing ; as sickness cometh on men beside their knowledge or intention : So Christ maketh himselfe and heaven so lovely, and such a proportion and similitude between the soule and his beauty, as hee appeares most desirable, taking and alluring. *Gal. 4. 20.* *I desire to be present among you* (saith Paul) *and to change my voyce* : I desire not to speak roughly, and with asperity, as I have written ; but as a mother speaketh to her children, to allure you. The word of God is an arrow that kills afarre off, and ere yee see it. There is a great difficulty to persuade a man who is in another element, and without the sphere of the Gospels activity ; as Christ and the naturall man are in two contrary elements : There is required art for a man on the earth, to take a bird flying in the aire ; or for a man in a ship, or on the bank of the river, to catch a fish swimming in the element of the water. Christ layes out the wit, the art, and the wiles of free grace to charme the sinner ; but the sinner stops his eare : there is need of the witch-craft of heaven to doe this. The love of Christ, and his tongue is a great Inchantresse ; *Ezek. 16. 8.* *I said unto thee, when thou wast dying in thy blond, Live.*

3. Christ knoweth how to apply himselfe internally to the will. Suppose one were to persuade a stiffe and inexorable man, and knew what argument would win his heart, hee would use that. The will is like a great curious engine of a water-work, consisting of an hundred wheels, of which one being moved, it moveth all the ninety nine beside ; because this is the Master wheele, that stirreth all the rest. Now the Lord knoweth how to reach down his hand to the bottome of the elective faculty, and that wheele being moved, without more adoe, it drawes all the affections, as subordinate wheels. If the key be not so fitted

* *וּמִלֵּךְ* mus-
sitare, submis-
sa voce loqui,
quod oculum
velis.

2 Sam. 12. 19.
So Isai. 3. 3.
the prudent
and wise man
bath such a
name, as to
charme and be-
witch as elo-
quent Orators
doe, or Exor-
cists and Con-
jurors of Spi-
rits.

^a *וּמִלֵּךְ* con-
jungere, soci-
are, by enchan-
ting. Deut.
18. 11. Isai.
47. 9.

Septuaginta.
φαρμακῶτα
*φαρμακευο-
μένη παρὰ
σοφῶν.*

Christ work-
eth on the will
by internal
application.

God cannot be
the Creator of
the will but
hee must ef-
fectually turne
it whitherso-
ever hee plea-
seth.

in the work, wards and turnings of it, as to remove the crosse-barre, it cannot open the doore. *Omnipotency* of grace is so framed and accommodated by infinite wisdom, as that it can shoot aside the dissenting power, without any violence, and get open the doore. If free will be the workmanship of God, as wee must confess; it is a needlesse arguing of *Arminians* and *Jesuites* to say, that free will is essentially a power absolutely loosed from predeterminating Providence; so as whatever God doth on the contrary, it may doe, or not doe; it may nill, will, chuse, refuse or suspend its action; for such a creature, so absolute, so soveraigne and independent, as hee that made it cannot without violence to nature, turn, move, bow, determine and master it in all its elective power for his own ends, and as seemeth good to the Potter, for the manifestation of mercy and justice, is to say, Hee that made the free will, cannot have mercy on it; hee that framed the clay-vessel, cannot use it for honour or dishonour, as hee pleaseth; hee that moulded and created the horologe, and all the pins, pieces and parts, hath not power to turn the wheels as hee pleaseth.

4. Christ in externall meanes accommodates himselfe so, in the revealing of himselfe, as hee thinks good.

1. In accommodating his influence with his word.
2. With externalls of providence.

The word and
the Spirit.

The breathings of the Holy Ghost goe so along with the word, as the word and the Spirit are united, as if they were one Agent; as sweet sinells are carried through the aire to the nose. The word is the chariot, the *vehiculum*, the horse; the Spirit the Rider. The word the arrow, the Spirit stealeth and sharpeneth the arrow. The word the sword, the Spirit the steel-mouth and edge that cutteth and divideth *asunder the soule and the spirit; the marrow and the joynts, Heb. 4. 12.* It is the same Christ in all his loveliness and sweetnesse that is preached in the word, and conveyed to the soule; not God or Christ as abstracted from the word, as *Enthusiasts* dreame. And though the Preacher adde a Ministeriall spirit to the word, to cause *Felix* tremble; yet hee is not Master of the saving and converting Spirit. Golden words, though all Gospel, and honeyed with heaven and glory, planting and watering, without the Spirit are nothing.

In externals of providence, God chuseth,

1. *Meanes.*
2. *Time.*
3. *Disposition.*
4. *Anticipation of the sinners intention.*
5. *Fit words.*

1. In meanes. God appeares to *Moses*, acquainted with *Meanes* are
mountaines, and woods, in a bush which burnt with fire; to *accommodated*
the *Wifemen*, skilled in the motions of the heaven, in a new *to conversion.*
starre; to *Peter* a fisher, in a draught of fishes.

2. He setteth a *time*, and takes the sinner *in his month*, Jer. *Time fitted of*
2. 24. *In his time of love.* Ezech. 16. 8. *When he is ripe*, like *God for con-*
the *first ripe in the figge-tree*, Hos. 9. 10. *version.*

3. *Often he chuseth in the furnace*, Hos. 5. Last verse, *I*
will returne to my place. Hebrew, *till they make defection, or*
be guilty; for the most part, man is not guilty in his owne
eyes, while hee bee as *Manasseh* was in the bryars; the fire
melting the silver portrait of a horse causes it losse the figure
of head, feet, leggs, and turnes all in liquid white water, and
then the mettall is ready to receive a farre other shape, of a man,
or any other thing, the man is ductill, and bowable, and
unpartiall, when God scales and stamps the rodd; he is not so
wedded to himselfe as before; it may be also, that mercies,
and great deliverances, and favours, melt the man, and bring
him to some gracious capacity to be wrought on by *Christ*.

4. *Christ* anticipates the current of the heart and intention. *God converts*
When *Saul* is on a banquet of blood, *Christ* out-runnes him; *every man be-*
and turnes him; all men are converted, contrary to their in- *side his inten-*
tentions, thousands are in a channell and current of high pro- *sion.*
vocations, and they are in the fury of swelling over the banks,
and *Christ* gets before them, to turne the current to another
channell. *Christ* is swift, and they are all chased men that are
converted. Sure, *Mathew* that morning he came to the receipt
of custome, minded nothing, but money, and his count book; and
had not a forset purpose of *Christ*; and because, intentions, pur-
poses, counsels, are as it were, essentiall to rationall men, as men,
and the refined st acts of reason, and their noblest, and most An-
gel-like works; and *Christ* catcheth sinners contrary to their
intentions; and in this sense, saves the sinner, blesses him, and
gives him *Christ*, and heaven, against his will, whether he will or

not, that is, whether he spiritually will or no, or whether he savingly intend his owne conversion, or not.

A fit word
must be in con-
version.

1EN a wheel:

Prov. 20. 26

5. There is one golden word, (and *God is in the word*) one good word that is fit, and dexterous, *hic & nunc*, Prov. 25.

11. *A word fitly spoken*, Heb. a word spoken on his wheelles, *is like apples of gold in pictures of silver*. Sure *Christ's* words to a sinner ripe for conversion, moves on wheelles, that is, in such order, as two wheelles in one cart, they answer most friendly one to another in their motion, because *Christ* observeth due circumstances, of time, place, person, congruency with the will and disposition; As *Hos. 2. 14.* and *Salomons Eccles. 12. 10.* *The Preacher sought to find out acceptable words*, Hebr. *words of will, or of good will*; *Christ* was greater then *Saloman*, and is a higher Preacher then he, and seeks out words to the heart, that *burns the heart*, Luk. 24. 32. Sure, there is more of heaven, more life, and fire, in these words to *Mathew*, *Follow me*; and to dying *Jerusalem*, *Live*; then in ordinary words, the Hebrews call vaine words. *Eesai 36. 5.*

A word of lips. Prov. 14. 23. דְּבַר שֶׁתָּרֵם these be words of winde, that are empty, and have no fruit; the words of the Lord fitted for converting, are words of the heart, and words of power which want not the effect, they are words fit for the heart, *Eesai 40. 2.* *Hos. 2. 14.* Such words as teach the heart, *Eesai 54. 13.* *Joh. 6. 45.* there is an uncreated word futable for the heart, that goes along with the word spoken, and that meets with all the byases, turnings, and contradictions of the heart, and takes the man; and no word, but that onely can doe the businesse, there is a word that is with child of love; a word commeth from *God*, and its a coale from the Altar, that is before the Lords throne, and it fires up all yron locks in the soule, that the will must yeeld. *The woman of Samaria*, heareth but these words, *I am he that talketh with thee*, and her will is burnt with a strong necessity of love; shee must leave her water-pot, and for joy, goe and tell tydings in the Citie, *Come and see, I have found the Messiah.* *Christ* maketh a short preaching to *Magdalen*, and in his owne way sayeth, but, *Mary*; and *Christ* himselfe is in that word, her will is fettered with love. *Peter* makes a Sermon, *Acts 2.* and there bee such coales of Paradice in his words, that three thousand hearts must be

be captives to *Christ*, and cry, *what shall we doe to bee saved?* Every key is not proportioned to every lock, nor every word fit to open the heart.

But though *Christ* speake to men in the Grammar of their owne heart and calling, I am farre from defending the congruous vocation of *Jesuits*, once maintained by *Arminius*, and his disciples, at the conference at *Hage*; but now, for shame, forsaken by *Arminians*. For the *Jesuits* take this way; asking the Question. How commeth it to passe, that of two men equally called, and drawen to *Christ*, and as they dreame (but it is but a dreame) affected and instructed with habituall and preventing grace of foure degrees; the one man beleeves, and is converted; the other beleeves not, but resists the calling of *God*. They answer, *Christ* calleth, and draweth the one man, when he foresees he is better disposed, and shall obey; as his free will being in good blood, after sleep, and a good banquet, and fitter to weigh reasons, and compare the way of godlinesse with the other way: and he calleth the other, though both in regard of grace and nature, equall to him that is converted, when he foresees he is in that order of providence, and accidentall indisposition, of sadness, sleepinesse, hunger, and extrinsecall dispositions of minde, that he shall certainly resist, and both these callings, are ordered and regulated by the two absolute decrees of Election and Reprobation, from eternity.

What congruous vocation, or the new calling and conversion of sinners, devised by Jesuits, the Pelagians living again, is.

The *Arminians* answer right downe, the one is converted, because he wills, and consents; whereas he might, if it pleased him, dissent and refuse the calling of *God*; and the other is not converted, because he will not be converted but refuses, whereas he hath as much grace as the other, and may, if he will, draw the actuall co-operaton of grace (the habituall he hath equally, in as large a measure as the other) and be converted, and beleieve; nor is there any cause of this disparity in the man converted, and the man not converted in *God*, in his decree, in his free grace, but in the wil of the one, and the not-willing of the other.

The Arminian calling and conversion.

Our Divines say, 1. There never were two men equall in all degrees, as touching the measure and ounces of habituall saving internall grace; yea, that the never converted man had never any such grace.

The conversion of Predestinate Divines

2. That the culpable and morall cause, why the one is not converted rather then the other, is his actuall resistance, and corruption

ruption of nature, never cured by saving grace, but the adequate, Physicall, and onely separating cause, is 1. The decree of free election drawing the one effectually, not the other. 2. Habitually saving grace, seconded with the *Lords* efficacious actually working in the one, and the *Lords* denying of habitually and actually grace to the other; not because the will of the creature casts the ballance, but because the *Lord hath mercie on the one, because he will*, and leaves the other to his owne hardnesse, *because he will*, and that the separating cause is not from the running, willing, and sweating of the one, and the not-running, and not-willing of the other; but from the free unhired, independent absolute grace of *Christ*.

Rom. 9. 17.
18.

Reasons against the Jesuites congruous conversion of sinners drawing one not another.

But the *Jesuites* congruous calling we utterly reject. 1. Because this is the *Pelagian* way, sacrilegiously robbing the grace of God, for the Lord fore-seeth this man placed in such circumstances and course of providence will beleeve, the other will not, because he will do so, and the other will not do so; and both the placing of the one in such an opportunity, and his willing beleeving, and the other mans nilling not beleeving is in order before the fore-knowledge and far more before the decree of God and his actually grace, and therefore free-will is the cause why the one is converted, not the other, for both had equall habitually grace, and the one is not to give thanks for his conversion comparatively, more then the non-converted, but to thank his owne free-will. 2. The object of their fancy of their new *middle science*, is a foreseen providence, of the conversion of all that are willing to be converted, and voluntary perseverance in grace, and the non-conversion and finall impenitency of all the wicked that are willing to refuse *Christ*, and these two goe before the prescience, before the decrees of election and reprobation, so as God is necessitated to chuse these and no other; and to passe by these, and no other what ever hath a future being before any decree of God cannot by any decree be altered or otherwise disposed of then it is to be: So the Lord in all things decreed, and that come to passe contingently, must have nothing but an after-consent, and an after-will to approve them, when they were now all future before his decree; this is to spoile God of all free will, free decrees, liberty and sovereignty in his decrees, and that mens free will may be free and Independent, to lay Gods freedome of Election and Reprobation under the creatures feet.

The middle science fancied by Jesuites and Arminians to be in God. Refuted.

feet. 3. *Jesuites* dream that Christ cannot conquer the will to a free consent, except he lie in wait to catch the man when he hath been at a fat banquet after cups, hath slept well, is merry, and when he sees the man is in a good blood, then he drawes and invites and so catches the man; and when he seeth the reprobate in a contrary ill blood, though he seriously will and intend their salvation, and gave his son to die for them, yet then he draws, when he foresees they by the dominion of free-will shall refuse, and he drawes neither after, nor before, but at the time when he knowes free will is under such an ill houre, as it freely came under, without any act of Gods providence and free decree, and in the which the called and drawn man shall certainly spit on Christ, and resist the calling of God. But this resolves heaven and hell, salvation and damnation, into such good or ill humours, and orders of providence, as a banquet, no banquet, a crabbed disposition, or a merrie; whereas grace, which by an omnipotent and insuperable power removes the stony heart, can more easily remove these humours and win the consent, when the man is decreed for glory, and besides that all men unconverted and in their own Element of corrupt nature are ill to speak to, and in a sinfull blood of resisting, except Christ tread upon their iron neck and subdue it, and *he spreads the skirts of his love over Ierusalem at the worst*; Ezek. 16. 6. 8. Scripture is silent of such a manner of drawing, and the grace of Christ and his decree lyes under no such hazard or lotterrie, as such imaginary dispositions or good humours, thousands being brought in to Christ in chaines, in saddest afflictions: Nor is grace being a plant of heaven, a flower that grows out of such clay ground.

Affer. 7. Christ drawes by such a power (and this is the last point in the drawing) That it is not in the power of man to resist him.

1. He drawes by the pull of that same arme and power by which he commanded light to shine out of darkness, 2 Cor. 4. 6. by which he raised the dead out of the graves, Ephes. 1. 18, 19. by the exceeding greatnes of his power, and the mighty power by which he raised Christ from the death. *Arminians* answer, this was omnipotency of working miracles, but what was it to the salvation of the Ephesians, and to the hope of their glory to know with opened eyes such a power as Judas knew? and can the dead chuse

The omnipotency of Christ in drawing sinners.

Did Ruiz to
de provid. &
pæd definitio-
nibus per to-
tum.

The Vaga ne-
cessitas, the
confused, inde-
finite morall
necessity of
late devised
by Iesuites
is not suffici-
ent to conver-
sion.

The Lord re-
moveth resist-
ing power.

Gods promise
and covenant
leadeth to
draw irresist-
ibly.

but be quickned and come out of the grave, when God raiseth them, *Joh. 5. 25.* That *Vaga necessitas*, the strong morall necessity talked of by *Iesuites*, when strong morall motives work, is a dream there, for it may come short; a man quickned in the grave and put to his feet as *Lazarus* was, of necessity must come out, he will not lie down in the grave again and kill himselfe. A man starving for hunger when meat is set before him on any termes he desires, if he be in his right wits will necessarily eat, and not kill himself, but the necessity of saving soules in the tender and loving mind of God in Christ is much stronger, and if we consider the corruption of will, this fancied vaging necessity cannot so bow the will, but it is necessary that corrupt will dissent, rather then consent to Christ.

2. God taketh away all resisting, and the vicious and wicked power of resisting, hee removeth the stony heart, openeth blind eyes, removeth the vail that is over the heart in hearing or reading the Scriptures, *Ezek. 36. 26. 2 Cor. 3. 16, 17. Dent. 30. 6. Col. 2. 11.* takes the mans sword, and armour from him, cuts off his armes, so as he cannot fight or resist you. It is true, Christ taketh not from *David, Abraham, Prophet, Apostle*, or from any *Men or Angels* that are to be saved the natural created power of nilling and willing, *purum tò posse nolle; Christo trahente*, but he taketh away the morall wicked, and godlesse power *hic & nunc*, and vicious and corrupt disposition of resisting.

3. God layeth bonds on himself by 1. Promise, 2. Covenant, 3. Oath, to circumcise the heart of his chosen ones, *Dent. 30. 6. to put his Law in their inward parts, Jer. 31. 32, 33. To give them one heart to fear God for ever, not to depart from God. Jer. 32. 39, 40. Heb. 8. 6, 7, &c. to blesse them, Heb. 6. 16, 17, 18: Gen. 22. 16, 17. Psal. 89. 33, 34, 35, 36, 37. Heb. 1. 5, 6.* We cannot imagine that God will keep Covenant, promise, and oath, upon a condition, and with a reserve that we give him leave so to doe; that is as much as the Creator will be faithfull, if the creature will be faithfull: And there is nothing glorious in the Gospel and second Covenant above the Law and first Covenant, if God promise not to remove the power of resisting, for if God doe not promise to work our obedience absolutely, without any condition depending on our free will, then must free will be so absolutely indifferent as it can

can suspend God from fulfilling his oath. Now the Law had a promise of life, *If yee doe this, ye live eternally*; but God neither did work, nor was tyed by the tenour of that Covenant, to work in us to doe, to will, to continue, to abide in *all written in the Law of God* to the end, and therefore it was a broken Covenant. Nor can *Arminians* make the Covenant, Gospel-promise, and oath of God so conditionall, as the Law of works, or as the promise of giving the holy Land to the seed of *Abraham* upon condition of faith, because *many could not enter in, because of unbelieve*, except *Arminians* and *Jesuites* prove, 1. That all that entred in to the holy Land, yong and old, did believe and were elected to salvation, redeemed and saved, as *Caleb* and *Josua* were, as all that enter in to the true promised Land are beleevers; otherwise they die, are condemned, and can never see God, *John* 3. 18. 36. v. 16. *Joh.* 11. 26. and 5. 24. *Mark.* 16. 16. *Acts* 15. 11. *Acts* 11. 17. 18. but the former is most evidently false in the History of *Josua* and *Judges*, multitudes entred in who never beleaved; as multitudes entred not in who beleaved, as *Moses* and many others. And therefore from this, that *many entred not in, because of unbelieve*; The *Arminians* shall never prove, that as God makes a promise of life eternall, that beleevers infallibly and only shall be saved, and unbelievers excluded; so God made a covenant and promise that all these of *Abrahams* seed infallibly, and all these onely should enter into the holy Land, who should believe as did *Caleb* and *Iosua*. I put all *Arminians* and *Papists* and Patrons of universall atonement to prove any such covenant or promise. 2. Let *Arminians* prove that faith and a new heart was promised to all *Abrahams* seed who were to enter in to the holy Land, as it is promised to all the Elect who are saved, and to enter in the Kingdome of Heaven, *Ezek.* 36. 26. *Ier.* 31. 32, 37. *Ier.* 32. 39, 40. 3. That the promise of eternall rest in heaven was typified by conversion to Christ, and conversion upon condition of faith, as they say, but without ground; the holy Land was promised to all *Abrahams* seed upon condition of Faith, the like we say to all other conditionall promises of God made in Scripture; that are as the legs of the lame unequally paralel with the Covenant of Grace. Because this is the only answer Adversaries can give, though it be as a *parable in a fooles mouth*. Let it be considered, 1. The difference

Conditionall
promises of
conversion
cannot help
Arminians
here.

The immutability of the Covenant of Grace a strong argument for invincible drawing of a sinner.

- 1.
- 2.
- 3.

between the first Covenant which was broken, *Jer.* 31, 32, 33, 34. and the better Covenant which is everlasting and cannot be broken, *Jer.* 31. 35, 36, 37. and 32. 39, 40. *Isai.* 54. 10, 11. *Isai.* 59. 19, 20. *Heb.* 8. 6, 7, &c. is expressly holden forth to make the new Covenant better then the Old ; But its close removed, for both are broken Covenants by this reasoning. 2. When God promiseth the removing of an old and stony heart, and to give a new heart ; he promiseth to take away resisting in us, for nothing can resist Christs drawing, but the stony and old heart. 3. The Apostles reason *Heb.* 6. 13, 14, 15, 16. of the Lords two immutable things, his oath and promise is, *That wee might have strong consolation and hope* : Now this makes undeniably the consolation though never so strong, the hope never so sure, to depend on our free will, if the sinner brue well, he drinks well, if he resist not grace, as he may, or accept it as Gods free will thinks good, he is Tutor and Lord of his own hope and consolation. Christ cannot help him to determine his will, if so be he be a bad husband of his own nilling and willing, let him see to it. 4. It must be in him that willeth, and runneth, and deserveth well, as on the separating cause that saveth or damnneth, not in God that sheweth mercy ; by this vain arguing of fast and loose free will, doing and undoing all at its pleasure, let Christ doe his best.

- 4.

Arg. 4. Whom God predestineth, them he also calleth and glorifieth, as all the predestinated are indeclinably called and glorified, *Rom.* 8. 30. *Acts* 13. 48. *1 Pet.* 1. 2. Now by this, multitudes should be predestinate, who are never called and glorified, if they have it in their free and independent choyce to resist the drawing of Christ.

Arg. 5. God (as *Augustine* saith) hath a greater dominion over our wils, then we have over them our selves ; as he is more Master of the beings, so of the operations, (that are created beings) then the creature is, and so he must use the creatures operations at his owne pleasure, otherwise he hath made a creature free-will, which is without the *Sphear* of his lowne power ; whereas the freest will of a King the most Sovereigne and Independent on earth, must run in his channell, *Pro.* 21. 1.

Arg. 6. Christs Lordship and Princedome through his resurrection, is in turning of hearts, *Acts* 5. 31. *Rom.* 11. 23. Grace is stronger then Devils, sin, hell and death, *Rom.* 14. 4. *Ephes.* 3. 20. *Jude* 24. 1. *John* 2. 14. *1 John* 4. 4.

Arg. 7.

Arg. 7. If it must lye at our doore more then Christs to apply the purchased Redemption, and actually to be saved, then we share more, if not large, equally with Christ, in the work of our salvation; nor can the Church pray, *Draw me, we shall run*; why should we pray for *that which is in our owne power*, saith *Augustine*, for we are drawn, and may not run. 2. Why should *Peter* give thanks, rather then *Judas* or another *Peter*, both were equally drawne, free will lost the day to the one, and wins it to the other. 3. Christ must but play an after-game, and can doe nothing, though with his soule he would save, but as free will hath first done, so must it bee. 4. Nor am I to trust to omnipotency of grace for conversion, for if I husband well natures hability, the crop is my own. 5. I may ingage the influence of free grace to follow mee, and grace leades not, drawes not my will, I draw free grace.

Arg. 8. If free will bee Lord carver of the sinners being drawne to Christ, then the making good of the Articles of the bargain and covenant between the father and the Sonne must depend on mans free will. Now 1. know, the covenant betwene the Father and the Sonne is expressest first, by simple prophesie or promise. The Father passeth the word of a King, *Christ shall be his first borne, the floure of the Family, an Ensigne of the people, nothing can stand good, if the free will of Gentiles refuse to come under this Princes Royall Standart.* The Father prophesieth and promiseth, Psalm: 72. 8. *Christ shall have dominion from Sea to Sea, and from the river to the ends of the earth.* Psal. 89. 25. *The Lord shall set his hand in the Sea, and his right hand in the Rivers; hee shall call God his Father, his God, the Rocke of his salvation.* Now there must be a condition in this Royall charter, in Christs *Magna Charta*, nothing can be done, even when *Christ* goes up to a mountaine, and lifts up his Royall Ensigne, and Standart of love, and cryes, *all mine, come hither*; and when the people flocke in about him, except free will, as independent as *God* say *Amen*; and yet it farre rather may say, *Nay*, and refuse the bargain:

The covenant between the Father and the Sonne in making good the articles of the treaty must depend on our free will, if Christ draw not sinners invincibly.

Articles of the covenant between the Father and the Son diversly proposed.

1.

2. The Father bargaineth by asking and giving, Psalm. 2. 8. *Aske of me, and I will give thee.* Christ must be an heire, by mans will, not by his Fathers goodnesse; if Christs sutes, and demands, *Father, give me the ends of the earth, and Bri-*

2.

Virg. Et pe-
nitus toto di-
vifos orbe
Britannos.

taine for my inheritance, Depend upon ſuch an absolute ay, and no of mans free will as may caſt the bargaine, where- as our conſent was not ſought, nor were we called to the counſell, when the Father bargained to make us over to his Sonne.

3.

3. The Father bargaines by way of worke, and hire or wages to give a ſeed to his Sonne, Eſai. 53. 10. When he ſhall make his ſoule an offering for ſinne, he ſhall ſee his ſeed; this is not a bare ſight of his ſeed, but its an injoying of them, hee ſhall ſee his ſeed, he ſhall prolong his daies, the pleaſure of the Lord ſhall proſper in his hand. We cannot ſay, it depends on men, that Chriſt ſpeed well in having a numerous ſeed, and that wages be payed to Chriſt for his ſore work of laying downe his life to ſave his people, except we be more play-maker, then God in this covenant.

Arg. 9. The Scripture right downe determineth this Controverſie. Rom. 9. No man hath reſiſted his will; and It is not in him that willet. Auguſtine uteth three Adverbs in the Lords manner of turning the heart; Omnipotenter, Indeclinabiliter, Inſuperabiliter; Omnipotently, Indeclinably, and without ſhort-coming.

How ſtrongly
and with what
a ſweet neceſ-
ſity Chriſt
draweth us.

Uſe 1. O how ſweet and ſtrong is the grace of Chriſt; It is a conquering thing, Col. 1. 11. Strengthened with all might, according to his glorious power. 2 Cor. 10. 4. The weapons of our warfare are not carnall, but mighty through God. Were they mighty through Angels and Men, that were but one creature ſtorming another. But when Chriſt beſiegeth a ſoule, who can raiſe the ſiege? Verſ. 5. We bring downe every height, *πᾶν ὕψος*, They goe not to a counſell of warre, to adviſe upon quarters. 2. They cannot flee; For every thought is brought captive to the obedience of Chriſt. Chriſt riding on his horſe of the Goſpel, and ſtrength of free grace, is ſwift and ſpeedy, and hath excellent ſucceſſe. Revel. 6. He went out *ἐν νίκῃ καὶ ἐν ἰνίκῃ*, both conquering, and that he might conquer. Chriſt ſhoots not at the rovers, to come ſhort, or beſide the marke; his arrowes of love are ſharp and conquering. The Spouſe is out of her owne element, and ſicke, and pained with love, when ſhe wants his preſence, and cannot diſſemble, nor hide it, nor command her ſelfe; Cant. 3. no more then a ſicke perſon can maſter death, or a ſwourning. Cant. 5. 6. My ſoule

soule departed out of me ; drinke once of this strong wine of his love. O death, the Lyons teeth, burning quicke, all these torments are nothing to the love of Christ. O, *Christ* wee cannot forsake. *Davids* key is strong to open all hearts, to open hell, and bring in a new heaven of love to the soule. Naturall habits and powers are strong, fire cannot but cast out heat, Lyons cannot but prey upon lambes, wicked habits are strong *Devils*, and cannot chule but be *destroying Devils*. The coales of the fire of Christs love burne not by election. 2 *Cor.* 5. 14. *The love of Christ constraineth us* ; there is a peece of eternitie of heaven in the breasts of the Martyrs of *Jesus Christ*. *Abraham* must goe, when he is called. *Lydia* cannot keepe the doore, when love removes *the handles of the barre*, and must be in. The *Lord* casts in fire-workes of love, in at the windowes of the *Apostles* soules ; O ! their nets, and callings, and their *All* become nothing, they must leave all, and follow Christ.

Wee must bee loggish and crabbed timber , that take so much of *Omnipotence*, or else we cannot be drawne to the Sonne. Men thinke it but a step to Christ, and Heaven ; ah ! wee have but a poore and timorous suspition of heaven, by nature, it is no lesse then a creation to be drawne to Christ. 2. We are needy sinners, and neede as much mercy, as would save the *Devils*, as may bee gathered from *Hebrew.* 2. 16. (3.) We are, by nature, as good clay and mettall to be vessels of revenging justice, and firewood that could burne, as kindly in hell, as *Devils*, or any damned whatsoever. 4. Not onely at our first conversion must wee bee drawne ; but the *Spouse* prayes, *Cant.* 1. to be drawne ; theres need that *Christ* use violence to save us, while wee be in heaven ; for Christ hath said, *Matth.* 7. 14. *Straight is the gate, and narrow is the way that leadeth unto life.* I grant *Antinomians* who looke us from all duties, and say *Christ* hath done all to our hand, make little necessity of drawing at all. For *Crispe* saith, *The strictnesse of the way,* *Math.* 7. 14. *is not the strictnesse of the conversation, but all a mans owne righteousness must bee cut out of the way, otherwise it is a broader way then Christ allowes of.* I confesse, if in this one point all the strictnesse of the way to heaven were ; then the way, 1. should bee strait and narrow onely to those that trust in their owne

Use 2.

1.

We are hardly drawne

2.

3.

Crispe vol. 1. Sermon. 4 pag. 110. 111. Antinomians reject the narrow way that leadeth to life ; their exposition of Math 7. 14. rejected as false and fleshly.

righteousnesse;

righteousnesse ; but I hope, there is much more strictnesse then in that one point ; as in mortifying idol-lusts, loving our enemy, feeding him when he is hungry, suffering for *Christ*, bearing his Crosse, denying our selves, becomming humble as children, being *lowly and meeke*, and following *Christs* way in that.

2. *Christ* speaks of two wayes, a *wide*, and a *broad way*, and a *narrow way* ; Now if the narrow way be all in a quitting our owne righteousnesse onely ; as *Crispe* saith, perverting the Text, then all the latitude and easinesse of the broad way, must be that all the world that runne to hell, they follow no sinnes sweet and pleasant to the flesh ; no delightfull lusts, contrary to the duties of the first and second Table, their onely sinne is to trust in their owne righteousnesse, which is against both *Law* and *Gospel*.

3. *Christ* commandeth his hearers to enter in this strait way : which is clearely a way of holy walking, no lesse then of renouncing our owne righteousnesse. For *Christ* both in the foregoing, and in the following words, urgeth duties ; as not to *judge rashly*, *Vers. 1.* to eye our owne faults, rather then our brothers, *Vers. 3. 4. 5.* not to prophane holy Ordinances, *Vers. 6.* to pray *assiduously*, *Vers. 7. 8, 9, 10.* to *doe to others*, as we would they should doe to us. *Vers. 12.* to be good trees, and bring forth good fruit, not to content our selves with an empty dead Faith ; as *Dr. Crispe*, and *Libertines* doe, but to *doe the will of our heavenly Father*, to the end of the Chapter.

But let the Reader observe, as we doe detest all confidence in our inherent holynesse, and all merit, and deny that our strictest walking can in any sort justifie us before *God* ; so *Libertines* in all their writings and conference cast shame upon strict walking, as *Popish*, *Pharisaicall*, and *Legall* ; and will have this our *Christian liberty*, that holy walking is not so much as no part of our justification, which thing wee grant ; but (saith *Crispe*) *All our sanctification of life is not a jot of the way of a justified person to heaven ; the flat contrary of which Paul saith, Ephes. 2. 10. For we are his workmanship, created in Christ Jesus into good works, which God hath before ordained, that we should walke in them.* That which we should walk in, must be a jot and more of our way to heaven ; and the same

(*) Vol. 1.
Ibid pag. 89.
(b) Sermon. 1.
pag. 22.

same *Crispe* (b) *Beleevers are kept in holynesse, sincerity, simplicity of heart, but all this hath nothing to doe with the peace of their soule, and the salvation and justification thereof.* See, hee confounds *salvation* and *justification*. As if sincere walking were no way to salvation, because it is no way to justification, and because its not the meritorious cause of our peace and salvation; for Christ alone is so the cause: But therefore must it be no condition of salvation? It is a prophane and loose consequence. *But doe not Libertines teach that no man is saved, but these that walke holyly, and that sanctification is the unseparable fruit and effect of justification?*

Ans. They say it in words, but fraudulently. 1. Because all Sanctification to them, all Repentance, all mortification, all new obedience is but an apprehension, that Christ hath done all these for them, and that is their righteounesse, and so Christ repented for them, and mortified sinne for them, and performed all active obedience for them. Now this sanctification is Faith, not the personall walking in newnesse of life that Christ requires.

Antinomians
reject all sanctification.

2. This sanctification by their way is not commanded by God, nor are beleevers obliged to it, under danger of sinning against God; for through the imputation of Christs righteounesse (saith *Crispe*) (c) *All our sinnes are so done away from us, that wee stand as Christs owne person did, and doth stand in the sight of God, nor is there a body of sinne in Christ.* I as-
sume, but Christ is not obliged to our personall holiness, that were an impossible imagination.

ser. 1. p. 13.

2. All acts of sanctification to the justified person are free, he may doe them; yea, hee may not doe them, and can bee charged with no sinne for the omitting of them; for hee is not under any morall Law, and where there is no Law, there is no sinne, (say *Libertines*.)

3. *Men are kept in holiness, sincerity, simplicity of heart,* saith *Crispe*. (d) What is that, kept? They are meere patients in all holy walking, and free will does nothing, but the Spirit immediatly workes all these in us; if therefore we omit them, it must bee the fault of the Spirit, as *Crispe* speaketh, not our fault, nor ought wee to pray, but when the Spirit moves us, as before you heard; so that this sanctification is not any holiness opposite to the flesh, and to sinne forbidden in

d Crisp vol. 1
Ser. 1 p 21.

It was the old error of the Libertines, of Antonius

Pocquius

Priest, as Calvine saith, Instruct. ad Libertinos cap. 23. in opuscu. pag. 460. so

Pocquius existimabam

me aliquid

intelligere,

nec quicquam

intelligo: de-

us enim in-

tellectus me-

us est, & virtus

mea, & salus

mea, Calv. ne

answers excel-

lently, Homo

quidem fide-

lis, se nihil ex

seipso intelli-

gere censet;

sed an prop-

tertia debet

oculos clau-

dere, ne quid

intueatur, ut

vult iste insa-

nus? A man

(saith Cal-

vine) in Christ

judgeth that

he understan-

deth nothing

of himselfe,

(and so that

he can neither

pray nor be-

lieve, with-

out the Spirit)

the Law of God; but a sort of free and arbitrary and immediate acting of the Spirit, in the omission of which acts, the justified person no more sinnes against God, then a tree, or a stone, which are creatures under no morall Law of God, when these creatures doe not pray, nor love Christ, nor out of sanctified principles abstaine from these acts of Adultery, Murder, Oppression, which being committed, would make rati- onall men under guiltinesse, and sin before God.

4. Towne Assertion of Grace, Pag. 56. 57. and pag. 58. pag. 156. A beleever is as well saved already, as justified by Christ, and in him. Pag. 159. Divines say, our life and sal- vation is inchoate; but they speake of life, as it is here subje- tive, pag. 160. Quantum ad nos spectat, Or in respect of our sense and apprehension, here in grace, our faith, knowledge, sanctification is imperfect; but in regard of imputation and donation, (pag. 162.) our righteousnesse is perfect; and (pag. 160. he that beleeveth (*exei*) hath life, not he shall have it, or hath it in hope.

Ans. If we have glory really, actually, perfectly, but we want it onely in sense; wee have the resurrection from the dead also, actually, and perfectly, and wee are risen out of the grave already, and we want the resurrection onely in the sense: for sure by merit, and Christs death, we have as really the re- surrection from the dead, as wee have glory, and life; and the one we have as really as the other; so we want nothing of the reality of heaven, but sense; but wee are not yet before the throne, nor risen from the dead, nor locally above the visible heavens; except they say as Familists doe, and as Hymeneus and Philetus did, that the Resurrection is a spirituall thing in the minde; and heaven is but a spirituall sense of Christ, and that Christ is heaven, and the life to come is within the precincts of this life; this were to deny a life to come, a heaven, a hell, a resurrection, which Antinomians will be found to doe.

This one speciall ground is much pressed by Master Towne, and the generality of Libertines, to wit, that holy walking be- fore God, is neither way to heaven nor condition, nor meanes of salvation, in regard, we are not onely in hope, but actually

(but shall he therefore close his eyes, that bee may understand nothing at all, as this phrautick man imagines,

saved,

saved, when we are first justified, and as really saved and passed from death to life, when we beleve, as we are said, *Ephes. 2. 6. To be raised up with Christ, to sit together with him in heavenly places.* And therefore holy walking can be no meanes, no way, no entrance, no condition of our possession of the heavenly kingdome, and therefore no wonder they reject all sanctification, as not necessary, and teach men to loose the raines to all fleshly walking.

But 1. *Rom. 8. 24. We are saved by hope*, then wee are not actually saved, but the *jus*, the right through Christs merits to life eternall is ours, and purchased to us. The borne heire of a Prince, is in hope a Prince, but he comes not out of the wombe with the crowne on his head. *Christ* comming out of the grave, which is the wombe and loynes of death, as the *first begotten of the dead* is borne a king, *Acts 5. 31.* and all that are borne of this father of Ages, *Esaï 9. 6.* his seed are heires annexed with Christ the first heire, *Rom. 8. 17.* but heires under non-age, and minors, and waiting for the living and the crowne, they have it not in hand. *Rom. 8. 24. Hope that is seene, is not hope: for what a man seeth, why doth hee yet hope for it.* *Verf. 25. But if we hope for what we see not, then we doe with patience wait for it.* Hence I argue, what wee wait for and see not, that we do not actually enjoy. But we hope for salvation, *Rom. 5. 2. 1 Joh. 3. 1, 2, 3.* The proposition is Scripture; no man can hope for that which he enjoyes already.

2. We can be no otherwise said to be saved, then the beleever is said to be passed from death to life, and to be risen again with Christ, and to sit with Christ in heavenly places. For as we are saved and glorified in hope onely, not actually, so are we passed from death to life, and sit with Christ in heavenly places, and are partakers of the resurrection in hope onely, or in our flesh, in regard our flesh is in heaven in Christ, who hath infestment of heaven for us, as a man getteth a stone or a twigge in his hand, and that is to get the land, but yet hee may want reall possession. *Christs* presence in heaven is reall in Law, we are there with him. But it cannot inferre our personall and bodily presence, and reall resurrection, which wee hope for and want, not onely in sense, but really. For we are not in this life immortall, beyond death, and sicknesse, and burying and corruption actually, nor yet are we in glory, that which wee shall

be, when *Christ our life and head shall appeare*, For, 1. wee yet groane as sicke creatures in tabernacles of clay, 2 *Cor.* 5. 1, 2. and carry about with us sicke and dying clay, and *Christ* promisetht that of all that the Father gives him, he will lose nothing, but raise them from the dead; but that is, not in this life, but at the last day, *Joh.* 6. 39.

How we are
saved in this
life.

Henry N-
cholas of low
Germany
taught the
same doctrine,
a hundred
yeares agoe.
Cha. 1. Sent.
9 For behold
in this present
day is the glo-
rious coming
of the Lord Je-
sus Christ,
with the many
thousands of
his Saints, he

3. Such as are really and actually saved, can neither marry, nor be given in marriage, neither can they dye any more, (marrying and dying are bloud-friends together) but are as the Angels in heaven, *Luk.* 22. 36, 37, 38. their vile bodies are changed, and are fashioned and made like the glorious body of our Saviour the Lord *Jesus Christ*. *Phil.* 3. 20, 21. And shall be heavenly bodies, spirituall, and as the starres of the heaven in glory, 1 *Cor.* 15. 40, 41, 42, 43. But we are not in that condition in this life, this corruptible hath not put on incorruption, nor this mortall immortality. Then as wee are saved in hope, and have *jus ad rem*, a full right to life eternall, and the Resurrection of our bodies, in regard, that the price is payed for us, a compleat and perfect ranfome, even the bloud of the Son of God is given for us, and so we are saved in hope, 2. in Law and *jure*. But sure we have not actuall possession of the Kingdom, in the full income, rent, and compleat harvest of glory, but onely grapes, and the first fruits of *Canaan*.

commeth manifested, which hath set himselfe now upon the seat of his Majestie, for to judge in this same day, which the Lord hath ordained, the whole world with equity: and Chap. 35. Sent. 8. Behold, in this present day is this Scripture fulfilled, *Esa.* 26. *Dan.* 12. 4. *Edras* 7. 1 *Thess.* 4. *Matth.* 24. and 25. *Luke* 17. *Acts* 1. *Matth* 24. *Revel.* 14. according to the testimony of the Scripture, the raising up and resurrection of the Lords dead commeth also to passe presently in this same day, through the appearing of the coming of of *Christ* in his Majestie, &c. So this man denyeth any life to come, or any Resurrection, to which way Antinomians encline.

4. It is too evident to halfe an eye, that when Antinomians (a) Calvinus say we are actually saved, and perfectly freed from sin in this in opusc. in life and as perfectly sinlesse as *Christ* himselfe; That their mean-
instruc. ad- ing is, that which the old Libertines in (a) Calvins time said,
vers liberr-
nos. Cap. 23. p. 460, 461. and cap. 22. p. 458, 459 Pocquius in libello Scriptum est, non
tender ad malum, cavens ne adulteris in verbo, (id est, in litera Scripturae) sicut multi (non
justificati) faciunt. Talis ego fui, sed omnia remissa sunt. Nam scriptum est abstinete vos
ab adulteratione, ut possitis vas vestrum in sanctificatione & bonore possidere, cum finis mor-
tui legi per corpus Christi, ut alternis finis, qui suscitatus est ex mortuis, ut fructificemus
Deo viventi, non igitur essis in carne.

1. That our deliverance from sin in Christ is, *in infernali Spiritualitate*, (as Calvin speaketh) in such a Devilish and hellish Spirituality; as that wicked Priest *Anto Pocquius* said, was in judging neither murders, adulteries, perjurie, lying, oppression, — *Quare relinquantur veliterem Admum, id est, animam* to be sins, when once the pardoned and justified person committed such villanies, because the Spirit of God was in him, and took sense from him. 2. Because the justified person is made one with Christ, one person, or as *Antinomians* speak, we are *Christed, and made one with Christ, and he one with us, or incarnate and made flesh in us*, (^b) and the (^c) *new creature or the New man* mentioned in the Gospel, is not meant of Grace, but of Christ, and (^d) by love 1 Cor. 13. 13. and by the armour mentioned Ephes. 6. are meant Christ. So said that vile man *Pocquius*, that we and Christ are made one, as *Eva* was formed out of a rib of *Adams* side, he meaneth one person. 3. Man following his lusts and committing all sin with greedinesse, is made spirituall and mortified by Christs death, so also (^e) *Pocquius* who said to sin without sense is the Spirituall life we are restored to in Christ: So *Antinomians* aime at this, that what ever the regenerate do, they are as free of sin before God, as Christ or the *Elect Angels*, and this is the begun Spirituall Life. 4. *Libertines* in *Calvins* time (^f) said that life eternall was in this life, and that the resurrection was past; as *Hymenius* and *Phyletus* who made shipwrack of the faith, because a man knowes his soule is an immortall Spirit living in the heavens, and because Christ hath taken away the opinion and sense of death, by his death, and so hath restored us to life. *Milstris Hutchison* and her Disciples, the *Familists* of (^g) *New England* denying the immortality of the soule, and the resurrection of these our mortall bodies affirmed all the resurrection they knew, was the union of the soule with Christ in this life. I never could observe any considerable difference between the soule

in opusc. 463. *Obdormivit, (Christus) in cruce, & fuit apertum latus ut costa reperiretur que est semina, Ecclesia dicta, & unio (personalis) totius nature humane, & fieri omnes in uno membro vixus Christus est caput.* (ⁱ) *Pocquius* 16. pag. 461. *scriptum est omnia munda mundis, qui autem fide purificatus est, totus gratus Deo.* Calvin sibi. *Puritas iste hanc sententiam eo applicat ut latrocinia, scortationes hominidia pro mundis & sanctis rebus habeantur.*
 * *Divers Antinomians deny the life to come, and the Resurrection of the dead, as did Hymenius and Phyletus*

(^b) *Rise, reign, ruine the body of the Story*, p. 59, 60, 62.

Heresies of the *Familists* of *New England*, and of *Old England* either by the writings of, or conference with them, nor of either, from the damnable Doctrine of *Hymeneus* and *Phyletus*, and the old *Libertines* who said, *The Resurrection was past*.

Use 3. The drawing of sinners to Christ, if he draw so sweetly and with such a loving condescension, cannot be a violence offered to free will, by which the naturall and concreated liberty of the creature is destroyed, for there remains a naturall indifferency, by which reason and judgement proposeth to the elective faculty divers objects, that have no naturall connexion with will; so as the will should be bowed to any of them, as the fire casteth out heat, and the Sun light, and the stone falleth downward, its true in drawing of a sinner, Christ is carried into the heart with a greater weight of love, and a stronger sway of grace, then any other object whatsoever, and with so prevailing a sway, as masters the elective power, that it cannot will to refuse, yet it destroyes not the elective power; because this *non posse repudiare*, impotencie or unwillingnesse to reject Christ, (to speak so) is a most free, vitall, kindly, voluntary, and delighting impotency, and comes from the bowels and innate power of will, and this is the Virgin-liberty and power of will. But againe, because Christs drawing is efficacious and strong and carries the businesse with a heavenly and loving prevalency, the *Arminian* and *Jesuiticall* indifferency that New *Pelagians* ascribes to free will, as an essentiall property of it, by which when God and the pull and nerves of the right arme of *Iesus Christ* in his free grace, have done what they can to draw a free Agent, neverthelesse the man may refuse to be drawn, if so it please free will, though it displease God, and crosse his decree and most hearty and naturall desire, is a wicked fancie.

Free will free,
in being drawn
to Christ.

Arminian in-
differency of
will losed
from all pre-
determination
of God, blas-
phemous.

1. Because by this dream God hath not a dominion and sovereign power over the created will of man to determine it for his own ends, and to make use of it for the glory of his grace, though the Lord with his soule desire so to doe, but the creature hath an absolute, free and independent power, to crosse the desire of the Lords soule, for its own destruction and a far other end, which God intends but at the second hand, and contrary to his naturall and essentiall desire (as they teach) to save his creature, to wit, that revenging justice may be declared in the eternall destruction of the most part of mankind; whereas it was his desire that
not

not only the most part, but that all and every single *Man* and *Angell* (the fallen *Devils* not excepted) should be eternally saved.

2. We beleeve that God the first cause, as he decrees to all things that were from eternity in a state of poor possibility ; so as of themselves they might be, or might not be ; a futuration or a *shall be*, or a non-futuration, or a *shall never be* : So he is mid-wife to his own blessed decrees, and determines all created causes to bring forth these effects that were in the wombe of his holy decrees, for all things that were to be, and doe fall out in time, were births from eternity that lay in the wombe of the decree of God ; evils of punishment, or sins as permitted, *Acts* 17. 30. are not excepted. So *Zephaniah* willethe the people to flee to God, *before the decree that is with child, bring forth the birth* : Then God must in time open and unlock free will for all its actions. *Isai.* 44. 7. *And who, as I shall call and set it in order for me, since I appointed or decreed the ancient people ? and the things that are coming or shall come, let them shew unto them.* So God taketh this to him as proper to appoint things to come, and no supposed God, nor power what ever can share with him in it, and let any man answer and give a reason why of ten thousand possible worlds of infinite things, actions of *Men* and *Angels* that from eternity of themselves were only possible, and might be, or not be ; so many of them, not more, not fewer received a futuration, that they shall come to passe, and so fall out in time, and others remained only possible, and came never further to being, and never fall out, but from the only free decree and will of God, who conceived in that infinite wombe of his eternall counsell and wisdom, such things shall be, such things shall only remaine possible, and shall never be, nor never come to passe ? As it was decreed that wicked men should break the legs of the two Theeves crucified with Christ, and that they should not break Christs legs, yet the breaking of Christs legs was in it selfe, and from eternity no lesse possible, then the breaking of the legs of the fellow-sufferers with him ; but Gods only decree gave a futuration and an actuall being to the one, not to the other : So are all the actions, the chusings, refusings, nillings, willings of free will determined to be, or not be ; and come to passe, or not come to passe, according as they were births conceived in the mother-decree of God from eternity.

Gods decree
giver a shall
be, or a shall
not be, to all
things possible.

Zeph. 2.

כִּטְרָם לָרֶחַק
כִּי יִבְרָא

חֵק

Ante parere
decretum.

Psal. 139. 16. In thy booke were all my members written, which in continuance were fashioned, when as yet there were none of them.

God the first efficient, and last finall cause of all beings and acts of free will.

כל פעל

יהוה

למועדתו

The Remonstrants at the Synod of Dort, with shame denied that the word *פעל* was in the Text, in a case way of eliding Scripture. The generall, universal, and indifferent concurrence and influence of God with second causes, devised by Jesuites and Arminians, a dreame.

Indifferency of free will loosed from the dominion of providence, inhibitory for fortune and contingency in Gods roome.

3. Hee that works all things according to the counsell of his will, as Ephes. 1. 11. Hee of whom, and through whom, and for whom are all things, as Rom. 11. 36. Hee that made all things for himselfe, Pro. 16. 4. even the wicked for the ill day, and for whose pleasure all things are, Revel. 4. 11. must be such an Efficient and Author, such a finall cause of all, as shapeth a particular being to things, actions, and every creature, as their determinate being must be from him. If the being of the actions of free will, rather than their not-being, be from free will, not from God, but in a generall, universall, or disjunctive influence; that is, in such a way as whatever God decreed from eternity, touching Peters acts of willing or nilling, embracing or repudiating Christ, or what way soever the Lord shape and mould his influence and concurrence in time, either the one or the other may fall out, and Peter may embrace Christ or not embrace him, and so may Judas, and all Men and Angels; then shall I say, *The Kings heart, and his nilling and willing, is in the hand of his owne heart*; so the King turnes his owne heart, whither soever hee determines his owne will, and not as Solomon saith, Pro. 21. 1. *in the hands of the Lord*: and the creature is master of worke; Angels, Men, free and contingent, necessary and naturall causes are *Mint-masters* to coyne what actions they will, this or this; election and reprobation, vessels of mercy and of wrath, beleiving or not-beleiving, are in the hands of Angels and Men, the creature shall be both *Porter and clay*: The great Lord and former of all things, and the vessel for Gods conditionall decree, his collaterall and universall, his disjunctive and dependent influence hath no force to cast the scale of free will to willing, and so to salvation, election, inscription in the book of life, more then to nilling, damnation, and blotting out, or not-inrolling in the book of life; but is indifferent to either, is determined and bowed by the free will of man to which of the two shall seeme good to *lord will*, and the Lord cannot turne the heart whither soever hee will. Which close sets up fortune, independent and absolute contingency, and a supremacy and principality of working every effect and event on both sides of the sun, and above the sun, in order of nature, by the creature,

creature, before and without the efficiency of the cause of causes, and the intention or counsell of God : yea, it involves the Lord in a fatall chaine, hee must either concurre, or the creature disposeth of the *militia*, lawes, and affaires of heaven and earth without the *King of ages*. 1. I cannot make prayers to the Lord, to determine my will to his obedience, not to lead me into temptation. 2. I cannot thank his free grace for either. 3. I cannot intrust God with *working in me to will and to doe* : Nor, 4. comfort my selfe in the Lord : 5. Nor be patiently submissive to God under all my calamities that befall me, by the hand of *men, devils, or creatures*. Why? The Lord can doe no more then hee can ; hee had no more will nor counsell before time, nor hand and disposing of the businesse in time, for all these, then for the just contradictent of these ; say the *lord-patrones* of indifferent and so absolute a free will. 6. How doth *Jacob* pray that the Lord would give his sonnes favour with the Governour of Egypt, whom hee beleevved to be a heathen ; and pray that God would change his brother *Esaus* heart ; and *Esther* and her maids pray, that God would grant her favour in the eyes of *Ahasuerus*, if God have not in his hand power to turne their hearts from hatred to favour, as pleaseth him? 7. The Lord takes on him to turne mens free will in mercy or judgement, as pleaseth him : *Pro. 3. My sonne, forget not my law, so shalt thou find favour.* (Vers. 4.) *with God and man.* The Lord gave *Joseph* favour in the eyes of *Potiphar*, *Gen. 39. 21.* God brought *Daniel* in favour and tender love with the Prince of the Eunnuches, *Dan. 1. 9.* The Lord made his people to be pittied of all those that carried them captives, *Psal. 106. 46.* The Lord turned the hearts of the Egyptians, to hate his people, *Psal. 105. 25.* Warre and peace are from the free wills of men, as second causes, yet the Lord saith, according to his absolute dominion, *Isai. 45. 7. I forme the light and create darknesse ; I make peace and create evill.* And *Isai. 7. 8. The Lord shall hiss for the fly that is in the uttermost part of the river of Egypt, and for the bee that is in the land of Assyria, and they shall come, and shall rest all of them in the desolate valleys.* *Isai. 10. 6. I will send the Assyrian against an hypocriticall nation.* So *Jer. 1. 15, 16. Isai. 13. 1, 2, 3. Chap. 15. 1, 2, 3. & 17. 1, 2, 3. & 19. 1, 2, 3, 4.* Now God could not be the Author of warre and peace, as God and Sovereigne all-Di-

poser, if it were in the indifferent arbitrement and free election of men, that warre should freely issue from mans free will; so as God could neither decree, command, ordaine it in his providence, threaten it in his justice, fore-see it in his wisdom, and fore-tell it by his Prophets, determine it by his free grace, except the free will of nations and men first passe an act in this poore low Court of clay, in the heads and breasts of little lords, free-will-men, and make sure work on earth of its coming to passe; and so the Almighty Sovereigne of all things should have the second conditionall vote of an after-game in heaven, of all actions contingent and managed by free will of *Angels* and *Men*, such as peace, warre, honour, infamy, riches, poverty, health, sickness, life, or violent death, by sword, gibbet, poyson, &c. hatred, favour, learning, ignorance, faith, unbelief, obedience to God, disobedience, salvation, damnation, long, or short life, sailing, selling, buying, eating, speaking, joying, weeping, building, planting, praying, praising, cursing, Christs coming of the seed of *David*, the use of Prophets, prophecyng, &c.

blin Object. Is it not contrary to the nature of freedome, to be determined by a forraigne and externall agent, and that by a power stronger then the free will can resist or master? If yee with a stronger power tie a sword to my arme, and strongly and irresistibly throw my arme and sword both, to kill a man, can I be the murderher of this man?

How God determines free will, and for-
ces it not.

Answe. All the question here is, Whether the Lords freedome and dominion in these actions of clay-vessels or mens must stand? Wee had rather contend for the Lord and grace, than for the creature and free will.

Two sorts of determinations of will.

1. It is contrary to the nature of freedome to be determined with one sort of determination, not with another.

2. With such a determination naturall, as is in the stone to fall down, the sun to give light, its true; but now the assumption is false.

3. Should wee suppose that hee who tyes the sword to your arme, so as hee carries along with him in that motion your reason, judgement, elective power, so as you joyne in your arbitrary and free election, yea and with delight and joy, (which is somewhat more then free will) to strike with the sword, and hee that lifts both arme and sword did not thwart, or crosse your internall, vitall, and elective power, as the Lord moves the will in naturall acts, as acts in all sinfull deviations from a Law,

hee

hee should not free you from the guilt of murther : and so yet the assumption is false ; for Christ so moves and determines the will to beleve, as all the in-workes and vitall wheels of will, reason, judgement, freedome, are so moved with such an accommodation and fit and congruous attemperation to free will, as it goes along sweetly, gladly, freely with the grace of Christ in conversion ; and too gladly and willingly in acts to which wickedness and murther are annexed ; as there can be no other straining or compulsion here dreamed of, but such as when a Virgin is said to be ravished, who freely and deliberately appointeth time, place, persons, opportunities, and gladly comes to the place in which shee is carried away ; which neither Law nor Reason can make a rape. Now, I grant, neither *Man* nor *Angel* can so work upon the will ; it is proper to the Lord, and communicable to no creature to know what congruous wayes can efficaciously draw the will. And, 2. Its God onely who can attemper irresistible strength, and sweetness and delectation of consent together.

Use 4. Its not a good, nor a comfortable way, nor would I love a heaven that is referred to a *may be*, or a *may not be* ; its not a good heaven that is referred to a venture. 2. Weaknesse left of God turneth wickedness : It is kindly to our corruption to be uncouth, strange, froward to Christ, and undiscree to strong love. 3. Free will is now like a bankrupt Merchant, or a young and loose heire, who hath lost all credit ; Christ dare not venture a stock in our hand. 4. Christ is a Shepherd who in feeding his flock *stands on his feet*, *Isai. 40. 11.* and sits not down, to lie and sleep : the *first Adam* sat down ; all his sons lie down : never man on his owne bottome can come to heaven. Let us chuse this sure way, that broken men may be tutored by *Iesus Christ*.

Its our happiness that free will be not the manager of our heaven.

Use 5. If hee be a drawing Christ, its a terrible thing to be at holding and drawing with Christ. 1. Gods soule loaths with-drawers ; *Heb. 10. 38.* *If any man draw-backe, my soule shall not be pleased with him.* The word *ὑποστέλλω*, is a word from souldiers that leave their standing out of feare ; the feared souldier sends himselfe away out of the Army. But *Habac. 2. 4.* from whence this is cited, seemes a farre contrary word,

Withdrawing a proud and al-so a base sin.

*The soule that is lifted up, **ὑψω** towred up, or lifted up as a*

The plagues of withdrawing.
The reason of the Apostles word and of the Prophet Habbacue's c. 1. given.

high tower, is not upright in him. *Isai. 31. 14.* Feare makes men low and base, and pride makes them high and lofty; how then is withdrawing from God, so base and low a word in the Apostles stile, expressed by the Prophet *Habbacue* in so high a word, as the towring up the soule? There is a reciprocation of things in the word signified; for unbeleefe, resisting of Christ, and the sinners withdrawing, is an act of the highest pride: hee that will not be converted, and refuseth Christ, thinks hee can fend without Christ, hee hath a stronger Castle to run to then Christ, and imagines that his sinnes and lusts shall shelter him in the ill day: And unbeleefe is a base, timorous, and cowardly thing, when men, for feare of a lesse evill and a poorer losse, steale away from Christ: And both is base or poore pride, and high or lofty beggarlinesse, in stealing away from Christs colours; which the Lord abhorres. 2. Withdrawing looks hell-like: Hee that is not saved in the nick of conversion, is eternally lost. *Heb. 10. 38.* But wee are not of the withdrawing to perdition. Withdrawing hath no home but hell. 3. Its a sign of an obdurate heart. *Zech. 7. 11.* But they have refused to hearken, and pulled away the shoulder, and stopped their eare, lest they should heare. And so judgement-like is withdrawing, and smells so of vengeance, that God plagues withdrawing with withdrawing: *Hos. 5. 4.* They will not frame their doings to turne unto their God. And what is the issue of that? They shall goe with their flocks and herds to seek the Lord, but they shall not find him; for hee hath withdrawn himselfe from them. *Pro. 1. 24.* I called, and yee refused; *Vers. 26.* then, this must follow, *Vers. 28.* (as also *Joh. 8. 21.* the like is): they shall call upon me, but I will not answer.

Use 6. Its a terrible plague of God, which wee would eschew as hell, to wit, provoking of God by such sins as may procure that God should in his judgement marre the lock of the heart, the will, that the doore should neither shut nor open; and cast poyson into the soule, so as *Angels* and *Men*, heaven and earth cannot help or cure it: Christ is good at opening hearts, and drawing sinners; and hee is as good at judicall closing of hearts: If hee but put his finger in the eye, and snap in pieces the optick nerves, all the world cannot restore sight, or open the heart. Hee that is nearest to be drawne to Christ, and yet never drawn, is deepest in hell: An *Evangelike-fire* of

of Gods fury is worse then a *Sinai-fire*, though it burne up to mid-heaven. 1. Sinning against the light of nature and the known will of God, as Idolatry and the principles of your own Religion, true and known to be so, brings delivering up to judicall blindness, *Rom. 1. 21.* (2.) If yee put your finger in natures eye, and blow out that candle, God will give you up to vile affections, *Rom. 1. 24.* and a reprobate mind, *Verſe 6, 27, 28.* Some blow out the candle of nature, and God blowes out the sun of the Gospel, that it is to them like sack-cloth of haire, and a moon like blood. 3. Resisting of the call of God, brings on the plague of hardnesse of heart; *Pro. 1. 24, 25, 26, 27. Act. 28. 23, 24, 25, 26, 27. Job. 8. 21.*

Use 7. Wee are hence taught, to put our heart in Christs hand; hee, and hee onely who makes *all things new*, hath a singular faculty in making old hearts new hearts. Now there is no such way as to lie at the tyde, and wait on a full sea and a faire wind, and ship in with Christ; attend the ordinances, watch at the posts of the doore of *Wisdom*.

Object. *I have been a heaver thirty, forty yeares; I am as farre from being drawn this day, as the first day.*

Ans. 1. Such a soule would not be oyled at the first with the perswaded assurance of an *everlasting love of election*, as *Libertines* cure poore soules; but would be brought to see sin, and be humbled and plowed, that Christ may sow.

2. They would be taken off their owne bottome, and discharged to confide and rest on humiliation, or any thing in themselves.

3. The manner, motives, and grounds of their complaining would be examined. Seldome or never is it seen that a reprobate man can be in sad earnest heavie in heart, touching his deadnesse of heart, and fruitlesse hearing of the word of God thirty or forty yeares: and withall, if there be a dram of sincerity, the least graine of Christ, as if the soule doe but look as farre off, with halfe an eye; yet greedily after the Lord Jesus; its a sweet beginning. Its true, a talent weight of iron or sand is as weighty as a talent weight of gold, but in a Saint an ounce weight of grace hath more weight then a pound of corruption. It is no Gospel-truth that *Antinomians* teach, That God loves no man lesse for sin, or no man more for inherent holinesse. Its true of the love of election and reconciliation, in the work of

We are to await Christs work of conversion.

How to deale with any that are troubled for non-conversion.

Its no Gospel-truth, that God loves no man lesse for sin, or more for inherent holinesse.

justification; but most false of the love of divine manifestation, in the work of sanctification; as is cleare, *Joh. 14. 21, 23.* Nor are men by this taught to seek righteousnesse in themselves; because they are commanded to try and examine themselves, as *1 Cor. 11. 28. 2 Cor. 13. 5.*

4. Such soules would upon any termes be brought to reason and debate the question with Christ, that as the Law may stop their mouth before God, so, mercy may stop the mouth of the Law and sin, and it may convincingly be cleared, that though scarlet or crimson can by no art be made white, yet Christ, who is above art, can make *them white*, *Isai. 1. 18. as wooll and snow.* And therefore such would be brought in an high esteeme and deep judgement of Christs fairnesse, beauty, excellency, incomparable and transcendent worth: and though a soule have a too high esteeme of his sins, yet say that hee dies with an high esteeme of Jesus Christ, hee is in no danger; for faith is but a swelled, an high and broad opinion and thought of the incomparable excellency and sweetnesse of Jesus Christ.

*Christs grace
in drawing us,
in foure parti-
culars.*

Use 8. This powerfull drawing teacheth humble thankfulnessse. (1.) The most harmelesse and innocent sinner must bee in Christs book for the debt of ten thousand Talents. (2.) The sense of drawing grace is mighty ingaging, every act of thankfull obedience should come out of this wombe, as the birth and child of the felt love of God. Christ did bid such a man battell. 2. He was Christs enemy when he took him. (3.) It cost Christ blood he died to conquer an enemy, *Rom. 5. 10.* (4.) He kept the taken enemy alive, he might have killed him, he gave him more then quarters, he made a captive a King, *Rev. 1. 6.* Suppose we, Christ should in his own person come locally down to hell, and look upon so many thousands scorching and flaming in that unsufferable lake of fire and brimstone, if he should cull out by the head and name; so many thousands of them, even while they were spitting on Christ, blaspheming his name, and scratching his face, and should loose off the fetters of everlasting vengeance, and draw them from amongst millions of damned *Spirits*, lay them in his bosome, carry them to heaven, set them on Thrones of glory, crown them as Kings to raigne with him for evermore. Would they not be shamed, and overcome with this love, kisse and adore so free a Redeemer? and thus really hath Christ dealt with sinners, look on your debts written in *Christs* grace-book,

would

would not such a redeemed one praise his Ransomer, and say, O if every finger, every inch of a bone, every lith, every drop of blood of my body, every hair of my head, were in an *Angels* perfection to praise *Iesus Christ*; O the weight of the debt of love; O the gold Mynes and the depths of Christs free love.

3. Consider what expressions vessels of grace have used of free grace? how far below grace *Paul* sets himself, lo here, *Eph. 2. 8.* *Riches of grace.*

To me who am, 1. Lesse then a Saint. 2. Not that only, but lesse then the least. 3. Lesse then the least of Saints. But 4. yet a little lower, *lesse then the least of all Saints* is this grace given, that I should preach the unfearchable riches of Christ. Gospell riches is grace and mercy, but there is great abundance of it; its a speech from quick-sented hounds, who have neither footstep, nor trace, nor sent left them of the game they pursue. *Christ* defies men and *Angels* to trace him in the wayes of grace. So *Paul* 1 Tim. 1.

13. *I was a blasphemer and a persecuter, and an injurious person* ἀλλ' ἡλεῖδην, *but I was be-mercied*, as if dipt in a river, in a Sea of mercy. Vers. 14. *And the grace of the Lord Iesus to me was abundant.* No, that is to low a word, *ὑπερπλοῦσα δὲ ἡ χάρις*, his grace was more, or over-abundant, one *Paul* obtained as much grace, even so whole and compleat a ransome without diminishing, as would have saved a world. Rom. 5.

15. *If through the offence of one, many bee dead, much more of grace.*

the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many. ἐπερίσσεια, the word is exceedingly to abound, and borrowed from fountaines and rivers which have flowed with waters since the creation; but there is a higher word, Vers. 12. *Where sinne abounded, grace farre more, or exceedingly over-abounded, or more then over-abounded.* — *ὑπερπερίσσεια ἐν χάρις.* And Vers. 21. *Sin reigned unto death, that grace might reigne unto life, βασιλεύσῃ, that Christs grace might play the King.* The saving knowledge of God under the Kingdome of the *Messiah*, *Esaï 11. 9.* fills the earth; as the Sea is covered with waters. A Sea of Faith; and a Earthfull of the grace of saving light, and a *Sunne* seven fold, as the light of seven dayes. *Esaï 30. 26.* hold forth to us a large measure of grace, and righteousness and peace like a river; and the waves of the sea, *Esaï 48. 18.* All these say *Christ* is no niggard of grace.

And 4. can they not weare and out-spend their harps, who

Thankfulness
for grace re-
quired.

who fall downe before the Lambe, Revel. 14. and Revel. 5. 8. Who with a loude voice, praise the grace of God. *Vers. 12. For ever and ever ? Consider if it must not be a loud voice, when ten thousand times ten thousand, and thousand thousands, all joyne in one song to extoll grace ; if we be not in word and deed obliged to expresse the vertues and praises of him, who hath called us from darkenesse to his marvellous light.*

Vers. 32. And I, if I be lifted up from the earth, will draw all men to me.

Article I I.

The next thing we consider is the person that drawes. I (sayes Christ) *I will draw all men to me.*

The vertues in
Christ fitting
him to draw
sinners.

There is a peculiar aptitude in *Jesus Christ* to drawe sinners to himselfe.

1. As concerning his person he is fit, for neither is the Father, nor the Holy Ghost, in person, Lord Redeemer, but *Christ*; as in the deep of Gods wisdom, the Sonne was thought fittest to make Sonnes, Galat. 4. 4. the heire to communicate the right of heire-ship to the neere of the bloud, to his brethren to make them joynt-heires with him ; so is *Christ* a fit person, as *Lord Saviour*, to rescue captives, and to draw them to the state of Sonne-ship, which I speake not to exclude the other two persons ; for *Joh. 6. 44. The Father drawes to the Son* ; and the *Spirit* of grace in the worke of conversion, must bee a speciall agent, but *Christ* is made in a personall consideration, a drawer of sinners ; *God* works and caries on all his state-designes of heaven by *Christ*, Hebr. 2. 10. *He brings or drives many Sonnes to glory.*

2. *Christ* by office is a congregating and uniting Mediator, Col. 1. 20. He makes heaven and earth one, *Hee is our peace, and made of twaine one*, Ephes. 2. 14. *The Shepherd that gathers the Sonnes of God in one*, Joh. 11. 52. And hee by the merit of his bloud maketh sinners Legally one with God ; he is *Emmanuel, God with us* : fit to draw us in a Law-union to God. We were banished out of Paradise, the Sonne by office, was sent out to bring in the out-law sonnes.

3. *God* hath laid downe, (in a manner) his compassion, mercy, gentlenesse, to sinners in *Christ*; and *Christ* hath taken off infinit wrath, and satisfied justice in his nature and office.

God

God is no where (to speake so) so much mercy, graciousnesse, kindnesse, tender compassion to sinners, such a Sea of love as in the *Lord Iesus*. O but he is a most lovely, desirable compassionate *God in Christ*. The sinner findeth all that *God* can have in him, or doe for saving, in the *Mediator Christ*; there can nothing come out of *God* to the sinner, but through *Christ*. There is no golden pipe, no channell but this; all *God*, and whole *God* is in *Christ*, and all *God* as communicable to the creature; and were *God* seen in his lovelynesse, his beauty would be strong coards and chaines to draw hell up to heaven. Love, grace, mercy, are sodering and uniting attributes in *God*; now though these same essentiall attributes that are in one, bee in all the three persons; yet the Mediatory manifestation of love, grace, and free mercy is onely in the Sonne; so as *Christ* is the treasure, store-house, and magazene of the free goodnesse and mercy of the Godhead. As the Sea is a congregation of waters, so is *Christ* a confluence of these lovely and drawing attributes that are in the Godhead. *Christ is the face of God*, 2 *Cor.* 4. 6. *How the owning of Gods lovelynesse is in the Sonne.*

The beauty and lovelynesse of the person, much of the majestic and glory of the man is in the face; now the beauty, and majesty and glory of *God* is manifested in *Christ*; So *Hebr.* 1. 3. *He is the brightnesse of his glory*; the Father is as it were all Sonne, and all pearle, the Sonne *Christ* is the substantiall rayes, light-shining, the eternall, and essentiall irradiation of this Sonne of glory; the Sunnes glory is manifested to the world, in the light and beames that it sends out to the world; and if the Sonne should keep its beames and light within its body, we should see nothing of the Sunnes beauty and glory. No *Man* no *Angel*, could see any thing of *God*, if *God* had not had a consubstantiall Sonne begotten of himselfe by an eternall generation; but *Christ* is the beames, and splendor, and the shining, but the consubstantiall shining of the infinite pearle, and ours *God*, as the seale doth the stampe; and as *God* incarnate he reveals the excellency, glory, and beauty of *God*. The pearle is a drawing and an alluring creature from its shining beauty; so *Christ* is the drawing lovelynesse of *God*, yee cannot see the creatures beauty, or the mans face, but yee see the creature and the man; so saies *Christ* to *Philip*, *Joh.* 14. 9. *Hee that hath seene me, hath seene the Father.* I am as like the Father, as *God*

is like himsele ; there is a perfect, indivisible, essentiall unity betweene the Father and me. *I and the Father are one* ; one very *God* ; he the begetter, I the begotten. So *God* hath laid downe and empawnd all his beauty, his lovelynesse, and his drawing vertue in *Christ* the load-stone of heaven ; he is the substantiall rose, that grew out of the Father from eternity. *A mans wisdom makes his face to shine.* Wisdom is a faire, lovely, and an alluring beauty. Now *Christ* is the essentiall wisdom of *God* ; were your eyes once fastened upon that dainty lovely thing *Christ*, that uncreated golden Arke, the eternall, that infinite floure and Lilie, that sprang out of the essence, and beautifull nature of *God*, with eternall infinite greenesse, fairenesse, smell, vigour, life, never to fade, that essentiall wisdom, and substantiall word, the intellectuall birth of the *Lords* infinite understanding, if your eyes were once on him in a vision of glory, it should be impossible to get your eyes off him againe, there would come such drawing rayes, and visuall lines of lovely beauty, and glory, from his face to your eyes, and should dart in through these created windowes, to the understanding, heart, and affection, such arrowes and darts of love, as yee shall be a captive of glory for ever and ever. *Psalms, 16. 11. In thy presence is fulnesse of joy. Revel. 22. 4. They shall see his face,*—its a Kings face, and a kingly glory to see it. — *Ver. 5. And they shall raigne for ever and ever.*

4.
*Christ man in
a lovely po-
sure of draw-
ing sinners.*

4. Then there is so much warme nesse of heart, and such a fire of love, such a stock of free grace, so wide, so tender, so large bowels of mercy and compassion toward sinners, as he would put himsele into a posture of mercy, and in such a station of clay, as he might conveniently get a strong pull of sinners to draw them, a large and wide handfull, or his armes full of sinners, as he would be a man for us, to get all the organes of lovely drawing of sinners to him : a mans heart to love man, a mans bowels to compassionate man, a mans hands to touch the foule leapers skin, a mans mouth and tongue to pray for man, to preach to men, and in our nature to publish the everlasting Gospel ; a mans legges to bee the good Shepherd to goe over mountaine and wilderness, to seek or to save *lost sheep* ; a mans soule to sigh and groane for man ; a mans eyes to weepe for sinners, his nature to lay downe his life for his poore friends, hee would bee a created clay-tent of free-
grace,

grace, a shop, and an office-house of compassion towards us, he would borrow the wombe of a sinner to be borne, sucke the breasts of a woman that needed a *Saviour*, *eat and drinke with sinners and publicans*, came to seek and to save lost sinners, was *numbered with sinners*, dyed between two sinners; made his grave with sinners, (saith *Esaiah*, *Esaï 53. 9.*) borrowed a sinners tombe to be buried in. And now he keeps the old relation with sinners, when hee is in heaven, honour hath not changed him, as he hath forgotten his old friends, *Hebr. 4. 15.* *For we have not a high Priest that cannot bee touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sinne.* Christ cannot now sigh, but he can feele sighing, he cannot weepe, he hath a mans heart to compassionate our weeping, in such a way as is futable to his glorified condition; the head is in heaven, but hee hath left his heart in earth with sinners: there can bee nothing dearer to Christ, then the holy Spirit; he hath sent us downe that comforter, the Spirit, to abide with us.

Vse 1. O that men would come and look into this Ark, and that Christ would draw the curtain? Doe but hear himself crying to the *Cities of Iudah*, *Isai. 40. 9.* *Behold your God.* *Isai. 65. 1.* *I said to a Nation that was not called by my Name, Behold me, Behold me:* The doubling of the word saith, Christ desires to out his beauty, Shall your farme, and your five yoke of Oxen keep you from him? Men will not be drawn to him to satisfie their love.

Behold Christs loveliness.

Vse 2. Christ is a drawing and a uniting Spirit, then all that are in Christ should be unit. d; certainly the divisions now in *Britaine* cannot be of God: The wolfe and the good Shepherd are contrary in this; the good Shepherd loves to have the flock gathered in one, and to save them, that they may find pasture and the flock may be saved: The wolfe scatters the flock, or if the wolfe would have the flock gathered together, it is that they may be destroyed, then it would be considered, if a bloody intention of warre between two Protestant Kingdomes for carnall ends, and upon forced and groundlesse jealousies be from an uniting Spirit, and not rather from him, who was a *Murthrerer from the beginning.*

Divisions and wars not from congregating Chr. ft.

Vse 3. Jewes and Turkes and civill men, that are but *Morall Pagans*, are not in Christ, nor can they have any communion

White civility dangerous.

with God, nor be drawn to Christ, because no man can be in love with God, except he see God as opened and made lovely to the soul in Christ: Morall civility and Pharisaicall holiness is one of the most heaven-like, and whitest wayes to hell that *Satan* can devise; Many morall men go, by theft, to hell, *Satan* by open violence pulleth the prophane and openly wicked men to perdition; but he stealeth millions of civill Saints, honest married men that have whereon to live in the world plentifully, to hell in their whites, as if they were Saints, because civill and clean in the Morals of the second Table, yet not being borne againe, they cannot see the Kingdome of God; and most men deceive themselves with countrey Religion and Moralities, but such be but civill honest *Antichrists*, and deny there is any need that *Christ* should come in the flesh to die for sinners, for they can live honestly for sinners, and save themselves and not be beholding to *Christ* for heaven, or mortification, or faith.

Verse 32. *And I if I be lifted up from the earth, I will draw all men.*

This drawing of sinners to Christ, is bottomed on Christs dying on the Crosse, and his dying on the Crosse, is an act of extreme and highest love, *Joh. 3. 16. Joh. 15. 13. 1 Joh. 4. 9, 10.* Hence let us consider a little further what drawing and alluring power is in the love of God, and what way we may come to the sweet fruit of the strongest pull of *Christ*, Which may be considered in

1. *The revelation of the drawing lovelines of Christs dying.*

2. *The fulnesse of this lovelinesse.*

The revelation of Christs drawing lovelinesse and the fulnesse thereof.

For the former, *Christ* openeth himselfe to us, we cannot discover him first; and there be two Acts of this. 1. *Christ openeth the understanding*, Luke 24. 45. and *the heart*, Acts 16. 14. He taketh away the thick vail, that is over the heart, 2 Cor. 3. 15. 16. and rendereth the Medium, the Aire (as it were) thin, cleare, visible, as when the Sun expelleth night-shadowes, and thick clouds, so *Dauids* key, *That* openeth, and no man shutteth, Rev. 3. 7. removeth the doore, and the seale that the first *Adams* sin putteth on the heart, *Joh. 14. 21. He that loveth me shall be loved of my Father, and I will love him, and will manifest myselfe to him.* And *Christ* can show the Father, The Lord *Jesus* cometh out of his depth and Ocean of glory, and *Ivory* chamber,

The revelation of Christs drawing lovelinesse from *Christ* onely, and two acts thereof.

as it were, and the Son of God revealeth the Son of God, as *Gal. 1. v. 12.* compared with *v. 15, 16.* sheweth. He would not say, *Behold me, behold me, Isai. 65. 1.* and then get into a thick cloud and hide himself, if he had not had a mind to reveal his glory, and to show himself, *The King in his beauty, Isai. 33. 17.* all his loveliness, the mysteries of his love, the refinements, whiteness, redness, comeliness of his face, *Cant. 5. 10.* Nor would the Spouse pray for a noon-day sight of Christ, *Cant. 1. 7.* If hee could not offer himselfe to be seen in his loveliness of beauty.

Thus Christ doth make manifest the savour of his knowledge, in the Ministry of the Gospel, *2 Cor. 2. 14.* When he letteth out to the soul the smell of Myrrhe, Aloes, of all the sweet ointments of his death, and wounds; that the soul seeth, smelleth tasteth the Apples of love, in the beleived mercy, free grace, satisfied justice, peace reconciled with righteousness, purchased redemption in his blood, and he standeth behind the wall of our flesh, and so is called, *Our wall.* *Cant. 2. 9.* *Behold he standeth behind our wall,* Or, *Behold that is he standing behind our wall,*

he looketh forth at the window, shewing himself, *פְּנֵי* bewraying himselfe through the lattesse: Yet this is not a perfect vision of God attainable in this life, as the Author of the *Bright Bright Star*, *Star* dreameth, I see a man more distinctly in the field and *c. 5. p. 38.* before the Sun, then when he looks out at the grates or lattesse of a window, and a window behind a wall, for so we but see Christ in this life.

The compleatness of the loveliness is, 1. In that there is no spot in Christ crucified when he is seen spiritually, no blemish, no lameness, no defect, for an eternall and infinite Redemption, and an absolute righteousness, more cannot be required, nay, not by God. 2. Nothing that the desiring faculty and appetite can stumble at; *Paul's* determination, the last resolved judgement of his minde; and his ripest resolution and purpose was to know *nothing save Jesus Christ and him crucified,* *1 Cor. 2. 2.* *Christ's* beauty can fill all the corners and emptiness of the wide desires of the soule. 3. There is an actuall fulness of God spoken of, *Ephes. 3.* *Paul* praying that the *Ephesians* may comprehend the great love of God. *v. 19.* saith, *That yee may know the love of God that passeth knowledge, that yee may be filled with all the fulness of God.* This is a sa-

The compleatness of Christ's loveliness.

Bright Star
c. 4. p. 30.
Town Affec-
tion of
Grace, p. 76.
77, 78.
Theolog
Germ c. 8.
p. 16.

tisfying fulness, and is an admirable expression. To be filled with God must be a soul-delighting fill. But 2. To be filled with the fulness of God is more, for there is unspeakable fulness in God. 3. The expression is yet higher, *That ye may be filled with all the fulness of God.*

Of this fulness, 1. A word of the measure of it. 2. Of the meanes of it. 3. Of the sufficiency of it in the kind and nature. *Randall* in his Epistle before the Treatise called, *The Bright Star*, I have therefore observed the ever to be bewailed Non-proficiency of many ingenious Spirits, who through the policy of others, and the too too much modesty and temerity of themselves, have precluded the way of progresse to the top and pitch of rest and perfection against themselves, as being altogether unattainable, and have shortned the cut with a Non datur ultra, and are become such who are ever learning and never come to the knowledge of the truth. But for the measure, sure it is not as *Antinomians* and *Familists* dream, compleat and full in this life.

Perfection not
attainable in
this life.

1. Because according to the manner and measure of the manifestation of *Christ*, and knowledge; so is love and the perfection of beleivers. This is a truth in it self undeniable, and granted by the Author of the *Bright Star*, cap. 5. p. 52. For *Christs* excellency and drawing beauty in love goeth in to the soul by the port and eye of knowledge. But *1 Cor. 13. 9. We know in part, and we prophesie in part.*

2. *Paul* disclaimeth perfection as being but in the way and journeying toward it, *Phil. 3. 12. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Jesus Christ.* Now this perfection which *Paul* professeth he wanteth, is opposed v. 13. 14. To his pressing toward the garland, *For the price of the high calling of God in Jesus Christ, Heb. 11. 40.*

3. Perfection, such as wee expect in heaven, is in no capacity to receive any farther addition, or accession of grace or glory; nor is there a growing in grace, and in the knowledge of our Lord and Saviour *Jesus Christ*, enjoined us there, as is expressly here in the way to our Countrey, *2 Pet. 3. 14. and to runne our race to the end, Heb. 12. 1. and be carried on to perfection, Heb. 6. 1.* Its true, our good works are washed in the Fountaine opened

pened for Davids house, in which our persons are washed; but that washing removeth the sinfull guilt, and Law-obligation from them, but not the inherent blot and sinfull imperfection of our works, to make them perfect; for then might wee be justified by our good workes, if Christs blood make them to leave off to be sins; but that blood hindereth them to be imputed to us only, but removeth not their sinfull imperfections, as *Antinomians* say, that so they may make us perfect in this life: nor doth that blood (as *Papists* say) adde a meriting dignity and vertue to them, by which wee are justified by workes made white and meritorious in Christs blood and merits. God hath so portraicted and chalked the way to heaven, that all the most supernaturall acts, even those that have immediate bordering with the vision of glory, should need a passe of pardoning grace; and to beleieve that Christs grace shall work in us acts voyd of sin, is not faith. Therefore wee are to beleieve the pardon of such ere they have being, and not sanctifying grace to eschew them. It seemeth to me unbeleieving murmuring to be cast down at these sins, in such a way as to imagine wee can eschew them, or that grace sanctifying is wanting to us in these; for grace is not due to sinlesse acts. Nor doth the growing in grace which lieth on us, by an obligation of a command, stop the way to the *journeying toward perfection and heaven*, nor shorten the cut to heaven, because heaven is not attainable in this life; but by the contrary, if perfection were attainable in this life, the man that attaineth it might sit down, rest there, and goe not one step farther; for except hee should goe beyond the crown, and to the other side of heaven, and over-journey Christ at the right hand of God, whither should hee goe? And those that are ever learning, and never come to the knowledge of the truth, are, *2 Tim. 3. 5. lovers of pleasures more then lovers of God; such as wee are to turne away from; as have a forme of godlinesse, and have denyed the power thereof; and are led away with divers lusts; and are never entered into one onely degree or step of the way of the saving knowledge of the truth, of which Paul speaketh, and not the truly regenerate, who beleieve, with Paul and the Scriptures, that our greatest perfection is to sweat and contend for the highest pitch of perfection, even that which is beyond time.*

4. Those that are perfected, as wee hope we shall be in heaven,

ven, feed not with the Beloved *among the lillies till the day breake, and the shadowes fly away*; but the perfectest, the Spouse of Christ, so feedeth on Church-ordinances, *Cant. 2. 17.* The perfect ones have the fullest pitch of the noon-day Sun of glory; it shall never be after-noon, nor the evening or twy-light sky with them; nor shall any night-shaddow, nor cloud goe over their Sun.

5. In the Kingdome of perfection there shall be no in-dwelling of a body of sin, no sin, no uncleannesse of heart, no turning of the love and liking of the soule off God; but the perfectest in this life sin, and carry an in-dwelling body of sin with them; *Pro. 20. 9. Eccles. 7. 20. Job saith, chap. 14. 4.* The perfectest that beget children are unclean. *Rom. 7. 17, 18, 19, 20, 21, 22, 23. 1 Joh. 1. 8, 9, 10. 1 Joh. 2. 1.* All that have need of an *High Priest* at the right hand of God to intercede for them, have sin, and in so far are imperfect, as all the Saints are, *Heb. 7. 25. & 4. 15. & 1. 17, 18. & 8. 1, 2, 3. & 9. 23, 24, 25, 26. And 1 Cor. 13. 8.* Love never faileth: There the soule drinketh abundantly, and is filled to satisfaction, that the vessel can containe no more of God; and is transformed into the sea of transcendent light, and highest love, as it were lost in the deep fountaine of universall and immensurable love, and light; and the creatures soule and love liveth and breatheth, resteth in the bosome, in the heart, in the bowels of him who is an infinite masse of love; is wrapped in the sugared flouds, in the honey-brooks, and over-flowing waves and rivers of pure and unmixed joy; sleepeth and solaceth it selfe in the innocent embracings of the glory that thineth, rayeth, and darteth, world without end, out of *Christ*, exalted farre above all heavens, all principalities, and powers, the soules there are sweetned, more then sweetned, over-solaced with the noone-day-light of the Bridegromes glory, having in it the sweetest perfections of the Morning-Sun; they flee with Doves-wings of beauty *after the Lambe*, they never want the actuall breathings of the *Spirit of glory*, they can never have enough of the chaste fruition of the glorious Prince *Immanuel*, and they never want his inmost presence to the full; they suck the honey, the flouds of milke of eternall consolations, and fill all empty desires; and as if the soule were without bottome, afresh they suck againe, in acts for eternity continued, there be no such thing here in this life. Yet hath *Christ* crucified

What perfection of lovelinesse is in Christ in the life come.

crucified in his bosome, the promise and full purchase of this life on the crosse, and holds it out to sinners to draw them.

5. We have not yet attained to the resurrection of our bodies, but cary about such clods of death, as the worines must sweetly feed on, and have a seed, and subject of distempers in our clay-tabernacles; all which we are uncapable of in the state of perfection, when the body shall bee more naturally clothed with immortality, then the greenest and most delicious Rose, or floure, which we could suppose were growing fresh, Greene, and beautifull for ever, in such a happy soile, as the fields that lye on the banks, and within the drawings of sap from the river of life.

6. We are not masters of the invasion, at least, of temptations of devils, of men, here.

7. Perfection maketh the generall assembly of all the Sons of *Sion*, the heavenly family is never convened, but in place, countrey, condition separated, some borne, some not borne, some waking, some sleeping in the dust, *some in their countrey, some in the way to their countrey.*

8. There is no Temple, no Ordinances in our countrey of perfection, *Revel. 21. 2. 1 Cor. 13. 8.*

9. There is no Angel-life here without marriage, eating, drinking, begetting of children, *Luk. 22. 29, 30. Mar. 12. 25.* Clay cannot live, remaining earthly, up above the clouds, and visible heavens, *till this corruptible shall put on incorruption, 1 Cor. 15.*

Now for the meanes of attaining this fulnesse, wee have no other knowne and revealed to us in this life, but the Scriptures, and Faith; the one without, and externall, and the other within. Under these, I comprehend all the ordinances of God. *Familists* rejecting *Scripture*, terming it an humane devise of Inke and Letters, as *Antichrist* did before them, they call their perfect ones, from all acting, praying, hearing the word; yea, from knowing, apprehending, willing; to a resting on God as meere patients; God as their forme and Spirit immediatly acting on them. *The active annihilation* (saith the *Bright-starre*, Chap. 11. pag. 106.) is a ceasing from all acts, vanishing of Images, a doing of nothing, and a resting of all motion, or from doing the exterior will of God, exprest in the Law and Gospel in their letter. Pag. 107. *Passive annihilation* is when the man himselfe, and all other things (Meditation,

The Scriptures and ordinances are the meanes of attaining the fulnesse of Christ, so far as we can, in this life.

Familists place their perfect ones above all use of Ordinances.

The active &
passive anni-
hilation of
Familists.

To desert from
Monkish con-
templation &
to returne to a
practicall life,
to Familists,
is a worke of
the old man.

Was it is to
put off the old
man, and to
be poore in
spirit accord-
ing to the di-
ctrine of Fa-
milists.

tion, knowing, desiring of God, praying, and the practise of a holy life) are cast asleepe, and are made nothing. The active annihilation is when the man himselfe, and all other things are annihilated, not onely sufferingly, as in the passive; but doingly, I meane by light in the understanding, as well naturall, as supernaturall: wherein he sees, and most infallibly knowes, that all those things are nothing, and rests upon this knowledge in despite of feeling. Pag. 140. Its not best to forsake the passive annihilation, and the fruitive love, (the loving of God, as our last enjoyed end) depending thereupon, to take in hand by acts to practise the active annihilation; provided that by simple remembrance shee stand to her part. For there it is, (Pag. 141.) that the soule is so transported, enlarged, inlightened, and united to God. There shee tastes the chaste embraces, sweet intercourses, and divine kisses; there shee seeth her selfe sublimed, innobled, and glorified with Angels, at the celestially table. There shee relisbeth the fruits of her mortification, the treasures of her repentance, and the comforts of all her self-denials. Pag. 144. 145. To forsake such an experimentall union with God, and that men should leape backe to themselves, and re-betake themselves to their owne acts, refuse to endure this emptinesse, povertie of Spirit, this will of God, and all Spiritly entercourse, super-celestiall, or essentiall illumination, though indeed the true and divine Wisdome and naked seeing of God. — So that by their flying back and returning to themselves, (that is leaving the contemplative life of Monks, and returne to a practicall walking with God) they doe no other but farre estrange themselves from all poore and empyreall knowledge, and from all union and transformation into God, and so bide alwaies straightned within themselves, and their own bowels, and in the fetters of the old man. Now if you aske what it is to put off the old man; the *Theologia Germanica* saith, Cap. 5. Pag. 9. 10. It is to ascribe neither being, action, knowledge, nor goodnesse to your selfe, but to God the eternall wisdom, — and thus Man, and the Creature vanisheth, — thus ought man to become void of all things; that is, not to arrogate them to himselfe; and the lesse knowledge the creature doth arrogate to it selfe, it becommeth the more perfect: the like we must conceive of Love, Will, Desire, and all such things, for the lesse that man doth arrogate these things to himselfe, the nobler,

nobler, excellenter, and diviner he becommeth, and the more he doth assume these things to himselfe, so much is he made the more blockish, base and imperfect. Theologia Germanica. cap. 14. pag. 32. that a man die to himselfe, it is as much as if you would say as himselfe, or egoity should die. Saint Paul saith, put off the old man with his works. pag. 24. If it could come to passe that any man might wholly and absolutely cast off himself; so as that he lived without all things in true obedience, as the humanitie of Christ was, then he should be void of himself, and one with Christ, and should bee the same by grace, that Christ was by nature. — Pag. 35. This also is written, the more selfe-ends and egoity, the more there is of sinne and unrighteousnesse; and the lesser there is of the one, the greater want there is of the other. This also is written, the more that my selfe doth decrease (that is egoity or selfenesse) the more doth GOD in mee encrease. — Hence GOD

What is sinne to Familists.

is a Spirit acting, and all in all men, and for men to ascribe the good to God, and the ill to themselves is obedience, and to arrogate being, or good to themselves, is sinne. So Theologia Germanica taketh away the incarnation of Christ thus, Chap. 22. pag. 52. 53. Yet are there waies to the life of Christ, as we have already said; when, and wherein God and man are joyned together, so that it may be truly said, and truth it selfe may acknowledge it; that the true and perfect God, and true and perfect man are one; and man doth so yeeld, and give place to God; that where God himselfe is, there is man, and that God also be there present, and work alone, and doe, and leave any thing undone, without any I, to me, mine, or the like; where these things are, and exist, there is true Christ, and no where else.

God is man to Familists.

— Its the property of God to consist, and to bee without this or that, without selfenesse, egoity, or the like, but it is the property of the creature to secke and will, (in all things which it doth, or leaveth undone) it selfe; and those things which are its owne, and this or that, here or there: Theologia Germanica Cap. 39. pag. 109. 110. Hee who is illuminated with the eternall and divine love, is a divine and deified man. Theolog. Ger. cap. 28. pag. 71. Those who are led by the Spirit of God, are the Sonnes of God, and not subject to the Law, the sense of duties, which words is, they are not to be taught what they should doe, or leave undone, seeing the Spirit of God which is their in-

Familists reach that the regenerated are subject to no law, ordinances, nor

The mind of
Fanulists
touching hea-
ven and hell

Page 24. 25,

Page 15.

fructer, will teach them sufficiently, neither is any thing to be commanded, or enjoined them, — For hee that teacheth them, commandeth them, — they need no law, by meanes thereof to get profit to themselves, for they have obtained all already; and thus Pag. 70. Christ needed no Law, but was above Law, and removes Ordinances, &c. Theol. German. cap. II. pag. 23. The soule of Christ was to descend to Hell, before it could ascend to heaven, and the same must befall the soule of man, and this commeth to passe, when hee knoweth, and beholdeth, and findeth himselfe so evill, that he supposeth it to be iust, he should suffer all, even bee damned for ever; and when he neither will, nor can desire deliverance and comfort, but doth beare damnation neither waywardly, nor unwillingly, but loveth damnation and paine, because it is iust and agreeable to Gods will. And (pag. 25.) when man desireth in this hell, nothing but the eternall good, and understandeth the eternall good, to bee above measure good, and this is his peace, joy, rest, satisfaction to him; — this good becommeth mans, and so man is in the kingdome of heaven, — this hell hath an end, this heaven shall never end; — Man in this hell cannot thinke that ever hee shall bee comforted againe, or delivered; and when hee is in this heaven, nothing can hurt him, — nether can he beleeve, that hee can bee hurt or discomforted, and yet after this hell, hee is comforted, and delivered; and after this heaven, he is troubled and deprived of comfort. — Man can doe or omit nothing, by his owne meanes, whereby this heaven should come to him, or this hell depart from him, — For the Wind bloweth, where it listeth, &c. and when man is in either of these, he is in good case, and he may be as safe in hell as in heaven; and so long as man is in this life, he may often passe from the one to the other.

In opposition to these wicked tooleries, and for further clearing of the truths formerly proposed, let these Positions for the unfolding of the drawing loveliness of Christ be considered.

The excellency,
divinity, ne-
cessity of the
Scriptures, as
the meanes of
our union with
Christ.

Posit. 1. The Scriptures are given by divine inspiration, able to make the man of God perfect, thoroughly furnished unto all good works, 2 Tim. 3. 16, 17. the onely mean to find Christ, for they bear witness of him, Joh. 5. 39. And are written that we might beleeve, and in beleeving have life eternall, Joh. 20. 31. And all that

that Christ Iesus heard of his Father, he made known to his Apostles, Joh. 15. 15. And of these one Apostle Paul who also received the Gospel, not from flesh and blood, but by revelation from Iesus Christ, Gal. 1. 12. 2 Pet. 3. 15. 16. Acts 9. 1, 2, &c. did declare to the Ephesians the whole counsell of God, Acts 20. 27. and yet beleevd and preached no other things then these that are witten in the Law, or in Moses and the Prophets, Acts 24. 14. Acts 26. 22. And the Majestic, divinity, power, harmony, doctrine, above the reach of flesh and blood, the end which is not in this side of time and death but beyond both, (as the places in the Margin witness) doe demonstrate that the one Book of the Old and New Testament can be fathered upon none, but on God only.

Gen. 17. 1.
Psal 50 1.
Isai. 44. 24.
Exod 20. 1, 2.
Psal. 9 7, 8,
9, 10.
1 Cor. 11 23.
Ioh. 3. 36.
1 Cor. 1. 23.
Joel 1. 2.
Psal 19 8.
Rom 15. 4.
Rom 7. 7.
Zeph. 2. 11.
Zach. 13. 2.
Acts 5. 39
Acts 9. 5 20.
Phil. 11. 12,
13.
Gen. 3. 15.
Dan 9. 24.
Matth. 1. 18.
Acts 10. 43.
Psal 119. 129
138. 172.
Deut. 4. 5, 6.
2 Pet. 1. 19.
Heb. 4. 12.
All ordinances
are creatures,
and not the ultimate
object
of faith.

Position 2. The Scripture and all the ordinances are but created things, and not the ultimate object of our faith, and highest and completest love, that is reserved to God in Iesus Christ, yea, the most perfect we read of, Paul a chosen vessell stood in need of comfort from Titus, 2 Cor 7. 5, 6. and the Saints at Rome, Rom. 1. 11, 12. and Peter of a rebuke, Gal. 2. and the beloved Disciple Iohn of the joy and comfort of the walking of the children of Gaius in the truth, Ep. 3. v. 4, 5. And of a commandment of the Law which forbiddeth Idolatry, and Angel-worship, Rev. 19. 10. Rev. 22. 8, 9. and of an Evangelike precept to beleve, and not to fear, Rev. 1. 17. and the excellentest and perfectest member of the body hath need of counsell, exhortations from the lowest member, Rom. 12. 3, 4, 5, 6, 7, 8. Gal. 6. 2. 1 Cor. 12. 14, &c. and all the Saints to whom Paul, Peter, James, Iohn wrote, amongst whom there were that had the anointing, that teacheth them all things, must hear and obey many exhortations, precepts and commandments out of the Law, as Evangelized, then the most perfect are not above the Law, the Gospel and Ordinances, as Familists say, else all the New Testament and Canonically Epistles were written to the Saints for no purpose. But that we may understand this the better, we are to remember that

1. There is a twofold happinesse of the Saints, one *formall*, and another *objective*.
2. That there is a *mediate seeing* of God, one by ordinances and meanes; another *immediate*.
3. That there is a *two-fold will* of God; one that is revealed in Scripture, or the Law of Nature, and that is the Morall good

that God approveth and injoyneth to us, rather then the will of God; this the *Familists* call *the exterior or accidentall will of God*, because Gods will, as his essence, should have beene entire and selfe-sufficient, though God had never revealed any such will to *Men* or *Angels*, yea though he had never made the World, or Men, or Angel. *There is another will essentiall in God, which is not the thing willed, but the essentiall faculty of desiring, or willing in God.* Now to come neerer the point, the formall blessednesse of the Saints is in the act of seeing, knowing, loving, enjoying God; which on our part are created things, and so empty nothings, and are not essentially the happinesse of man, but meanes by the which we enjoy God our happinesse, so the using of all the meanes and ordinances are not our happinesse. Its true, our Saviour saith, *Its life eternall to know God, and his Sonne Christ*, Joh. 17. But he meaneth, it is the way and necessary meanes to happinesse, and life eternall. God in Christ, and in the in-commings, and out-flowings of the Spirit of glory, or the *Blessed one God, in three persons*, is the object and happinesse of the Saints, and therefore we are to preferre Christ himselfe, to all the kisses, visions, out-flowings of glory, and all our acts of seeing, loving, and enjoying of God; wee may love ordinances, and prize highly, the vision of God, but God himselfe, and *Jesus Christ*, we must not onely prize, but be ravished, overcharged with himselfe; as the Bridgrome is farre more excellent then his bracelets, chaines, rings. In this sense I would in my heart, and esteeme, make away all ordinances, yea, all the honey-combes, all the apples, all the created roses that grow on Christ, all the sweet results, and out-flowings of glory, yea, whole created heaven for Christ; Christ God himselfe; the bulke, the body, the stalke of the tree of life, is infinitely to be valued above an apple; yea all the created apples and sweet blossomes, and soule-delighting floures that groweth on the tree. Now here on earth we are happy as *heires*, not as *Lords and possessors*, and in an union with the exterior, and revealed will of God, in beleevving, fearing, serving God, in Christ, in a practicall union with God, but all this is but the way to the weell, not the weell it selfe, and the union with, or vision of God is mediate, farre off, in a mirrour, in the image, forme, characters, elements, or looking-glasse, of *Word, Sacraments, Ministry, Ordinances*, of hearing, praying, praying,

Ordinances,
not our blessed-
nesse, but God
onely.

but

but in heaven we see God face to face, that is without meanes, or the intervention of messengers, or ordinances, I cannot determine whether, when we shall know, and see the Lord, in an immediate vision of glory, our understanding shall receive created formes, intellectuall species, images, characters of the lovely essence, the white, ruddy, pleasant, lovely countenance, of that desirable Prince, the Lord Jesus; its a nicety not for our edification, sure Christ shall infuse and poure in into every vessel of glory, so much of himselfe, his presence, loveliness, image, beauty, as from bottome to brim, the soule shall be full, and who knoweth what the eternall milkings, the everlasting intellectuall suckings of the glorified ones are, by which they draw in, and drinke from the honey-combe of uncreated glory, and the deepe, deepe fountaine and river of endlesse life, the streames of joy, consolation, love, fruition of Jehovah, the soule being the channell, whose bankes are eternally greene with glory? what are the emanations, the out-flowings of blessedness, from the pure essence, and bright face of him that sitteth on the throne? and what can these in-commings, and the eternall flowings of the tyde of that Sea of matchlesse felicitie be? who knoweth? Come up and see, can best resolve; come up and drinke, be drunke and giddie, and satiated with glory, and move no curious question of that fruition of God. Christ will solve all these doubts, to the quieting of your minde, when yee come up thither; nor is it needfull to say, that there is a vision of God in this life, which is heaven, and all the heaven we shall ever have, and this vision is without receiving any images, formes, characters of God, because it is purely spirituall, and abstracted from all acts of imagination, and in it we are meere patients, not agents, God pouring the immediate brightness of his owne essence in us: truly, this is to be wise above what is written, and I crave leave to doubt, if Familists have the images and species of this opinion from the Spirit of God. For that spirit is a Spirit of sobriety; and the most spirituall and extaticall visions that the Prophets, the men of God were taken up with; in them all, to me, there seems to be visions of formes, images, characters, a Throne, Angels with six wings, smoake, a Woman cloathed with the Sunne, &c. A pot toward the North, a cloude and a fire infolding it selfe, — a colour of Amber out of the midst of the fire; but a vision of God

God immediate in this life, and that ordinary, without forms, images, without Word, Sacraments, Ordinances, I know not, I understand it not.

The rise of
Familism.

Pos. 3. The Monkish conceit of the excellency of a contemplative life separated from all obligation to duties of the second Table, above the practicall life hath been the first seed of wicked *Familism*; the Authors of both these books called *Theologia Germanica*, and *The Bright Star* being professed Papists, though Mr. Randall extoll both as peecees of rare price, and Doctrines suiting only for the perfect (as if the Scripture were not such a peece) yet professed grosse Idolatry and the adoring of the wood of the Crofs, is in *The Bright Star*, cap. 19. and divers other Popish principles are in both.

No ceasing of
the use of Or-
dinances in
this life.

Pos. 4. There is a twofold fulnes of loveliness in Christ; one attainable in this life, the other reserved for the life to come. The full and highest pitch of the drawing loveliness of Christ, I thinke excludeth all Ordinances, Scripture, Sacraments, and meanes we now use. Because Old *Monks* and late *Familists* make no heaven, but in this life only (as if a *Monks* coul were the very crown of eternall glory) and say the Resurrection is past; as their Fathers *Hymenius* and *Phyletus* said, and doubt of the immortality of the Soule; therefore they, that they may be true to their own principles, must say that there be a number of perfect men, that are above and higher then Law, duties, ordinances, teaching of men, ministry, because these are for the unperfect and unregenerate, (and the *Monks* and *Familists* are not such, but doe already injoy God, in a fruition of Glory) But the Scripture saith, That meanes, ordinances, are ever in use in this life, and only excluded from the life to come. 1 *Cor.* 13. 8.

*Charity never faileth: But whether there be prophecies, they shall faile, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away. Ver. 9. For we know in part, and we prophecy in part. 10. But when that which is perfect is come, then that which is in part shall be done away. v. 12. For now (in this life) we see through a glasse darkly. But then (in the life to come) face-to-face: Now I know in part, but then I shall know, even as also I am known. And that this is a Paralell between this life and the life to come, is clear from the 1 *Job.* 3. 2. Behold now we are the Sons of God, and it doth not yet appear what we shall be; but we know when he shall appear*

appeare, we shall be like him, for we shall see him, as he is.
 2. The life to come is holden forth Revel. 21. 22, to want all Ordinances. And I saw no Temple therein, (saith Iohn when he saw the New Jerusalem) for the Lord God Almighty, and the Lambe are the Temple of it. Nor is there any ignorance there, Rev. 22. 5. And there shall be no night there, and they need no Candle, neither light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever. What ever any say of a personall reign of Christ on earth, the words prove that while that life come, all the regenerate here have need of a Temple, and Ordinances, so long as there is night and darkness, and use for Sun and Moon; so the date of Church ordinances is holden forth, Cant. 2. 16. My well-beloved is mine, and I am his, he feedeth among the Lillies. 17. Untill the day breake, and the shadowes flee away. Then there is a night on the Church, and need of the Moon light of Ordinances, so long as Christ by his Ministry remaines in the *Shepherds tents*, feeding his flock in the strength of the Lord, and holding forth his presence to his justified ones, spotlesse and fair through the imputed righteousness of Christ; as Lillies, while the fairest and most desirable day of that illustrious and glorious appearance of Christ dawn, and Paul clearly expoundeth these words, Ephes. 4: shewing the terime day of Christs raigne, in his Saints, by the Ministry of the Gospel, and that the Saints and body of Christ, are but in the way to be perfected and edified, by Pastors and Teachers, verse 13. Till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ. Hence Saints are not perfected till that day. 2. The body of Christ is low of stature, capable of growing, the brides hair groweth, she is not of a perfect tall stature, but like a yong girle not yet fit for Marriage to the Lamb, Till we meet all in the unity of Faith; So I know no active anihilation, no evanishing of, and ceasing from, all acts of the will of God revealed in the Law and Gospall; that is, from praying, hearing, meditating, loving, desiring, longing after Christ, till the day that the shadowes flee away; Then I confesse I shall have no leasure to read on the book of the Old and New Testament, or to attend Preaching, Sacraments, or other ordinances, because I need no mirror, no portrait of Christ,

no message of Ministers, when I see and enjoy himselfe. 3. All who have God for their Father, and need daily bread, and are clothed with a body of clay, are to pray for remission of sins, *not to be led into temptation*, or sinfull omitting of duties; all for whom the blood of Jesus is shed, are to *declare the Lords death till he come again*. What ceasing then from duties of Law, Love, the Spirit, and *Christ* is this? where is this fancied annihilation to be dreamed of? Scripture knoweth it not.

Pos. 5. There is a fulness of loveliness in Christ, that is begun in us, by possession and title in this life, but never perfect till the life to come, in which there be these 1. *Union.* 2. *Fruition.* 3. *Rest.* 4. *Satisfaction.* 5. *Sense.* 6. *Living and acting in Christ.* 7. *Loving and solacing of the soule*, of which to hold forth more of the drawing of Christ, we say.

What an union there is between Christ and the Saints in this life.

Pos. 6. Christs inviting us to come to him, and that before we can invite him, *speake*th union. 1. Such an union as faith can make, which ariseth not to the pitch of sight, and immediate fruition, for its the union of those that are absent one from another, in regard of fulnesse of presence. 2 *Cor.* 5. 6. *Knowing that whilst we are at home in the body, we are absent from the Lord,* John 16. 7. *Nevertheless I tell you the truth it is expedient that I goe away.* Luke 19. 12. *He said therefore a certain Nobleman went into a farre countrey, to receive for himselfe a Kingdome, and to return.* Yet it is the union of those that are so neer as the house and the guest, or as two friends that tables together, *Ephes.* 3. 17. *Ioh.* 14. 23. *Rev.* 3. 21. 2. Its an union of fruition, for *Christ* in some measure is enjoyed in this life, yet so, as the *fruition* is in part, not compleat and full in degrees as it shall be in the life to come; it is there for both a fruition of rest and of motion; of rest, in regard of the present fruition; of motion, in regard of advancing in the way to a compleat fruition; so as is in a journey, in regard of practicall love, and at its home in regard of love and union of fruition; so the soule is both satisfied with bread, and hungers no more, *Isai.* 55. 2. *but delighteth it selfe in fatnesse and thirsteth no more*, having a present sense of complacency and content in the water of life, *Ioh.* 4. 14. and also the soule is so farre forth not satisfied,

The soule enjoying Christ here, both at rest, and in motion.

and

and its thirst not quenched, but that it hungreth and thirsteth for a fuller union and an immediate fruition, in which regard the soule is both abroad in its way and motion to have more of Christ, and at home, and at rest, in regard it is fully satisfied *exclusively*, not *inclusively*; because this satisfaction excludeth and annihilateth all choice of another lover then Christ, and denies all deliberate comparing of Christ with any other lover, as holding and prizing him *the chiefe of ten thousand*, and resolving never to fixe the desire on another Husband or Lover but Christ, as *Cant. 3. 4. It was but a little, that I passed from the watchmen, but I found him whom my soule loveth; I held him, and would not let him go, untill I had brought him into my mothers house, and the chamber of her that conceived me.* Finding and holding of Christ, is as much as there is satisfaction and rest in the fruition of him; and yet the Spouses aime to go hand in hand on a journey to the house of the high *Jerusalem the mother of us all*; which with submission I conceive the Spouse calleth her Mothers house, doth clearly prove that she is not perfect, but in a motion; not yet at her journeys end, till she come with Christ to the *Palace of the Princes daughter, the Bride the Lambes wife*, *Revel. 21. 10, 11, 12.* Hence we see how true that is, that the desires are swallowed up into the bosome of *infinite Iesus Christ*, as a little brook is swallowed up when it comes into the Ocean, and yet the desires remaine: They are swallowed up in Christ in that the soule is at home, being quieted and perfected in Christ, and are no more restless and pained in the journey toward Christ; but as heaven is begun on earth, so hath *David* quietness of mind, and breaketh forth in praises, That the *Lord gave him counsell* to chuse God himselte for his portion, *Psal. 16. 5, 6, 7. So goodly and pleasant is the heritage*; And now there is no more desire for Christ as a thing absent, and the thirst is swallowed up in Christ, the soule thirsteth no more, *Ioh. 4. 14.* And yet the desire remaineth both in the sweet complacency and liking of the Saints, delighting in present fruition, and also in an act of longing for the highest pitch of degrees of union, just as in the act of drinking, thirst is halfe swallowed up in begun satisfaction, and *thirst* remaineth in a liking, and a farther desire of a perfect cooling, and refreshing overcoming of a full quenching of the appetite.

How the desires are swallowed up in Christ, and how in him they are perfected.

The abundant
satisfaction for
the soule in
Christ, illustra-
ted in five
expressions.

Pos. 7. Yet can it not be said, but here is a begun satisfacti-
on, for *Joh. 4. 14.* *Christ* injoyed is a draught of the water of life
freely given *Revel. 22. 17.* *That whosoever will, may drink of the*
water of life freely *Joh. 7. 37.* In the last, and great day of the
feast, *Jesus* stood, and cried, saying; If any man thirst, let him
come to me, and drinke. 2. Not a drink onely is offered, but a
well, a fountain. *Psa. 36. 9.* For with thee is the fountain of life;
a fountain is more then a drinke, because the whole is more
then the part. But 3. every thirsty man cannot have a fountain
within him; but yet it is so here, *Joh. 4. 14.* But the water that
I shall give him, shall be in him a well of water, springing up
to life eternall. And 4. the Scripture riseth higher, even to
a river, and abundance of fatnes. *Psal. 36. 8.* They shall be
abundantly satisfied with the fatnesse of thy house, *Hebr.*

With they shall be drunke with the fatnesse of thy house. Its a
river of sweet oyle and fatnes, that over-joyeth the soule; thou
wilt give them to drinke of the river of thy pleasures: A ri-
ver of which every drop is joy, and a whole well of pleasures
must be a Sea of delights. But grace must make the soule a
capacious vessel, when not a fountaine, but a whole river;
yea rivers of life are within the soule: So *Christ, Joh. 7. 38.*
He that beleeveth on me, as the Scripture hath said, Out of
his belly shall flow rivers of living waters. Yea, 5. That no
expression might be wanting, The peace and righteousness of
beleevers, is as the waves of the Sea; the Sea is more then a
River, its the lodging that receives all fountains and rivers in
it, *Isai. 48. 18.*

Pos. 8. There must bee much sense of God, in the fruition
of Christ; because beleeving, though we see him not, (as wee
hope to see him) causeth joy unspeakable and full of glory.
1 Pet. 1. 8. Thus a high tide, a floud of joy and glory, a rich por-
tion of an antedated heaven, cometh downe on the heires of
heaven before hand. *Psal. 63. 5.* My soule shall be satisfied as
with marrow and fatnes; a rich feast of only marrow and fatnes,
and a satisfying table holdeth forth a great banquet, abundant and
glorious; such as is made at the marriage of a great Kings Son.

Positi. 9. And this is not a ceasing from all actings
of the soule, because there is an acting and living in Christ.
2 Cor. 3. 18. But we all with open face, beholding as in a glasse,
the

the glory of the Lord, are changed into the same image from glory to glory, as it were by the Spirit of the Lord. 1. The vail, that by the laws ministrie, which can darken, but not inlighten, in the gospel is removed; and we with uncovered face see God revealed in Christ, in the brightnesse of the gospel-day. 2. We see, behold and enjoy glorie: heaven darteth in the rays, and beames of God in Christ, at our soule. 3. This is a changing glorie: precious stones in the night-darkenesse cast out light, but bring them before the Sunne, and the beames and light of the Sunne, changeth them into a greater measure of resplendencie, and shining irradiation: we seeing the unspeakeable resplendencie, and heavenly glancing of divine majestie, in the mediatur Christ, are transformed and changed, into the Lord Jesus, his beautie of holinesse; the Gospel-light maketh us holy, as he is holy: as there is beautie in the feathers of a Dove; but when the Sun illuminateth, and shineth on them, they carie the glancing of silver and golden feathers, yet it is but a show: And so red and white roses of themselves have excellent beautie; but set them between you and the Sun, and they are far more beautifull: And the eastern skie of it selfe, is but a darkel thin formlesse air, that yee can scarcely behold and see; but when the Sun riseth, and shineth upon that skie; it doth create and beget the fairest and most beautifull colour of red, and aizure, that is possible; for no bodily creature, casteth a fairer and a sweeter resplendencie and colour, then the morning-red and purple-skie: So when the glorious Son of righteousness Christ, shineth on Saints, in the morning day-light of the Gospel, he createth the image of the glory of God in the soule, and changeth them into a luster and beautie fairer to Christs eye, then the Sun, or the red morning skie; now the Sun, by beholding any creature cannot change that creature into another Sun; but Christ beholding his bride, and the bride beholding with the eye of knowledge, and faith, in the rayes and beames of the Gospel-light, is changed into the glorious image of Christ. Cant. 6. 10. Who is she that looketh forth as the morning, as Aurora, the first birth of the young day, when the Sunne casteth golden beames, faire as the Moon, cleare as the Sunne. 4. We live and act in Christ, and are changed from glory to glory; its but a growing change by degrees. Then the kingdome of heaven and glory is not in this life, nor hell in this life, as these dreamers say; the conditions

The wonder-
full charge
and new beau-
tie the soule
acquirith by
an union with
God, in this
life.

The Familists
heaven and
hell refused.

of happinesse, and misery, that followeth *Lazarus*, and the rich *glutton*, after they die, and are buried. *Luke* 16. 22, 23, 24, 25 say the contrary. 2. There is such a gulfe between heaven and hell, that there is no passage, no sayling, nor posting between the one and the other. *Luke* 16. 26. as *Familists* imagine. 3. That Saints *should beleeve they can never be delivered, nor comforted*; in the hell they are pained with all in this life, when yet God hath promised to them in their saddest nights, deliverance and comfort; is against the faith and lively hope of the Saints, and a sinfull unbelieve; and the man in sin cannot be as safe in a hell of sin, as if he were in heaven. 4. Hell is a condition of sinning and blaspheming of God, *but to desire nothing, but the eternall good*, and to understand the *eternall good to be above measure good*, is not a condition of sinning, but of happinesse, and holinesse, and so cannot be hell. 5. These two conditions, sort not with the everlasting fire prepared for the *Devill and his Angels*; and life eternall prepared for the *blessed of the Father*. *Mat.* 25. But to return, if life be the greatest perfection of being, the beleever in *Christ* must enjoy an intellectuall life, in *Christ*, and live, see, know, injoy God; and though the injoying of *Christ*, bee the highest degree of selfe-deniall, and the man loose himself in *Christ*; that is, his sinfull and fleshly, I, egoitie, and selfinesse in *Christ*, yet he loseth not, but findeth in in *Christ*, his sinlesse created selfe, his selfe perfected, with that high and supernaturall ornament of *Christ* living in him. It is also most true, *selfe*, as all created beings are but meere dependencies on *God*: as the beames of the *Sun* are but fluxes, results, and issues, that have no being; but in the *Sun*, sure creatures depend more in their being, and working on *God*; then accidents depend on their subject: but it is nothing lesse then blasphemy, against all reason and common sense, and subverteth all the Scriptures of *God*, to say that *God is formally all things, that God is man, that God is the Spirit and forme that afterh in all, that a holy man is God incarnate, and Christ God man, and that Christ the Mediator is nothing; but God humanized, and man Godded, and deified, and that Christ dwelling in a beleever by faith, and the inhabitation of the holy Ghost, is but God manifested in the flesh of every man*. This destroyeth many articles of Faith (as *Familists* care not boldly to subvert all Scriptures) for *Christ* then is not true man, borne of the seed of *David*, and he

We lose not
our selves in
injoying
Christ.

God is not the
being of things
as Familists
say.

A holy man is
not God incarnate or
deified, as
Familists
blasphemously
say.

is not God blessed for ever, in one person. 2. All creatures and created beings compared with God, the first being of himselfe subsisting, and the infinite God may be denied, to bee beings comparatively: And so our created selfe is nothing, to wit, nothing in dignitie, or excellencie beside God, or nothing in the kinde of a being that essentially is of it selfe: as God is *in genere entis per essentiam*, yet man is a being in the kinde of being by participation, *in genere entis per participationem*; man compared with God, is a poore, worthless, sorry, little-nothing, a weeping, melting, evanishing Cipher. Yea, sweetest ordinances, because its but created sweetness that is in them, are neare of blood to nothing, and in comparison of God meere shaddows; that cannot bottoime the immortall soule; and nothing, and partake of vanitie common to all creatures. So the Scripture saith, *Man at his best state is altogether vanitie*. Plal. 39. 5. *Behold, thou hast made my dayes as a hand breadth, and mine age is nothing before thee: verily every man at his best state is altogether vanitie* Elai. 40. 17. *All nations before him are nothing, and lesse then nothing, and vanitie*. Yet a heathen may say and thinke, and demonstrate by reason, that selfe, and man, and all the world are lesse in incomparison of the infinite God, then nothing to all things, a droppe of water to the Sea, the shaddow to the body, a peny-torch to the light of ten thousand millions of Suns in one; and yet be as farre from selfe-denyall, from putting off the old man, and mortifying the lusts of the flesh, as light is from darknesse. It is most vaine to say as its the property of the creature to seeke and will it selfe, and its owne, and this or that, here or there: as it is the property of God to bee without this or that, without selfiness, egoity, or the like. Because every thing created, even worms, frogs, trees, elements, such creatures as beget creatures like themselves; they have such a sweet and naturall interest in being, that without sin or deviation from law, or rule, or any leading, or directing principle of nature, they desire themselves, their owne being: and when they cannot keepe being in themselves, they desire to keep it in the kind, by propagation, and will fight it out against all contraries, and enemies, to preserve their owne being, though but borrowed from God, and I know no sin they are guilty of, in so doing; nor was Christs conditional desire of life, and deprecating death, any whit contrary to innocent selfe-denyall. 2. The Lord seeketh

How creatures have no being, being compared with God, and yet have truly a borrowed being.

Creatures without sin may desire to keepe, and to seek their sinlesse being and themselves.

God seeketh himselfe and his owne glory, most of all, who is not any impeachment of his spotlesse holinesse. *eth himselfe and his owne glory, and made all things for himselfe, even the wicked for the evill day. Prov. 16. 4. And that is a most holy and pure act, which God ascribeth to himselfe. Esai. 43, 21. This people have I formed for my selfe, they shall shew forth my praise.*

When the soule injoyeth Christ it acteth in Christ.

Now in all dwelling in Christ, there is a continuall acting of life, by beleeving, joying, resting in God. As *Philip saith, Iohn 14. 8. Lord, shew us the father and it sufficeth us.* Here life seeks a soule-satisfying union with life, for life is onely a satisfactorie object to life. Living things seeke no dead things as such, to be their happinesse, if reason doe rightly act them, and God as revealed in *Iesus Christ*, is that in which the Saints find a soule sufficiency for themselves; and the act of seeing God in Christ whether in this life, or in the life to come, is an act of life, for the soule liveth in the Ocean, Sea, and bosome of a fair eternall truth. But doth it act there? yea, it doth, and the Scripture expresseth its acting; by *seeing God, drinking the fountain of life.* Then the soule thus in Christ drinketh in love, and milketh and sucketh in the soule-reioycing irradiations of Christ, and Christ letting out the breathings of the sweetness of his excellency on the face of the soul draweth and sucketh in reciprocally acts of admiration and wondering, *Cant. 2. 8. The voice of my beloved, behold he cometh leaping upon the mountaines, and skipping on the hills; behold is a word of wonder, 1 Iob. 3. 1. Behold what manner of love the father hath bestowed on us.* Not love onely, but the manner and the kinde of the Fathers love in *Christ*, is a worlds wonder; and *2 Thess. 1. 10. Christ* when he cometh shall be wondered in them that beleve.

When the soule injoyeth Christ, Christ draweth admiration and love out of it.

2. Then again when wee see, and injoy the drawing loveliness of Christ; hee as the fountaine and well of life, powreth in, in our intellectuall love, and in the glancings, and rayes of our understanding, acts of divine light, lumpes of fresh love from the spring of heavens love, and the soule openeth its mouth wide, and taketh in the streames of Christs nectar, hony, and milke, his consolations, and love breathings; and in his *light we seeing light*, and in his love, feeling love, he maketh our light and love (as it were) coeterhall with borrowed eternitie; and we goe along with the out-thinings of Christs bright countenance, to shine in borrowed light; to flame in borrowed coals of love; and as Christ

is said, to feed his flock among the Lilies, the garden of Christ, his Church being the common pasture for the lambes of the flock; so he feeds the soules of the Saints that enjoyeth him, with the marrow, fatness, and dainties of his light, and love that shine in his face, even as the oyle feeds the lampe; but with this difference, Christs dainties are not lessened, because wee feed upon them, as the oyle is consumed with burning.

Pos. 10. There is a living and solacing of the soule in Christ, even to satiety in this enjoying of Christ.

Hence, 1. Love giveth strong leggs, and swift wings to the soule, to pursue an union with Christ. Love putteth the hand to the bottome of the desire, and draweth with strong coards, the lover to it; we have heard of Christs invitation, *Come to me*. But suppose Christ had never outed his love, in such a love-expression, *Come to me*. Christ himselfe is such a drawing object, that beauty, the smell of his garments, his mountaine of myrrhe, and hill of Frankincense, the Sea and rivers of salvation, that capacious and wide heaven of redemption are intrinsically, and of themselves crying, drawing, and ravishing objects: as gold is dumbe and cannot speake, yet the beauty and gaine of it, cryeth, *Come hither poore, and bee made rich*.

Christs beauty and excellency of it selfe inviteth comers.

2. Loves wings move sweetly, *Open my sister, &c. My head is full of dew, and my locks with the drops of the night*; there is no dumbe and silent violence so strong, so piercing as Christs love.

3. When the soule in any measure comprehendeth this love, the Soule is filled with all the fulnesse of God, Ephes. 3. 19. Hence must follow a stretching out of the soule to its widest capacity and circumference, being filled with God, and the fulnesse of Christ, that all created objects, because of their littleness and lownesse, and the soules stretched out and wide capacity, looses proportion with the soule; as if a man were in the top of a Castle higher then the third region of the ayre, or neere the sphere of the Moone, should hee looke downe to the fairest and sweetest meddowes, and to a garden rich with roses and floures, of all sweet colours, delicious smells, he should not see any sweetness in them all; yea, the pleasantnesse, colour, and smell of all these, could never reach his senses, because he is so farre above them. So the soule filled with

The soule filled with God is so far above created lovers that they lose all capacity to reach it.

the love of Christ is high above all created lovers, and they so farre below the soules eye, that their loveliness cannot reach or ascend to the high and large capacity of a spiritualized soule; as the light of a penny-candle put in a house of some miles in length, in breadth, and height, in a darke night, should not be able to illuminate all the house, and render the ayre of a mile in quantity, lightsome and transparent, as the day-light *Sunne* would doe.

The soul over-
comed with
the love of
Christ.

4. Because the glory of Christs beauty seene and loved, changeth the soule into a globe or masse of divine love and glory, as it were by the Spirit of the Lord. 2 Cor. 3. 18. Therefore the soule seeth Christ so neere in his love-embracements, and close inchaining of Christs left arme under the soules head, and the right hand embracing it, that it cannot see it selfe, it cannot see another lover, it can see nothing but Christs faireness, heare nothing but the beloved's voice, taste nothing but his Aples of love, his Flagons of wine, can smell nothing but his Spicknard, and precious oyntments; so that the soule is clothed with Christ, and his love, and can but breath out love to him againe; and Christ infuseth himselfe in his sweetness and excellencie, so as the beleever is apprehended by *Iesus Christ*, Phil. 3. 12. violently, but sweetly and strongly drawne in and holden in the Kings house of Wine, Cant. 2. 4. Sickned and overcome with love, Cant. 2. 5. Cant. 5. 8. chained and compelled, 2 Cor. 5. 14. wounded with the arrowes of love; so as death, the grave, Hell, Angels, things present, or to come, cannot licke these wounds, nor embalme, or bind them up, or cure them, Psal. 45. 5. Revel. 6. 1. 2. Cant. 8. 6. 7. Rom. 8. 38. 39. Yea, the soule must yeeld over it selfe; as a Spouse under the power of her husband, and lose her self, and her fathers house, in such a deepe Ocean of delights of Love's stronger then wine, Psal. 45. 10. Cant. 5. 1. Cant. 1. 2. As melted, dissolved, and fallen a swoune in Christ, Cant. 5. 6. and therefore needeth in that swoune, to be recovered with the flagons of the wine and aples of his consolations, Cant. 2. 4.

Insinuations
of Christs ten-
dernesse of
bowels to
sinners.

5. Nor can *Iesus Christ* but tenderly, lovingly, and compassionately deale with his beloved; for Christ must draw them, Joh. 6. 44. sweetly allure them, Hos. 2. 14. Esai 40. 1. Take them by the two armes, and teach them to walke, as the mother doth the young childe, who hath not yet leggs to walke alone,

Hos.

Hof. 11. 3. Beareth them in his armes, and dandleth them on his knee, Esai 46. 3, 4. Exod. 19. 4. They are carried on Christs warme wings, as the young Eagles by the Mother, Deut 32. 11. they are laid in Christs bosome, and nourished with the warmness and the heate of life that commeth from Christs heart, Esai 40. 11. caried on the shoulders of Christ, the good Shepherd, Luk. 15. 5. and yet neerer Christ, as a bracelet about Christs armes; so hee weares his Church as a favour, and a love-token, Jer. 22. 24. Cant. 8. 6. and ingraven in letters of bloud upon Christs flesh, stamped and printed on the palmes of his hands, Esai 49. 16. and yet nearer him, set as a seale upon the heart of Christ, so precious to him, as to lodge in his bowels and heart, Cant. 8. 6. and they dwell in Christ, 1 Joh. 4. 13. and dwell in God, and God is love, and so they dwell in the love of Christ, 1 Joh. 4. 16. are kissed with the kisses of Christs mouth, Cant. 1. 2. and lye betweene the right and left arme of Christ, Cant. 2. 6. Yet all these taketh not the soule off, but inflameth it to duties, for Christs sake who is so highly loved; nor are these raptures inconsistent with sinfull infirmities.

6. As love moveth swiftly to the soule, as a *Ree, or a young Hart*, (for that is Christs pace to his Church, Cant. 2.) so it acts upon the soule co-naturally, as being a price to it selfe, apprehending the dignity and excellency of Christ the beloved. Love is not irrationall as a fury, and a fit of madnesse, that hath no reason, but its owne fire. Therefore the secrets of Christ, the deepe and hidden things of his treasures of love and wisdom, must be opened up to the soule. The soule seeth new gold mines, new found-out Jewels, never knowne to be in the world before, opened and unfolded in Christ. Here is the in-commings of the beames of light inaccessible, the veins of the unferchable riches of Christ, as if yee saw every moment a new heaven, a new treasure of love, the deepe bottomlesse bottomes of an ocean of delightes, and rivers of pleasures; the bosome of Christ is opened, new breathings and spirations of love that passeth knowledge, Ephes. 3. 19. are manifested; nor hath the eye seene, nor the eare heard, nor hath it entered in the heart of man to conceive the things that God hath prepared for them that love him, 1 Cor. 2. 9. yet are they revealed, in some measure, in this life.

7. And it is most considerable, how the soule in loving Christ is not her owne; and in regard of loving, Christ is not his owne, but every one makes over it selfe to another, and propriety or interest to it selfe in both sides (as it were) ceaseth, *Hos. 3. 3. And I said unto her, thou shalt abide for mee many dayes, thou shalt not play the harlot, and thou shalt not bee for another man, so will I also be for thee; so the Mariage covenant of grace saith: I will be your God, and yee shall be my people. And the Spouse, Cant. 2. 16. My well-beloved is mine, and I am his.* It is true, Christ leaveth not off to be his owne, or to be a free God when hee becomes ours; but hee demeaneth himselfe, as if he were not his owne, and putteth on relations, and assumeth offices of engagement; a Saviour, an Anointed, a Redeemer, a King, a Priest, a Prophet, a Shepherd, a Husband, a Ransomer, a Friend, a Head, a guide, and leader of the people, all which are for us: and the soule injoying Christ, possesseth Christ, and not it selfe; loveth Christ, not it selfe; liveth in Christ, not in it selfe; injoyeth Christ, not it selfe; solaceth it selfe in Christ, not in it selfe; beholdeth Christ and his beauty, not it selfe, nor his owne beauty; so that mind, will, love, desire, hope, joy, sight, wondring, delighting, are all over in Christ, not in it selfe. And all this further confirmeth the point in hand, that Christ crucified, and laid hold on by faith, is a desirable and a drawing lover.

PART. III.

All men.

I will draw all men. The parties drawne to Christ, is the third Article in the doctrine of Christs drawing; and they are here called *widnes*, *All men*. It is a great question betweene us, and such as are for universall attonement, and grace universall, as many Anabaptists in England now are; what is meant by *All men*, in which these are to be observed.

1. *The state of the question.*
2. *The mind of the Adversaries.*
3. *Our minde.*
4. *The clearing of places alledged by the Adversaries.*
5. *The answering of that principall doubt, what faith*

is required of all within the visible Church.

6. The uses of the Doctrine.

Of all these shortly.

The state of the Question.

The Question toucheth, 1. Gods intention and purpose to save man. 2. In chusing some to salvation, not others. 3. Gods purpose in sending Christ to dye for some, not for others.

The first Article is called universall grace, the second conditional; or which to me is all one, universall election to glory, and so no Election. The third is, the question touching the universalitie of Christs death, or a fancied universall attonement made by Christ for all. I cannot particularly handle all the three.

For the first : God ingageth all men as Christs debtors thus far ; that it is mercy that they live or have any opportunity of seeking God, what ever be the means naturall or super-naturall ; whereas for the sin of *Adam* God might by a like justice have destroyed the world and all mankind, vanity is personally inflicted on all the servants, for treason of the Master against the *King of Heaven* and earth, but in Christ there be two mitigations. 1. One is, that the servants are not destroyed for the sin of the Master. 2. That as the fore-fated Lord is restored, so the sick servants groaning under vanity shall be delivered from that bondage they come under for the sinne of man, *Rom. 8. 20, 21, 22.* Hence it is, though we be out-laws by nature, that now by a privilege of grace from the Mediator, the Tenents receive and lodge the Master, because Christ hath taken off the Statute and Act of forfeiture. 2. No man living on earth, but he is beholding to Christ (though many know him not) for common helps of providence, and experiences do teach him some more of God by nature. 3. The sound of Christ, God revealed in the Gospel, in the Apostles ministry is declared, and is gone to the ends of the earth, and to the Nations, *Psal. 19. 4. Rom. 10. 18.* But some say these words, *Have they not heard*, have relation to *v. 14. the hearing of the Gospel, or the publishing of the glad tidings of the Gospel to all and every one of mankind, and must be meant of that same hearing.*

What sparkles of grace all have.

The creature restored from its forfeiture in Christ. The place Rom. 10. 18. have they not heard, &c. is not for universall grace, and is clearly expounded.

Ans. It relates to hearing of God revealing himselfe in the meanes of salvation, say the Adversaries. But then the questi-

on is, Whether these meanes be the preaching of the Gospel, or of the same God revealed as Creator, by the Sun, Moon, and Stars, who is revealed in the Gospel, and salvation by him. Now the *Sun, and Stars, and heaven declare the glory of God*, and sound forth his praises and salvation through Christ, by this sense, to all and every Nation, and to every single person without exception; not onely when *Paul* wrote this to the *Romans*, but when *David* penned the 19. Psalm, what difference then between the *Jewes* to whom God revealed his Testimonies, and the *Gentiles* to whom God made no such revelation? *Psal.* 147. 19, 20. *Deut.* 4. 33, 34, &c. *Deut.* 5. 25, 26. *Psal.* 78. 1, 2, &c. *Psal.* 81. 4, 5. and this sound, if it be the Gospel preached to as many as see the Sun, and ever when they see the Sun; then at that time, and to this day, the *Sun and Moone*, must be sent Apostles and Preachers, by whose words and Ministry all, and every man, that seeth the Sun, then and now, and to Christs second coming are obliged, to pray to God in Christ, and to beleieve, and Faith comes by hearing; the Sun, Stars, night and day preach Christ, for sure the same hearing of the Gospel, *v.* 18. must be understood which is spoken, *v.* 14, 15. for if the one be an hearing of the Gospel, by the *Apostles*, which produceth faith and salvation, and the other a hearing of Sun and Stars in the book of the Creation. This produceth not faith and salvation, by the confession of the Adversaries. 2. The Apostle shall not answer his own Objection: *Ver.* 18. *If all both Jew and Gentile have not heard the Gospel, its impossible they can beleieve, for faith cometh by hearing the Gospel from their mouth who are sent of God*; and if they hear not, they must be excused, because they beleieve not in Christ, of whom they never heard. The Apostle must answer, yea, but they have heard the Gospel. Why? they heard the *Sun*, and the *Stars* preach Christ, and salvation by him, to the farthest ends of the earth, for sure *David* in the literall and native sense of that 19. Psalm speaketh of such dumbe Preachers. Now this is no answer at all, for Sun and Stars are not sent of God to preach salvation by Christ. 2. Faith comes not by hearing the creatures preach Christ. 3. The Prophets and Apostles, not the dumbe and livelesse creatures have pleasant feet on the Mountains to preach peace, as it is *verse* 14, 15, 16. cited from *Isai.* 52. 7. *Nah.* 1. 15.

Their sound is gone out through all the earth, *Rom.* 10. is not a citation of, but an allusion to the place *Psal.* 19. and can be understood of none but the Apostles.

But the native sense of the words, *v. 18.* is but a meer allusion in Scripture phrase, to *Dauids* words *Psal. 19.* It is neither citation nor exposition of them, but an using of Scripture language in comparing the Gospel to the Sun, the sound of the Gospel preached to the sound of the glory of the Creator in the works of heaven and earth, to show how ample the preaching of the Gospel under the *New Testament* is; to wit, that it is not preached to one Nation of the *Jewes* only, as of old; but to all *nations*, to the *Jewes*, and to the *soo-lisb* people, by whom the Lord provokes the *Jewes* to jealousy, as is clear, *v. 19, 20.* and that voice *ὁ φθόγγος αὐτῶν*; *their voice is gone to the ends of the earth*, is the voice of the *twelve Apostles*, of the *Lambe*, who preached the Gospel to Nations of all kinds, to *Jewes* and *Gentiles*, its not the voice of the creatures, the heaven and earth, but a meer allusion to that voice, *Psal. 19.* for the words have no sense otherwise, for the *Apostle* avoucheth the Gospel is preached, the promise of salvation published to all that call on the Lords Name, *v. 12.* *Be they Jewes or Grecians*, that is, *Gentiles*, and beleeve they must, or else they cannot pray, and needs they must heare, or then they cannot beleeve, and hear they cannot except God send Preachers. But God hath sent Preachers with pleasant feet to both *Jewes* and *Gentiles*, as the Prophets *Isaiah* and *Nahum* feretold, *v. 13, 14, 15.* and they have not all obeyed, *v. 16, 17, 18.* But it may be said, *They have not all heard the Gospel preached*, this must certainly excuse the *Gentiles* if they beleeve not, having never heard of Christ, how can they beleeve, as it is *v. 14.* Its a rationall excuse, I cannot sin in not beleeving, the Gospel, saith the *Gentile*; yea, and Christ frees them from the sin of unbelieve also, *Ioh. 15. 22.* *If I had not come, and spoken unto them* (and so if they had not had a Lord Speaker from Heaven) *they had not had sin.* That is, they should have ben free of the *Gospel-sin* of unbelief; but now they have no cloak for their sin. Now they cannot say, *Lord, we cannot beleeve a Gospel, never spoken to us by any, nor heard of, by us.* But sure the *Jewes* heard these creatures and works of God that preached his glory, *Psal. 19. 6.* And if they preach Christ objectively, as *Amyrald*, and other *Arminians* fancie; then the not hearing, and not obeying the Gospel thus preached, had been their sin, though Christ, or his Apostles had never spoken the

the Gospel, which is contrary to Christs word, *Ioh. 15. 22.* And contrary to *Paul*, *how shall they beleieve in him of whom they have not heard*, by the preaching of a sent Minister, who subjectively, and vocally must preach the Gospel.

How all have
sufficient
grace.

But to return to the state of the question. 4. So much of God is revealed to all, even to those who never heard of Christ, as serves to make all unexcusable for that knowing willingly, and knowingly, they glorifie not God as God, *Rom. 1. 19, 20, 21.* 5. All within the visible Church, have meanes sufficient in their kinde, in genere mediorum externorum, to save them.

No salvation
without the
Gospel pre-
ached.

6. As none can be saved by the light of nature, nor ever any used, or could use it so far forth, as to improve it for their sufficient preparation, to receive the tidings of the Gospel, either from Men, or Angels sent to preach to them; or by any inspiration, bringing the sense, or things signified in the Gospel: so saved they cannot bee, by any name under heaven, but by the Name of Christ; that is, Christ named, preached, and revealed in the Gospel. *Act. 4. 10, 11, 12. Ioh. 14. 6. Heb. 11. 6. Ioh. 5. 40. and 1 Ioh. 5. 12. He that hath the Son, hath life, and hee that hath not the Son, hath not life.*

1. Question
Touching
universall
grace.

7. The question is, whether or no God so farre forth willeth, desireth, intendeth, that all and every one, within, and without the visible Church, *Tartarians*, and *Indians* (who never by any rumor, hard of Christ) not excepted, that hee giveth them sufficient meanes and helps of a common and universall grace; which if they would use well, the Lord should so reward, promote, or increase, whether out of decencie, or a congruous disposition of goodness, or of equity, or of free promise, or any obligation? so farre as to send the Gospel to them, and bestow on them a larger measure of saving and internall grace; by which they should, if they so would, bee converted to the Faith of Christ, and saved? We deny, *Arminians* affirme.

2. Question
Touching ab-
solute election
to glory, and
so of reprobation.

2. Whether the Lord from eternity (late *Arminians* are for time-election) hath absolutely, without any provision in, or pre-science, or fore-knowledge of good works; Faith, perseverance in both, or of condition, reason, cause, merit, qualification in some certaine and definite persons; rather then others predestinated, and chosen them to glory and life eternall. And all the meanes conducing to this end, and that of meere free grace; because

because he so willeth, or if the *Lord* passe no definite, compleat, peremptoric, and irrevocable decree, to save some certain persons while he forsees them expiring, and dying, in faith and holy conversation? *Arminians* hold, that the *Lords* decree of election of men to glory; is generall, conditionall, incompleat, changeable, while he forsees they have ended their course in the Faith, and then peremptorily, and irrevocably, he passeth a fixed decree to save such, and not others; we deny any such loose decrees in the *Almighty*, and beleve that of free grace; he chooseth some absolutely without conditions in them, or respect to any good foreseene to be in them, rather then in others, because *He hath mercy on whom hee will, and hardens whom he will.* Rom. 9. 17. 18.

3. Upon this generall, indefinite, revocable, and conditionall good will and intention of *God*, to save all, and every one, whether or no did the Father give his Sonne, and the Sonne dye for all, and every one; intending absolutely to impetrate and obtaine to all, and every one of mankind, remission of sinnes, and especially, expiation of sinne originall, and all sins against the covenant of works; and salvation to them all, both within, and without the visible *Church*, and the opening of the gates of heaven; so as *God* hath laid aside his anger for all these sins, hath made all savable, reconciliable, that notwithstanding of divine Justices plea against men, all and every one, may according to the intention of *God* bee saved in his blood, so they would, as they may, and can, beleve in Christ; we deny, *Arminians* here affirme.

3 Quest.
touching Gods
good wil -
to save and
redeeme all in
Jes. s Christ.

2. The mind of *Arminians*. *Arminians* runne upon six Universalities.

Arminians
are for six u-
niversalities
in the matter
of Gods god
will to save
and redeeme
all without
exception.

1. They say *God* beareth to all, and every man, of what kind soever, an equall, universall, and Catholike good will; yea, to *Esau*, *Pharaoh*, *Judas*, as to *Jaakob*, *Moses*, and *Peter*, to save them all, so as this love is not stinted to any certaine persons, precisely, and absolutely; loved and chosen, to salvation.

I.
An universall
intention of
God to save al

2. That there is a Catholicke price, an universall ransome, given by Christ, dying on the Crosse, for all and every one, an Attonement made, and a Redemption purchased in Christs blood; by which, all and every one, *Pharaoh*, *Judas*, *Cain*, all the heathens, *Tartarians*, *Americans*, *Virginians*, that never

2.
Universall re-
demption of all

heard of *Christ*, are made *saveable*, and *reconciliable*, and *God* made *placable* and *exorable* to them; so a though they be lost in the first *Adam*, yet have they a new venture of heaven; and in *Christs* death, the *Lord* hath a generall antecedent, and primary intention to save all without exception; yet no more to save *Moses* and *Peter*, then *Judas* and *Pharaoh*; Yea, that the fruit of *Christs* death, and the effect of it may stand, though all, and every one of *mankinde*, were eternally lost, and not one person saved.

3. As there was a *Catholicke* forfeiture of all, so there is a second covenant of free grace made with all, and every one of *Adams* sonnes, with promises of free grace, a new heart, righteousness, and eternall life to all and every one, upon faire conditions, if their free will play the game of salvation and damnation handsomely; as if *Christ* were not free wills choicest tutor:

4. All and every man are received in this covenant, in the new state of reconciliation, grace, and favour; and justification from any breach of the Law, or the first covenant; all are once fairly delivered, both young and old from damnation and wrath, all the heathen are reconciled and justified by *Christ*, in his blood; and all sinnes now, are against the 1. Covenant of grace, *Christ* and all *mankinde* now, beginne to reckon on a new score. 2. Though the ship be broken, and all *mankinde* sent to Sea to die there, yet so are they cast over board, as *Christ* the surety of a better Covenant, is made the great vessell, that ship-broken men, may, if it seeme good to *Lord* free will, swimme unto, and so come safe, the second time, to land. 3. So as there be two Redemptions in *Christ* two Justifications by grace. 4. Yet neither the tydings of this new covenant made with all men, nor this state of reconciliation, or justification, are ever revealed to the thousand part of *mankind*; and though all and every one be under this Law of Faith, and Covenant of Grace; yet is this obliging and supernaturall Law never promulgate to millions of *mankind*, whom it obligeth to obedience, so farre forth as by the good industry, and improving of common gifts of nature, or rather the hire and merit of men out of *Christ*, to make a conquest of the preached Gospel and *Christ*, free will doing its best.

5. All and every Mothers sonne, and children of *Adam*, are called and invited ; yea, and Christ by our Text, draweth all and every man, though they will not be drawn ; say they, the sole cause of election, reprobation, of salvation, damnation, lying on mans free will.

5.

Universal vocation and drawing of all

6. All and every one are furnished with all externall meanes of salvation, with sufficient grace, and absolute indifferencie and power of free will to say ay, or no, to the drawing of Christ, and purchase, by industrious improvement, and carefull husbanding of the common gifts, or relicts of nature, and their new sufficient grace, (if they could give it a name tous) a farther degree of grace, while they conquesse the Preaching of the Gospel, and the grace of conversion. Yet so are they, (let Christ doe his best) as all may be converted, or not any one at all, but all lost, and all may persevere in grace and be saved, as not one man shall be damned, and all may so totally and finally fall away from grace, as not one man may persevere, but all be eternally lost, if free will use his owne liberty, notwithstanding of the Lords eternall decrees of Election or Reprobation, or of Christs death, the strength of free grace, the intercession of *Christ*, at the right hand of *God*, the unchangeable love of *God* ; for all these can doe nothing to more the absolute, and independent free will of men, to worke as it listeth, for either wayes.

6.

Universal sufficient grace given to all and every one, by which they may, if they will, conquer the Gospel, conversion, salvation.

Universal apostacie or perseverance of all.

Propos. 1. Election is the decree of free grace, setting apart certaine definite, individuall, and particular men to glory.

1. The men chosen and drawne, are by head designed. *Jacob*, not *Esau*, before the children had done good or evil ; though *Esau* be elder, *Isaak* must be the Sonne of the promise : father and mother were free grace, rather then the seed of *Abraham* and *Sarah*, now passed natures date ; not *Ismael* : *Peter* and *John*, not *Judas* the Sonne of perdition. *Abraham*, and his house, worshipping Idols beyond the river, is singled out, not any other ; the Lord sets his love on the Jews, because he loved them, Deut. 7. 7. When their Father was an Amorite, and their mother an Hittite, and they dying in their blood, Ezech. 16. 3. 4. 5. 6. 7. not any one of the rest of the Canaanites ; the Tribes of *Judah* is the King by Tribe, not any of the rest of the Families. Low *Jephthahs* Family, not any of the rest of the sonnes of that Family. None of the seven sonnes,

1.

The Elect are designed by their name.

but the dispised shepheard, the ruddy Boy singing after the Ew's, David forgotten by all, as none of the number.

2. They are pointed out with the finger, with pronownes.

2.
Pointed out
with the fin-
ger.

Psaln. 87. 5. *And of Sion its said, this man*, Hebr. אִישׁ וְאִישׁ man and man shall be born in Sion, Esai 49. 1. *The Lord hath called me from the womb, from the bowels of my mother hath hee made mention of my name.* Thou art (head, or member, or of which the Prophet spake, its all one) in the mouth of God, by name from eternity, John, Anna, &c. Esai 43. 1. *O Israel feare not, for I have redeemed thee, I have called thee by thy name thou art mine.* So the Lord points them out with the finger, Esai 49. 12. הִנֵּה אֵלֶּיךָ Behold these shall come from farre, and behold these from the North. (North-land men) and from the Sea, (Ilanders) or from the West (West-land men) so it may be read, and these from the land of Shimin, Ezech. 36. 20. *These are the people of the Lord.* Hebr. 11. 13. *All these δουλοι πάστες, died in the Faith, they are named and told by the head.* Revel. 14. 4. ὅσοι, these are thrise in one Verse. *These are they that are not defiled with women, — these are they that follow the Lambe, whithersoever he goeth, These were redeemed from amongst men.*

3.
Designed by
their countrey.

3. They are defined by their countrey. Esai 19. 18. *Five Cities of the land of Egypt shall speake the Language of Canaan.* Vers. 24. *In that day Israel shall bee the third part with Egypt and Assyria, even a blessing in the midst of the Land.* Vers. 25. *Whom the Lord of Hosts shall blesse, saying, blessed be Egypt my people, and Assyria the worke of my hand,* Zephan. 3. 10. *From beyond the river of Ethiopia, my suppliants, even the daughters of my dispersed shall come.*

4.
Enrolled in a
booke, and
written in
heaven.

4. Their names are particularly inrolled in the Lambes booke of life, Luk. 10. 20. Revel. 13. 8. Revel. 20. 15. *As Citizens of some famous incorporation, or Senators that governes a Citie are written in the booke of Records of the King or Citie; so these that are to follow the Lambe, cloathed in white, are booked in the publike Register of heaven, in the minde of God, to be members of the heavenly Society.*

5.

5. It was no blind bargaine that Christ made; hee knew what he gave, hee knew what he got. Christ told downe a definite

definite and certaine Ransome, as a told summe of money, every penny reckoned and layed, and he knew who was his own, and whom, and how many, by the head and name, he bought; there is no hazard that one come in, in the lieu and roome of another. *Joh. 10. 14. I am the good Shepherd, how is that made good? He hath particular care of all the flock, by the head he knowes how many, and who are his; if any bee not his, if any be sicke, or lost, or wandered away, that proves a good Shepherd, I know my sheepe, and am known of mine. I know them, and they know mee. Sure it is Relative to that. 2 Tim. 2. 19. Nevertheless, the foundation of God stands sure, having this seale, the Lord knoweth them that are his. Sure, the sheep that Christ dyeth for, Joh. 10. are the sheepe that hee giveth his life for, vers. 11. and dyes for; and these 1. vers. 10. That have life in abundance. 2. The sheep known in the Lords eternall Predestination, and known by Christ in time. 3. Such as he findes to call in, that there may be one Shepherd, and one sheep-fold, vers. 16. (4) Such as are his owne sheepe, as hee goeth before, and they follow him, and know his voice, vers. 4. and will not follow a stranger, vers. 5. (5) Such as heare not a stranger, vers. 5. but vers. 27 heare and know the voice of Christ, are known of him, and follow Christ. (6) Such sheep as are gifted with life eternall, and shall never perish; and cannot fall away, no more then there can be a greater then the Father, that can plucke them out of the hands of Christ; for vers. 28. 29. the standing of these that shall not be plucked out of the Fathers hand, depends on the greatnesse and power of Christs Father. None can plucke them out of my hand, (saith Christ) Why? The Father, that gave them me, is greater then all. Then he must be greater then Christs Father, who plucks one of the Sheep of Christ out of his hand; and where dwells he who is greater then the Father? Neither in heaven; nor hell. And for such Christ dyed.*

Particularly marked between the Father and the Sonne.

The sheep that Christ dyed for, are particularly designed and circumscribed with such notes as are in none other.

6. Hee dyed for such sheepe, as infallibly beleeves, because he saith, vers. 26. Yee beleeve not. Why? Because yee are not of my sheepe; then certainly they should beleeve, if they were of such sheepe, as Christ dyed for. I shall never beleeve that this Reply can stand. David saith, and Job saith, Thou, Lord, formedst me in the wombe; and the Church, Esai 64. Thou art the Potter, and we the clay; but it will never fol-

6.

low; therefore *God* hath created none but *David*, *Job*, and his chosen *Church*, so it follows not here. *Christ* dyed for his sheepe, therefore he dyed for no other, but his sheepe.

Creation larger then Redemption.

1. Because dying of sinners is a worke of meere grace, bestowed onely on some, as all the Texts that ever *Papists*, *Jesuits*, *Arminians*, alledge, Restrict ever these that *Christ* dyed for, to some certaine persons, to beleivers, *the sheepe of Christ*, these for whom *Christ* is an Advocate at the right hand of *God*, &c. And there is not a Text in Scripture, in *Old or New Testament*, in which, wee may not limit the persons, on whom grace universall; and redemption in *Christs* blood, are pretended to be bestowed, to the elect and beleivers onely; these places I except, in which some are said to be Redeemed in profession onely, as may be demonstrated; and therefore this answer of *Arminians* is *petitio principii*, & a begging of what they cannot prove. And *Vers. 2.* upon the same reason, because *God* created man on the earth, and dyed for men, and for the world (as the Scripture saith) they might inferre; as *God* created not men onely, but *Angels*, *beasts*, *birds*, *fishes*, *trees*, *Sunne*, *Moon*, so *Christ* dyed not for men onely, but for *Angels*, *Devils*, *beasts*, *birds*, *fishes*, *trees*; yea, for wormes, creeping things, and all, and every creatur: for if wee regard the free decree of *God*, *Devils* are as capable of Redemption by *Christ*, as men; if so *God* had purposed from eternity; and in regard of the same decree, the Reprobate can no more bee saved, and beleieve of their owne strength, then stones of themselves can be sonnes of *Abraham*, except *God* elevate them above their nature and Omnipotency effectuate the same.

The Elect im-
pawred in
ed in *Christs*
hand.

2. There be some certaine men oppignorated, and laid in pledge in *Christs* hand. *2 Tim. 2. 12.* Now all are not so, but certaine definite persons onely.

3. These whom the *Lord* hath chosen to life, are given of the Father to *Christ* *Ioh. 10. 26. Ioh. 6. 37. Ioh. 17. 2. 6. 8. 9. 12. 24.* And all such are raised up at the last day and saved. *Ioh. 6. 27. 39.* and *Christ* cannot lose one of them, *Ioh. 17. 9.* yea hee can lose nothing of them, neither soule nor body, neither a legge nor a piece of an ear of his sheepe, as he speaks, *Amos 3.* so *Christ* speaketh, *Ioh. 6. 39.* yea, *1 Cor. 15. 23.* Every man shall be raised in his owne order *vers. 24.* Then cometh the end,

end, when he shall have delivered up the kingdom to the Father: He presents his conquered ones; not one lad, or the most despised girl, fall by, or are miscounted in the telling; we have often groundlesse jealousies touching Christ, *O bee hath forgotten mee*; but that is to say, Christ is not faithfull in his charge, and the Father gave so many thousands to his keeping; but he loosed the largest halfe of them, now to bee given of the Father to Christ, must note Christs accepting of the receipt of them, by dying for those so given of the Father to him, for another way of giving, but either in election from eternitie, or of sitting them in time for actuall beleiving, no man knowes; but either wayes *all given, are raised up at the last day. Ioh. 6. 39.* and so all redeemed must either be chosen from eternitie, or then in time beleive, and so be raised at the last day; then there can be none Redeemed, but such as are chosen and saved. *Matter Moores universall attonement pag. 4. 5. Tels us of a twofold reconciliation or redemption, on which Christ effected in his owne body with God for men. This is perfect and accomplished fully, so as the Father is well pleased with his Sonne, Matth. 3. 17. and this is done by shedding of blood. There is a Reconciliation, Redemption, and Salvation which Christ effecteth, by the Spirit, in men to God, and this is by washing and blood-sprinkling; his proofes after shall be heard. Thus the belgick Arminians, explain the matter Script. Sino-* dal. ar. 2. They say the former redemption, and reconcilia-
tion, is the pacifying of the offended partie; or such an action, or
passion, by which satisfaction, so farre forth is made to the
offended partie, that he is willing to returne in favour, and
grace, with the offender; and the effect of this reconciliation
is the obtaining of the favour of God, that is the restoring of

Election and redemption are of the same spbere and extenti- on, so as they are commen- surable.

Remonst. Script. Sinod. ar. 2. Redemptio seu reconciliatio, nihil aliud est quam partis offen-

seæ placatio, sive actio sive passio talis, qua offenso alicui satisfacit hastenus, ut in gratiam cum eo qui offendit, redire velit.

Reconciliatio hujus effectus est divinæ gratiæ impetratio, id est restitutio in talem statum, in quo deus nobis non obstante amplius justitia vindicatrice, secundum misericordiæ suæ affectum, de novo sua beneficia communicare, & potest, & vult, ea lege & modo, quô ipsi videtur per eam enim, salvandi affectus, qui fuit in deo ex misericordiæ instinctu (naturali) ablatô impedimento in plenarium voluntatis propositum quasi exiit.

Remonst. Necessitas distinctionis inter impetrationem & applicationem apparet, quod impetratio ex naturâ rei ipsius (etiam si aliter futurum esse certo Deus noverit) posset sacra recta manere, etiam si nulli essent, quibus applicaretur, aut qui fructum mortis Christi, suâ culpâ, perciperent.

ment to such a state, in which God without impeachment of revenging justice, according to the tender affection of his mercy, of new, may, and will bestow his benefits; and transact with man touching his salvation, and the conditions thereof, after the way, and manner, seemeth good to God; whether by a covenant of works, or of grace, or of commanding faith in God; or faith in an Angel, if so it seeme good to him. And by his law, the affection of saving man, which is in God from a naturall instinct of mercy, doth breake forth, as it were, in a full and compleat purpose of Gods will to save: now when the impediment is removed, by satisfaction given to justice; And when Christ hath compleatly performed the former redemption, and by his death hath obtained this redemption; yet it may fall out, that not one man be saved. But as we deny not this distinction of salvation purchased, or the purchased redemption, and the applied redemption, as our Divines acknowledge Christ to be a Saviour by merit, and efficacie; so that the members of the distinction are different, but that they are separated, we deny: yea, the distinction, in the Arminian sense, we deny.

The Arminian distinction of a redemption purchased to all, but never applied, or which may be applied to none, vaine and comfortlesse.

1. Because, *Christ Redeemer*, is a relative person, there is a full redemption in Christ, but not for Christ, but that he might make over that Redemption to his poor brethren; there is a purchased salvation in Christ, not to lye by him like a treasure of silver rusted through not using; but they were so many heavens and salvations, and so much grace and gracious redemptions to be made away, as now purchased, and all these Christ disbursed; he was not a Treasurer who kept from sinners the pensions of grace and glory, that the Father and King of the Church allowed on his people. What Christ bought with his blood, that he gave out, and so much the places allowed by Mr. Moor the *Arminian*, proveth just contrary to himself, *Joh. 4. 42.* he is the Saviour, not of himself to save God, and justice, and the Law; but the *Saviour of the world*, of poor sinners, not of the *Jewes* onely, but of the *Samaritans* and *Gentiles*, as *Isai. 49. 6.* *I will also give thee for a light to the Gentiles. that thou maist be my salvation to the ends of the earth.* This is the mystrie hidden from the beginning of the world, that *Christ should be preached among the Gentiles*, *Eph. 3. 8. 9.* Now this is not a Magazine and treasure of Redemption

Redemption was purchased by Christ out of an efficacious intention that it should be applied to Gods chosen ones, not to keepe within himselfe.

demption to remain within the corners of Christs heart and his bowels, but it is the myltery of the New Covenant to be made out to the world of *Gentiles, heirs of the same promise*. This heritage Christ never purchased to keep to himselfe, and whereas Mr. Moor will have Christ to be 1 *Joh. 2. a propitiation for the sinnes of the whole world, by obtaining of reconciliation of God to men*; he is farre wide, for that place clearly speaketh of reconciliation of this whole world, the New Testament world, if I may so speak; or Christs new conquest of the world of *Gentiles*; so is Christ the *Saviour and Redeemer* of the world of *Gentiles* in opposition to *Moses*, the Judges who were *Saviours and Redeemers* of the people of *Israel*, who were but a spot and a poore fragment of the world in comparison of Christs large world, God redeemed *Israel* by the hand of *Moses*, but never the world; so is *Christ a propitiation for the sins of the whole world*, in opposition to the propitiatory sacrifices of *Aaron* and the Leviticall Priests (for to these he alludeth) which were propitiations only for the sins of a bit of the world; but sure as the Leviticall Sacrifices were offered only in faith for the *true Israel of God*, otherwise they were no better then the cutting off of a dogs necke, in a Sacrifice which was abomination, so were they types of that Sacrifice which was to be offered for the elect world, which is a whole world of *Jewes and Gentiles*, in comparison of little *Judea*. And by what Scripture is a propitiation for the sins of the world, which is onely an acquiring of a new power to Christ to trans-act with men on what termes he thinketh best to pardon sins; this or that way, for faith or good works, a Redemption of men? Or how is it a taking away the sins of the world, an everlasting Redemption, a suffering all that men should have suffered, a bearing of our sins on the Tree; an answering as Surety for the debts of broken men.

How Christ is the Redeemer of the world.

A propitiation for the sins of the world by no scripture or reason, can be a power to trans-act with men, for remission of sins in a Go-spell-way, or a Law-way.

Object. *But if Christ purchased no salvation for me, how can I sin in not resting on Christ for a shadow, for a salvation not purchased to me, is no salvation at all, but a very nothing.*

Ans. If you were to beleieve first a salvation purchased to you by name, this Objection were strong, but you are at first and immediately to beleieve no such thing, but only that Christ is able to save to the utmost all that come, that is, that beleeveth, and

you, if yee believe. 2. A salvation purchased by Christ without an efficacious intention in God to apply it to all, and every one is no lesse a shadow and a very nothing, then the salvation purchased to all and every one, and this maketh as much against *Arminians*, as against us. Now sure salvation is purchased with an efficacious intention in God to apply it to those only who shall be saved, and the smallest part of mankind. 3. This way sendeth me at first to beleve Gods secret and efficacious good-will to save me by name, before ever I beleve the Gospel, That *Jesus Christ* came to save all beleivers, which is no Gospel-order of beleiving; and raiseth in my mind jealousies against Christ, that he out of his love died for mee, but putteth mee on a ground of doubting, if he will apply his death to me, except I begin first to love him and with free-will apply Christ, so Christ first extendeth raw wishes to save me, but I must extend to him reall deeds of applying, by faith, his wishing and halfe-love to me, and the most reall kindness begins at me, not at Christ.

But say I by what Scripture is a naked power to justifie, pardon, wash, sprinkle sinners, and such a power which may consist with the eternall perishing of all men, (saith *Moor* p. 5. with the *Arminians*) an eternall perfect Redemption, a perfect satisfaction of justice and the Law of God? Are not so the sins of the world taken away, and yet they remain? Doth not Christ bear the sins of all the world; yet it may fall out, that all the world bear their own sins, and not one man bee saved; yea, as it is, the greatest part of mankind bear their own iniquities, die in these same sins that were imputed to Christ, suffer the curses of the Law which Christ suffered for them.

Yea, Mr. *Moor* saith, Gods reconciling of the world, and his not imputing their sins to them, is the reconciling of all Adams sons in Christs bodie before God; yet *Paul* and *David* both say, *Blessed are they to whom the Lord imputes no sin.* *Moor* saith, a whole world to whom the Lord imputeth no sin, may be under the curse of the second death. 2. To put reconciling of the world to God, as *Paul* doth 2. *Cor.* 5. for the reconciling of Christ in his owne bodie with God, as M. *Moor* doth, is strange divinity; for it is reconciling of God to man in stead of a reconciling of man to God, *Heb.* 9. 14. and cannot be meant of only reconciling of God in Christs body, or of obtaining only of redemption.

demption without application. 1. Because the blood of Christ is compared with the blood of Bulls and Goats, which was offered for the reconciling of men to God, not of God to men.

2. Because that blood is said to sanctifie and purge the conscience from dead works to serve the living God, which cannot be said of God, but clearly holdeth forth, that Christ having offered himselfe without spot to God, through the eternal Spirit, those for whom he offereth himself, cannot eternally perish, as M. Moor saith p. 5. but that their consciences, by this blood are purged from dead works to serve the living God.

And the place 1 Pet. 2. 24. doth not prove that Christ bare the sinnes of many, on the tree, who are not actually saved by his death.

1. The place saith the contrary, and no such thing, as that the Lord layd on Christ the iniquities of all, and every one of mankinde. 1 Peter restraines it to beleevers, elect according to the fore-knowledge of God the Father, through the sanctification of the Spirit: — begotten again unto a lively hope — who are kept through the power of

God by faith, unto salvation. 1 Pet. 1, 2, 3, 4, 5. And there is no colour that Peter speaketh of all Adams sonnes, of all the heathen, because hee saith, Christ bare our sinnes. Which bee these? The sins of these that be called to patient suffering, for well doing, who are to follow Christ, who left us an example of patient suffering; who when he was, vers. 23. reviled, reviled not again. Now what? is this the Indians and Tartarians, patient suffering, after Christs example; to whose eares the name of Christ, and his suffering never came by a dream, or imagination? 2. The sinnes of these, which Christ bare on his own bodie, on the tree, are these that are healed with Christs stripes, and these that are returned to the Shepherd, and Bishop of their soules; and are to live to righteousness, being dead to sin by the death of Christ, who bare their sins. v. 24, 25.

now these are the All that Isai speaketh of, c. 53. when he saith 53. 6. The Lord layd on him the iniquities of us all. That is, (if we beleeve Arminians) of all Moab, Ammon, Egypt, Philistims, Caldeans, Ethiopians, and all Adams Children, who never heard of Christ; for the thousand part of Adams Sons never heard of Christ, then, are they not obliged to beleeve in him of whom they never heard, nor is it their sinne, that they beleeve not, Rom. 10. 14. Ioh. 15. 22. Ergo, they

1 Pet. 2. 21.
explained, and
Isai. 53. 6.
The Lord laid
on him the ini-
quities of us
all.

are not obliged to live to righteousness, being dead to sinne through *Christs death*; because they never heard of *Christs death*. Far lesse are all *Adams sonnes healed with Christs stripes*, and returned to the shepherd, and Bishop of soules: nor was the chastisement of all the heathens, peace upon Christ.

And *Esaiah* expoundeth who be these all וְכָל whose iniquities were laid upon Christ, v. 8. *for the transgressions of my people was he stricken*, and v. 12. *he bare the sins of many*, as *Matth.* 20. 28. and 26. 28. *The blood which is shed for many, and he made intercession for sinners*. What? doth he beare stripes for all the heathen? and is he entred as High Priest for all *Adams sons* into the Holy of Holiest, to plead and Advocate for such, as *Cicero, Regulus, Scipio, Cato*, such as *Pharoah, Cain, Judas, Julian*? If he bare their iniquities, he must beare their apostacie, and finall infidelity: or doth hee intercede, for all and every one of mankind. 1 *Ioh.* 1. 2. compared with 1 *Ioh.* 1. 6, 7, 8, 9, 10. and *Hebrew.* 9. *He appeareth for us*, ver. 24. for those that are sprinkled, 13, 14, 15, 16, 17. and looke for him the second time ver. 28. *He maketh intercession for them that come to God through him*, *Heb.* 7. 25. *Who have a High Priest over the house of God*, *Heb.* 10. 20, 21, 22. All these and many other places sheweth the contrary. And the redemption that is in *Iesus Christ*, *Rom.* 3. 24. is not a Redemption which might have been confined within Christ to reconcile God to himselfe, and which might consist with the finall, totall and utter perishing of all mankind. 1. We are justified through this redemption, and not by the works of the law 2. V. 25. God set forth Christ this redeemer to be a propitiation, through faith in his blood. 3. That Christ might appeare the justifier of the ungodly. ver. 26. and exclude boasting, by the law of faith. ver. 27. and bee the God of *Iews and Gentiles* ver. 30. 31. so that it was never Gods minde to imprison a reconciliation, within the Father and the Sonne: and leave our heaven at such a dead and cold venture, as the discretion of indifferent free will; so as it might fall out, if men pleased, that the suretie Christ should die, and all his poore broken friends die eternally, and suffer the second death also. *Arminians* turne the Gospel in the sadest, and bloodiest bargain that ever was, and yet the new *English Arminians* worse

worse then their fathers : say they preach not the Gospel of grace, nor Christ who preach not their universall attonement, in a grosser way then ever Arminians did, for. 1. Arminians durst not say Christ died vice, & loco omnium & singulorum, sed tantum in bonum eorum; he died not in the person, place, and roome of all mankind, but onely for their good, as Socinus taught them : But Master Moore saith this right downe. pag. 3. 2. Arminians durst not say, Christ died and rose again, and pleadeth as high Priest and Advocate for all, but onely for beleevvers, Mr. Moore saith, that for all he rose, and acquiteth us of all our sins. pag. 4.

The place, 2 Cor. 5. 14. 15. doth not prove a Reconciliation of all, within God, as Mr. Moore dreameth. 2 Cor. 5. 14, 15. explained.

1. The All that Christ died for, (if one died for all, then were all dead) by no reason must bee in number equivalent to all that died in the first Adam. Nor is there any reason, in the text to make all those that are actually made alive in Christ, and live not to themselves; but to Christ, equall in number, to all that died in Adam. 1. God gave not Christ to die for heathen, who were never to hear of Christ, that they might live to Christ. 2. These words, hence forth know we no man, not Christ after the flesh, nor for the outward priviledge of Jewish dignitie, circumcision, or a temporall kindgome, which fleshlie dignity the Apostles sometime knew Christ for, and expected in him; but now this is taken away, and Christ hath died for all, : that is, for Jews and Gentiles, without respect of any such differencie, for Christ gave his life for the Gentiles, as well as for the Jews. 3. ὅτι for All is a word of efficacie, and holds forth the Lords effectuell intention; but if Mr. Moores glosse stand, there is no effectuell intention in Christ to save all and every one.

Nor doth the place, 1 Tim. 2. 4. 6. signifie any reconciliation, not applied to persons, for his being given a ransome for all, a ransome for notheth clearly an interest and propriety in these, for whom all he gave himselfe a ransome, as Luk. 22. 20. for many, Matth. 20. 28. Matth. 26. 28. So ὅτι, ὡς, ὅτι, doth in all Greek Authors insinuate, Joh. 6. 51. Joh. 10. 11. Rom. 5. 6. such an interest.

Object. 1. But the reason were frivolous; we are to pray moved, for all, except we know that God willeth salvation to all, how

can we with the certainty of faith pray for all ? It must bee a doubting faith, and so no faith at all.

Ans. But seeing God will not have *Nero*, Persecutors, Apostates, Rebellious unbelievers, men obstinate against the Gospel, such as *Paul* was before his conversion, to be excluded out of our prayers. What certaintie of faith have *Arminians* to pray for all ? Or for the twenty, or hundreth part of all mankinde ? This therefore is denied. *Christ gave himselfe for as many, as we are to pray for, but we are to pray for all without exception.* The propolition and the assumption both are false, nor doth our prayers for men, depend on the certitude of Gods decree of election of men to glory, which is Gods secret will not knowne to us, to whom the Lambes booke of life is not opened, but on the revealed will of God, commanding us to pray for all, that sinne not to death, but conditionally, and with a speciall reserve of the *Lords decrees of Election, and Reprobation* ; and this in effect, is to pray for the Elect only ; nor am I warranted, by the Word of God, the rule of my prayers, to pray for any others. Nor is there promise, precept, or practise in Scripture to pray for all, and every one of man-kind ; Therefore I retort the Argument thus ; wee are to thinke God willeth so many to be saved, and his Sonne to give himselfe a rancome for so many, as wee are warranted to pray for, that they may be saved, but we are not warranted to pray for all, and every one that they may be saved, but only for the Elect. *Ergo*, God will have them onely to be saved and his Son to give himselfe a rancome for them onely.

No warrant
in the Word
to pray for all,
and every one,
without ex-
ception.

Object. 2. Judgement of charity is no ground of our prayers. We have no charity to beleeve all, and every one shall be saved, nor have wee any faith or certaintie in these prayers.

Ans. I may have judgement of charity touching this or that man, to pray for him ; but this judgement is a motive to my affection, not a foundation to my faith. My faith is bot-tomed on a word of precept, to pray for the salvation of all, conditionally, but not for the salvation of any, but for my owne onely, absolutely.

Object. 3. God will have as many to be saved, as hee will have to come to the knowledge of the truth ; But he will have all to come to the knowledge of the truth.

Ans. The argument is strong for us ; the Apostle speaketh
of

of the Gospel truth; but he will not have the Gospel preached to Samaritans, Mat. 10. to Bithinians, and thousands others. 2. He wil not open the hearts of housands that heare the Gospel, because he will, Mat. 11. 28. Rom. 9. 17. and many he blindeth, and judiciously hardneth. Math. 13. 14. Joh. 12. 37, 38. Esai 6. 9, 10. Acts 28. 24, 25, 26, 27.

Object. 4. *Its uncertaine whether yee pray for Magistrats as such, or for vulgar men as such, and uncertaine, whether yee pray for this or that ranke.*

Ans. It is certaine we are to pray for Kings, Subjects, Men, Women, Jewes, Gentiles, reserving the Lords decrees to his owne Sovereigne liberty.

Object. *If we are to pray but for some, because God willeth the salvation of some, he should have said, we are to pray for no man, for the farre largest part of the world are lost.*

Ans. This is to censure the Holy Ghosts speaking, not us. Upon the same ground, a Physitian in a Citie cannot bee called the healer of all diseased; nor a Professor, a teacher of Philosophy to all in the Citie, because many in the City dye of the Pest, and the twentieth person remaine ignorant of Philosophie; if God will have all to be saved, that he predestinate to life, hee is rightly said to will all men to bee saved, and in that sense, wee are to pray that all may bee saved. 2. God, by his consequent will, desireth the farre greatest part of the world to be damned. Ergo, By the Arminian way, hee should say, God willeth not any man to bee saved, nor any to come to the knowledge of the truth, but that all may be damned: and because they say, there is in the Almighty an Antecedent naturall affection and desire, that justice may be satified in Men and Angels, which affection is in order of nature prior, and before Gods full, peremptory, and deliberate will of damning all, that are finally obstinate; as there is a naturall antecedent will in God, to call, invite to repentance, offer Christ to all, and will the salvation of all and every one, which is afore and precedent to his peremptory, compleat, and irrevocable decree of electing to glory, all that God foreseeeth shall dye in the faith of Christ. Upon the same ground, it may well bee said, GOD willeth the damnation of all, and every one of mankind, and the salvation and repentance of none at all, and that Christ dyed upon no intention naturall to redeeme,

God will have none to be saved, by the Arminian way.

or save any, but upon a conditionall and naturall desire, that justice might be declared in the just destruction of all; for sure all Gods naturall affections and desires of justice, are as naturall and essentiall to him, and so as universally extended toward the creature, as his desires and antecedent naturall affections of mercy.

Objct. 5. *The sense of the word All, appears to be of Adam, and all that come by propagation of him.* 1. *The word Men is used for Adam, and all his Sons,* Hebr. 9. 27. (2.) *Often in the fullest sense, not regenerated, nor wholly reprobated, are called Men,* Job 11. 11, 12. Psal. 12. 1. and 4. 2. and 53. 2. (3) *Believers are called Men,* Acts 1. 11. 1 Cor. 3. 21, 22. *In regard of passions,* Acts 14. 15. *Of carnall walking,* 1 Cor. 3. 3. *Yet they are called something more, Sonnes of God.* Job. 1. 12. 1 Joh. 3. 1. *Saints,* 1 Cor. 1. 1. *Brethren, faithfull,* Ephes. 1. 1. *Christians,* Acts 11. 26. *Some who have heardned their heart, are called Men, but something more, reprobate,* Jer. 6. 28, 30. *Seed of the Serpent,* Gen. 3. 15. *Children of Belial,* Deut. 1. 3. *Of the Devil,* Joh. 8. 44. and with an Emphasis, *the wicked,* Psal. 9. 17.

Ans. In these Grammatications M. Moor sheweth how weake his cause is, and how dubious from the word *men*, and *all*; for Heb. 9. 27. Its said, *its appointed for all men to die*, and the Holy Ghost insinuateth clearly, that Christ died for all men that die, in the very next words, v. 28. *So Christ was once offered to bear the sins of many*; he saith not *all men*: Observe the change of words. 2. We deny not but *all men* in Scripture signifieth all descended of the first Adam by propagation. Ergo, It signifieth so here? This is to be proved. 3. What Mr. Moor meaueth by some *not wholly reprobated*, I know not, except he make in God answerable thereunto a whole and compleat decree of Reprobation, and so of Election, and a half, and incompleat decree of both, as *Arminians* doe. Which Scripture knoweth not, and removeth all certainty of salvation, of perseverance, joy, comfort, earnest of the Spirit, seal of Spirit. 4. We contend not that by *all men* here must be meant believers and regenerated persons only, and so he fighteth with his own shadow. 5. He granteth believers are called men, and I hope to prove that the elect and believers, are called *all*, and *all flesh*, and *us all*, &c. though it be true, *believers are called men, because of their humane passions and carnall*

M. Moor U-
niversall at-
tonement,
c. 11. p. 55,
56.

carnall walking, and some more, to wit, Sons of God, Saints, faithfull Christians; it followeth not, that here they should be called Sons of God, Saints, because Christ dieth not for them as Saints, but as men, and sinners chosen to life: Else Paul should not say, Ephes. 2. 1. *God hath quickned you who were dead in sins, &c.* for those whom God quickneth are something more then dead in sin; sure they are chosen Saints, new creatures, &c. after they are converted.

Object. 6. *All men here* 1 Tim. 2. 6. *intentionally, expressly, principally and especially is meant of the first sort, for naturall men, sons of Adam, sinners, unbelievers.* 1. *Because this sense includeth all, at first all men, having some in which they are such, and neither better nor worse then such before they be borne of God,* Eph. 2. 1, 2, 3. Tit. 3. 3. Rom. 3. 9. 20.

Ans. We deny not but *all men* includeth unregenerate men, but Master Moor proveth *idem per idem*, the same thing by the same thing. *All men* must be meant of all Adams sons, Why? *because all includeth all, at first, all men*; That is, all includeth all, but not all men distributively, all and every one without exception. 2. Its denied that *all men* includeth all as unregenerate, or under that reduplication, it is meant of all men unregenerate as fallen under the good will of GODS Election of Grace, and as stated in his eye as objects of speciall favour and grace. Nor doth the Lord quicken men *as dead in sins*, Ephes. 2. 1. *as foolish and disobedient*, Tit. 3. 3. *as under sin*, Rom. 3. 9. for then he should quicken all dead in sin, all foolish and disobedient, all under sin, and this will prove the conversion and salvation of all and every Son of Adam, the Lord quickneth dead sinners, as they lie under his free choice of election to glory.

Object. 7. *Because Christ died to make a propitiation for them, as they are sinners.*

Ans. That is denied, he died for them as they were sinners, but as within the pale and under the covering of the fair and sweet shadow of eternally chusing love, otherwise, if Christ died for sinners as sinners; he died for all sinners; and for those that are finally obstinate, for these with the first come under the reduplication of *sinners as sinners*.

Christ died not for sinners as sinners, nor for the righteous as righteous, but for sinners as chosen to glory.

Object. 8. *It is no where said Christ died for good men, for*

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righteous

righteous for beleivers, neither when they were such, nor as they were such; but for the unjust, ungodly, his enemies, Rom. 5, 6, 8. 1 Pet. 3. 18. Gal. 1. 14.

Ans. Christ neither died for sinners as sinners, nor for sinners as righteous, as *Iacob* neither served for his wife as a wife, nor for his wife as a sinful woman, *datur tertium*. This is an imperfect enumeration, Christ died for the ungodly, the unjust, his enemies; as freely chosen to be made righteous, and the friends of Christ; as *Jacob* served for a wife, that is, for *Rachel*, whom he freely chose before *Leah*, that he might make her his wife; neither when she was his wife, nor as she was his wife; and as the Scripture saith, *Christ died for the ungodly, the unjust, his enemies*, so also for his friends, Joh. 15. 13. his sheep, Joh. 10. 11. his beloved Church and Spouse, Ephel. 5. 25, 26. And the places cited, Rom. 5. Gal. 1. 4. 1 Pet. 3. 18. are all restrictive of these for whom Christ died, as Rom. 5. he died for us who are justified by faith, have peace with God, access by faith, who glory in tribulation, rejoyce in hope, Gal. 1. 4. He gave himself for us. The Churches of Galatia, to whom Paul prayeth, Grace and peace. 1 Pet. 3. 18. for those that he was to bring to God, and in no place of Scripture, nor yet 1 Tim. 1. 15. is it said, *Christ died for sinners, as sinners*, but only for those that were sinners, which can never prove the *Arminian* conclusion, That he died for all sinners.

Moor p. 57. Object. 8. He saith not, pray for some of all sorts, but for all men, and nameth but one sort.

Ans. His naming one sort, inferreth, we should exclude no sort out of our prayers; seeing this one sort were persecutors, that may seem farthest from our prayers.

Moor. We are not to pray for such as are known to sin against the Holy Ghost, because they cast aside the sacrifice and ransom of Christs blood, and there is no more sacrifice for them, and so they are blotted out of the hopefull book of life, and separated from all men of which they were once, being now reprobated of God, Jer. 16. 5. 1 Ioh. 5. 16.

Ans. But either Christ did bear on his body on the tree, that sin of casting aside the sacrifice of Christ, or not; if the first be said, Christ died for them, and we are to pray for them, and further such as sin against the Holy Ghost, as such must come under the reduplication of Gods enemies, the ungodly sinners

How Christ
died not for
obstinate sin-
ners.

ners, disobedient, dead in sins and trespasses, in the highest degree, and so Christ must have died for them under that sin; or then there is a sin of some of the sons of Adam, that Christ did no more bear on his body on the tree, then the sin of Devils which should render that sin intrinsically unpardonable, even in relation to Christs blood, which *Arminians* cannot bear.

2. A blotting out of the book of life, and time-reprobation here asserted by Mr. *Moor*, is the highest indignity done to the unchangeable love and grace of God, and grosse *Arminianisme*.

Object. 9. *Praying for their brethren could not be doubted of, Page 38. but the doubt was to pray for opposers and persecuters; The Apostle saith, thus to pray for all men was good according to Matth. 5. 44. 48.*

Ans. To pray for all ranks of men, *Nero* and others was the doubt; but *Matth. 5.* Which saith, we must pray for, and blesse our enemies, with submission to Gods decree, and in imitation of God, who causeth the Sun to shine on the unjust, cannot infer that we are to pray for all and every one, absolutely, as *Arminians* dream, That Christ died for all absolutely.

Object. 10. *The motives to pray for all men are from only Gods good will to man, and what Christ hath done to ransom us, like Matth. 5. 44. 45. Motives to pray for beleivers are sweeter, as their uprightnesse with God, faith in Christ, love in the Saints, fellowship to the Gospel.* How Christ died for beleivers. vers.

Ans. The thing in question is not concluded; we say not we are to pray for the salvation of none but beleivers only, and that Christ died for none but those that already beleived: We are to pray for all ranks, beleivers or unbeleivers, as Christ died for thousands of both, but ever in order to faith, and election to glory. 2. Its a blasphemous comparison to say the gracious good will of God to chuse men to glory, and the highest and most matchlesse love of Christ, *Ioh. 3. 16. and 15. 13. Ephes. 5. 25, 6. 27. Acts 20. 28. Tit. 3. 3, 4.* is but a common motive to induce us to pray for all men, and such belly-blessings as a shining Sun, and raining clouds, which God bestoweth on blasphemers, apostates, and crucifyers of the Lord *Iesus*, *Psal. 73. 1, 2, &c. Ier. 12. 1, 2. Job 21. 1, 2, 3, 4, 5, 6.* Yea, the giving of Christ to die for sinners, is an

Christis dying for sinners the highest expression of love.

argument to prove that far more Christ will give us all other things, *Rom. 8. 32.* even righteousness, faith, love, and all graces, and therefore there can be no sweeter motive to move us to pray for all men conditionally, then because for any thing our charity is to deem on the contrary; they may even though persecutors, be within the circumference and sweet lists of Gods free love, and greatest good will, and affection of Election and Redemption, *Rom. 9. 11, 12, 13. Ephes. 1. 9. Joh. 15. 13. and 3. 16. Gal. 2. 20.* and we are to pray for them under this reduplication and notion, as freely loved of God, and redeemed of his rich grace, and in no other consideration, which is the far sweeter motive then any inherent uprightness, faith, or love that can be in us.

Object. 11. *We are to pray without wrath, ver. 8. which is incident, when we pray for those that crosse and persecute us, not when we pray for beleivers.*

Ans^r. *Non concluditur negatum; Ergo,* We are to pray for all, and every man, because we can hardly pray without wrath and grudging for such as *Nero.* 2. If beleivers injure us (as they often doe now adays) hee knowes not his owne heart, who is not tempted to wrath in praying for them. 3. *Verf. 8.* All prayers in generall must be without wrath, and with pure hands, and not prayers onely for persecutors.

Ob. 12. *The thing prayed for, is that wee may lead a quiet and peaceable life, that so the Gospel might runne and be glorified.* 2 *Thef. 3. 1. Joh. 17. 22, 23.* But things to bee prayed for to the beleivers are higher, as increase of love, sincerity, filling with the fruits of Righteousnesse, *Phil. 1. 9, &c.*

Ans^r. All these prove this place will prove onely, wee are to pray for *Magistrates* under whom we have peace, and the Gospel, nor for beleivers, and so not for all *Adams* sonnes; as the next words, *Pag. 59.* prove.

Moore p 59.

Object. 13. *Here is a ground to preach the Gospel to all men, to every Creature; Matth. 28. 20. Mark. 16. 15. And how farre to all men, Job. 16. 12. 1 Cor. 3. 12. Hebr. 9. 12. even though they hate and persecute us.*

Ans^r. If every creature be no *Semichodoche*, it must warrant us to preach to Devils. 2. Its evident by the story of the Acts that the Apostles obeyed not this command, in the latter, as Master Moore presseth it; there bee many Nations, and
thousands

thousands of people, to whom the *Apostles* never preached the *Gospel*, neither to fathers, nor sons. 3. Gods decree is no warrant to the to preach the *Gospel*, except God confer miraculously the gift of tongues, and this strongly proveth the contrary; the Lord never yet sent the meanes of the knowledge of the truth to all and every Son of *Adam*, then he cannot will all, and every Son of *Adam* to be saved, and *Christ* dyed not for all and every creature, then he commanded not to preach the *Gospel* to all & every creature, but onely to every creature, that is, to all Nations, Jewes, and Gentiles: now when the partition wall is broken downe.

Object. 14. He sheweth the will of God touching the Mediator to save and ransom all. 2. To bring all to the knowledge of the truth. 3. By this knowledge sinne is removed, death abolished, enmitie slaine, peace obtained, so farre for all men, that God hath given all over to the dispose of *Christ*, and made him Lord and Judge of all. 4. The other part of Gods will, *Iesus Christ* performeth, to wit, to preach the *Gospel* to all, and will performe it in due time. 5. The *Gospel* may be preached to all, vers. 7. 6. Prayers made for all, v. 1, 2, 3, 4, and here is no more then *Christ* doth to all men. Pag. 60. 61.

Answer. Here be faire Positions, but not a word to prove that this is Gods will concerning all and every sonne of *Adam*. He supposeth all this as granted, because he saith, not because the Text saith it, and therefore we deny what he proveth not.

Master Moore alledgeth, that *Joh. 1. 29. Behold the Lambe of God that takes away the finnes of the world.* Pag. 67.

Answer. The word *World*, is the Nations and Gentiles; and beleivers are elect of both Jewes and Gentiles, *Joh. 3. 16. God so loved the world.* *Rom. 11. 12. If the fall of them bee the riches of the world; if the casting away of them bee the reconcilement of the world; of the Gentiles, and especially of Jewes and Gentiles.* *Math. 24. 14. And this Gospel of the kingdome shall be preached in all the world, for a witnesse to all Nations; that is, Jewes and Gentiles.* A personall witnesse to every single man it cannot be, except every single man heard it. *Rom. 10. 14. How shall they beleeve in him of whom they have not heard?* *Joh. 15. 22. Rom. 2. 13. So is the world all Nations, taken, Mar. 14. 9, 10. and the word World, Mark. 16. 15. (2) Taking away of sinne is the actuall free compleat pardoning of sinne; so as Judas sin is sought, and not found, Jer.*

What is the taking away of sinne.

50. 20. As 2 Sam. 24. 10. David having numbred the people, prayeth, *O Lord take away the iniquity of thy servant*; any Arminian in conscience answer, Did David pray for no more, then is due to Judas, Cain, and all mankind, of whom many never, in faith, can pray, as David here doth? Or doth he not seeke the effectuall pardon of his numbring the people? Job 7. 21. *And why dost thou not pardon mine iniquity, and take away my transgression?* Esai 27. 9. *This is all the fruit, to take away his sinne*: this cannot be the potentiall, and in effectuall removing of sinne, common to all the world, but proper to the Church, and brought to passe by particular afflictions on the Church. Rom. 11. 27. *This is my covenant with them, when I shall take away their finnes*. These words are not fulfilled, till all Israel be saved, both elect Jewes and Gentiles, and the Jewes converted. But Arminians say, *Though the Jews were never converted, and not a man of Israel saved, yet the Lambe of God, taketh away the finnes of the world*; So Esai 6. 7. *Thine iniquity is taken away, and thy sinne purged*; this is no halfe pardon, such as Esaiiah had before the Lord touched his lips. 1 Joh. 3. 5. *And yee know that he was manifested to take away our finnes*. John speaketh of the taking away of the finnes of us, John and the Saints, who were loved, Vers. 1. with a wonderfull love to be called the Sonnes of God, us whom the world knoweth not, vers. 2. *us who shall be like Christ, when he appeareth*. Arminians are obliged to give us parallel places, where the redemption of all, and every man, and Christs naked power and deire to be friends with all men, and to make any covenant, of grace, or works, as he pleaseth, is called *the taking away the finnes of the world*; and yet the whole world may possibly dye in their finnes, and not a man be saved; the taking away of the worlds finnes to us, is the compleat pardoning of them. Remission of finnes in his blood, Ephes. 1. 7. Col. 1. 14. *Blotting out of transgressions*, Esai 43. 25. *as a thicke cloud*, Esai 44. 22. *a not remembring of finnes*, Isai 43. 25. Ier. 31. 34. Such a taking away of finnes, as is promised in the covenant of grace to the house of Judah, to the Church under the Messiah that heareth the Gospel, Ier. 31. 34. Hebr. 8. 8, 9, 10, 11, 12. Rom. 11. 26, 27. Esai 59. 20. *This is the taking away of the finnes of the world, a new world, in whose inner parts the Lord writeth*

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his Law, and with whom the Lord maketh an everlasting covenant, never to turne away from them, Jer. 31. 33, 34, 35, 36, 37. in whom the Lord putteth his Spirit, and in whose mouth, he putteth his Word, and in the mouth of their seed, and their seeds seede, Esai 59. 20, 21. The Arminian taking away of sins is of all, and every one of Adams seed, of such as never heard of a Covenant, of a Word, of a Spirit, of a Seed, a holy Seed, of a new heart. Finally the taking away of the sinnes of the world, is the removing of them as farre from us, as the East is from the West, Psal. 103. 12. bestowed on these that feare the Lord, vers. 11. and are pitied of the Lord, as the Father pitieth the Sonne; and the subduing of our iniquities, and the casting of our sinnes in the depths of the Sea, Mich. 7. 19. 20. a mercy bestowed only on the remnant of the Lords inheritance. The Arminian taking away of sins, is a broad pardon of sins to all the world: let them shew Scripture for theirs, as we doe for ours, and cary it with them.

Object. 15. Though Reconciliation bee purchased to all and every one, yet it is not necessary. that it bee preached to all, and every one: but onely it is required that God bee willing, it bee preached to all; now it is free to God before he be willing to make offer of the purchased reconciliation to all; to require afore hand, such acts of obedience, and dueties, which being performed, hee may publish the Gospel to them; or being not performed, hee may bee unwilling to publish the Gospel to them. Tea, though reconciliation be purchased to all, yet its free to God, to communicate the benefits of his death, upon what termes, hee thinketh good: And Christ died (saith Master Moore) to obtaine a lordship over all, and a power to save beleivers, and destroy such as will not have him to raigne over them, as wee heard before.

Remonstr. in
scrip. dyne.

Ans. 1. We have in this Doctrin that Argument yeeled. God commanded to preach to all and every one: Ergo, Christ died for all, and every one. For 1. The consequence is true absolutely, by the Arminians doctrine, Christ absolutely died for all, and every one, without prescribing any condition to those for whom he dies; he saith not, my sonne dieth to purchase reconciliation to all, upon condition all beleieve, or performe some other dutie; but beleieve they, or beleieve they not, the price is payed, and salvation purchased for all, without exception:

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on : but the antecedent is not true, but upon condition. God is not willing the Gospel bee preached to all, but to such as perform such conditions.

2. If they perform not the condition, Christ should have said, *preach not the Gospel to all nations, nor to every creature; but onely to such as yee finde fit hearers of the Gospel, and have performed such acts of obedience, as I require*; for conditionall threatnings are set downe in the Gospel, as well as conditionall promises: he that beleeveeth shall be saved, he that beleeveeth not shall bee damned. But in Old or New Testament, *Arminians* never shew us where the preaching of the word of Grace is referred to our free will: Doe this, *O Ammonites, O Indians, and the glad tyding shall come to you*; if yee doe not this, *ye shall never heare the Gospel*. *Arminians* say, God sendeth his Grace and Gospel, both *genti minus digna, & indigniori negat*, to the unworthy Nation, and denyeth both to the worthier.

Arminian conditions of preaching the Gospel, never revealed to thousands, and so cannot oblige them to perform these conditions.

3. *Arminians* say, in Script. Synod. Dordr. pag. 6, *Lex non lata, aut non intellecta, cum intelligi non possit, non obligat, a law not made, or not understood, when it cannot be understood, doth not oblige, then God cannot deny a salvation, and the benefit of a preached Gospel to Indians*; though both were purchased in Christ, if they never heard (as hundreths of Nations could by no rumor, heare, or dreame of Christ and the Gospel) of Christ.

4. How can God with the same naturall, and half-will; equally will that all bee saved; when hee *absolutely*, without merit, or condition, willethe the meanes of salvation to some, and denyeth the meanes of salvation, to the farre largest part of mankind, for want of a condition-unnpossible; because it neither was, nor could be known to them.

5. By the *Arminian way*, sinne originall, is no sin, it bringeth wrath and condemnation on no man. God beginneth upon a new score, and the reckoning of the covenant of Grace, to count with all men: and God is so reconciled to all mortall men, and transacteth with them, in such a way of free grace; that hee will punish no man, for any new breach, except committed actually by such as are come to age, as have the use of reason; and are obliged to beleeve in Christ. pag. 285, 286, 287. Dordr. scrip. Synod. Yet hath God decreed never to reveale any such gracious transactions, to millions of men, that better deserve

deserve to heare these secrets of grace, then thousands, to whom they are proclaimed in their ears; ere they can discern the right hand, by the left: This *Arminians* say was Gods dispensation, *Matth. 11. with Capernaum, and Tyrus, and Sidon.* But it will bee found, that *Arminians* deny the prescience, and foreknowledge of God.

6. Most abominable, and comfortlesse, must the doctrine of the death of our *Lord Iesus* be; if *Christ* died onely to bee a *Lord*, and such a *Lord*, as hee might have power; without impeachment of revenging justice, to save men upon a new transaction, either of grace or works; and to destroy his enemies that would not accept of that new transaction, yet so as when *Christ* hath dyed, and taken away the sinnes of all, and is made *Lord* and *King* of dead and quick; all mankind may freely reject all covenants *Christ* maketh, or can make, and be eternally lost, and perish.

For 1. *Christs* Princedome and Dominion, that hee hath acquired by death, is not a free-will-power or possibility, by which, he may, upon such and such conditions, kill, or save, though all may eternally perish. But *Christ* is made *Lord* of quick and dead, by dying, *Rom. 14.9.* that he might be judge of all; but so, that we should live and dye to our selves, but that whether we live or dye we should be *Christs*; though we change conditions, yet not Masters in both, we should be the *Lords*, v. 7. 8. as *Christ* lived againe after death, that hee might bee the husband of his owne wife, the *Church*, that hee dyed of love for.

2. Upon what termes *Christ* was by death, made a *Lord*, and acquired a Princedome, upon these termes he was made a Prince over his *Church*; for *Lord*, and Prince, and King, are all one. But the *Lord* maketh *David*, that is *Iesus the Sonne of David*, Prince over his people, not with power to save or destroy his redeemed flocke, and so as all the flock may eternally perish. *Ezech. 34. 22.* Therefore will I save my flocke, and they shall no more be a prey. — Vers. 23. And I will set one Shepherd over them, and he shall feed them, and my servant *David* hee shall feed them, and he shall be their Shepherd. Vers. 24. And I the *Lord* will be their God, and my servant *David* a Prince among them, I the *Lord* have spoken it. Vers. 25. And I will make with them a covenant of peace.

Now was Christ by the blood of the eternall covenant, brought back from the death, and made a Shepherd of soules, to the end he might have power to destroy all the flock? *Ezechiel* faith, to feed them, the *Apostle*, to make the Saints perfect in every good worke, working in them (actually and efficaciously) that which is wel-pleasing in his sight, *Heb.* 13. 20, 21. Its true, *Christ* obtaineth by his death a mediatory power to crush as a Potters clay vessell, with a rod of yron, all his rebellious enemies. But 1. this is not a power to crush any enemies, but such as have heard of the Gospel, and will not have *Christ* to raigne over them, in his Gospel-government; but not to crush all his enemies, that never heard of the Gospel, and so are not Evangelically guilty in sinning against the *Lord Jesus*, as *Mediator*, for they cannot be guilty of any such sinne. *Rom.* 10. 14. *Joh.* 15. 22. Hee had, and hath power as *God*, equall with the Father, to judge and punish all such as have sinned without the Law. 2. Its not merit, or acquired by way of merit of *Christ's* death, that a Crown is given to *Jesus Christ*; for this end, to destroy such enemies as are not capable of sinning against his Mediatorie Crowne, especially, when as *God*, he had power to destroy them, as his enemies, though hee had never been *Mediator*.

Yea, *Act.* 5. 31. Its said, him (whom yee slew, and hanged on a tree) hath *God* exalted, with his right hand, to bee a Prince and Saviour, (not to destroy all his subjects, upon fore-seene condition of rebellion, to which they were, through corruption of nature, inclinable) but that he might by his Spirit, subdue corruption of nature, and give repentance to *Israel* and forgiveness of sinnes.

3. By what title *Christ* is made a King and Lord, by the same he is made head of the body the Church. For *Ephes.* 1. 20. 21, 22, 23. By raising him from the dead, *God* conferred a headship upon him. Now he was not made head of the body, that he might destroy all the members, or most of them, as *Arminians* must say; but his headship is for this end, that the whole body, by his spirit fitly joyned together might grow up in love, *Ephes.* 4. 16. and that the members might receive life and Spirit from him.

4. By the same title he is made Lord, by which hee is made King, Governour, and Leader of the people; for power
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of Dominion and Lordship is nothing but Royall power, now he was made King, not on such termes, as hee might destroy all his Subjects, (for all mankind are his Subjects to *Arminians*.) But he is made King, *Psal. 72. 11. That all Nations may serve him*; that hee should deliver the poore, needy, and helpelesse; and redeeme their soules from violence, and esteeme their death precious, and he raigneth and prospereth as a King, that in his dayes *Judah* may be saved, and *Israel* dwell safely, *Jer. 23. 7. 8.* and God raiseth the horne of *David*, *Luk. 1.* And so setteth *Christ* on the throne to performe his mercy promised to our Fathers, and remember his holy covenant. *Ver. 69. 7. That wee might serve him in holynesse and righteousness.* Now by the *Arminian* way, he is set upon the throne of *David* to execute vengeance on all his Subjects, and that he may utterly destroy all, if all rebell, and not to save one of *Judah* and *Israel*; for he may be a King without any subject; suppose all his Subjects were cast in hell; yea, hee groweth out of the root of *Jesse*, a Royall branch of *King Davids* house; not that these Warres may bee perpetuated betweene God and all the children of men: but that the Wolfe should dwell with the Lambe, and the Leopard lye down with the Kid, and the Calse, and the young Lyon together, and a little Childe should lead them, and the earth should be filled with the knowledge of the Lord, as the waters cover the Sea, *Isai 11. 1, 2.—6. 7, 8, 9.* And *Christ* is given for a guide and leader of the people; Sure, for the good of the flock, and that he may carry the lambes in his bosome. *Esai 40. 11. That they should not hunger nor thirst, that neither the heat nor the Sunne should smite them: because he that hath mercy on them, doth lead them, and by the springs of water doth he guide them,* *Esai 49. 10.* Salvation is ingraven on the Crowne of *Christ*: by office, *Christ* must be a destroyer, and a Lord crusher of his people, as a *Jesus*, and a *Saviour*; by this conceit.

5. And what more contrary to the intrinsecall end of *Christ*s death, then that he should obtaine no other end, by dying, but a placability, a possible salvation, a softning onely of *God*s minde, whereby justice should onely stand by, and a doore bee opened, by which *God* might be willing, if hee pleased, to conferre salvation, by this or that Law, a covenant of grace, or of works, or a mixt way, or by exacting faith in an An-

The intrinsecall end of Christs death, a full reconciliation, sanctification, and salvation of his redeemed ones.

gell, or an holy man, and this possible salvation, this virtually, or halfe reconciliation doth consist with the eternall damnation of all the world, whereas the genuine con-naturall end of *Christs* death is, *Joh. 10. 10. That his sheepe may have life, and have it more abundantly*; he suffered, *the just for the unjust, that he might bring us to God, 1 Pet. 3. 18.* and in the very act of suffering (to speake so) or in that he was stripped and dyed. *The chastisement of our peace was on him, Esai 53. 5.* This cannot bee such a possible heaven, a fowle fleeing in the aire, a (*may be*) as farre off as a (*never may be*) which may consist with an inevitable hell. So as *Christ* dyed not, but on a poore hopelesse venture, and a forlorne contingencie, that might as soone fill Hell, with the damned soules of all the world, as grace Paradice with redeemed ones.

6. His comming in the world hath no such *Arminian* end, that we reade of, as a possible saving, or an obtained salvation, that thousands, yea not one in the world may ever enjoy; but he came to seeke, and actually, and intentionaly, to save that which was lost, *Luk. 19. 10. to save sinners, 1 Tim. 1. 15. and Paul the first of sinners*; and not for wrath, but that we might obtaine salvation, by our Lord *Jesus Christ, 1 Thes. 5. 9.*

7. Nor did he so die, that we should not live to our selves, but unto Righteousnesse, but that we might be *1 Pet. 2. 24. redeemed from this present evill world. Gal. 1. 4. from our vaine conversation*; *1 Peter 1. 18. That hee might redeeme us from all iniquitie, and purifie to himselfe a peculiar people, zealous of good workes, Titus 2. 14. That wee should glorifie God in our bodies and Spirits, which are Gods, 1 Cor. 6. 20. That hee might present to himselfe, a glorious Church, not having spot or wrinkle, or any such thing: but that it should bee holy and without blemish, Ephes. 5. 27.* Now *Christ* may obtaine the native and intrinsecall end of his death; though all the Redeemed ones (*say the Arminians*) Live to themselves, and never be redeemed from the present evill world, nor from their vaine conversation, and live and die to themselves, and walking in their lusts.

8. And upon what ground *Christ* is made Lord, hee is made also a husband to the Church; for the husband as an husband is made head of the wife. Now the intrinsecall end, and

and so the specifick acts of this husband, who is joynd to us, by the marriage-covenant of free grace, must bee free love to his Spouse; as *Paul* expoundeth it, *Ephes. 5. 25.* and the native fruit, and end of Marriage, is that the *Spouse* might have interest in the righteousness, glory, spirit, wisdom, and sanctification, the kingdome and throne of the *Husband* and *Lord*, not that hee might condemne and destroy his Spouse.

9. It is a reasonlesse conceit, that after *Christ* dyed, hee hath a freedome to transact for our actual saving and glorifying in what termes he will, Law, or Gospel, Grace or Works; because he dyed the surety of the covenant of grace, *Hebr. 7. 2.* and made his Testament, and last will, and confirmed it by his death as our friend, and bequeathed to his poor friends the promise of an eternall inheritance, *Heb. 9. 15.* and so he died as the *Mediator* of the New Testament, and sealed the Covenant with his blood, which is therefore called the *blood of the eternall covenant*, *Heb. 13. 20. Zach. 9. 11.* And therefore neither the first Testament was dedicated without blood, *Heb. 9. 18, 19, 20, 21.* and *Christ* by his blood entred into heaven, as a Priest to intercede for us, *v. 23, 24.* And this *Arminian* way over-turneth the whole Gospel, which is a bargaine of blood, between the Father and the son *Christ*, and *Christ* dying and justifying, pardoning the iniquities of his people, making them heires of the same Covenant and Kingdome with himselfe, is in this Indenture of free Grace, the chiefe man: Now impossible it is that this can be an effect of *Christs* death, that he may set up a covenant of grace, and a Gospel-way to Heaven, or set up another way; when as by the Gospel-covenant only God gave *Christ* a body, indented with him to doe the worke, to make his soule an offering for sin; and God promised to him if he would die, a seed; and that the pleasure of the Lord should prosper in his hand, that his soule should be satisfied, that he should justifie many, intercede for many, *Isai. 53. 10, 11, 12, 12.* Now if all might eternally perish, notwithstanding that *Christ* died for them, and it were free to *Christ* to make such a Covenant after his death, in which not one man possibly may be saved. *Christ* then should doe his work, and yet not have his wages, nor have a seed, nor justifie his people, nor have a willing people to serve him; yea, then should *Christ*

Christ having died hath not freedome by his death, to transact with sinners by a covenant of grace, or any other way, because his dying is an essentiall Article of the Covenant of Grace.

All the comfortable relations in Christ, as King, Head, Husband, Shepherd, Priest, &c. are nothing but empty words, if the end of Christs death be only a possible salvation.

offer the sacrifice of his body, as our Priest on earth, in shedding his blood, and yet not enter into Heaven, and the Holy of Holiest to intercede for us, as our High Priest there also.

10. All the offices and relations of Christ and comfortable promises of the *Gospel* shall be overturned, for it is in the free will of man, that Christ be King, or no King; Head, or no Head of the Church; a Husband or no Husband: Clear it is, Christ is a *Gospel King*; now if his death might stand and attain its intrinsecall end and effect, which is a meer possible reconciliation, and a salvation to his people standing only in (*a may be*) or a (*may never be*); then Christ is a *Gospel-King*, without a Kingdome of Grace, the fruits whereof are *righteousnesse, joy of the Holy Ghost, and peace*, Rom. 14. 17. *He is a King, but Judah shall never be saved in his dayes*; there shall be no righteousness, no peace, no joy in his Kingdome, he is a Redeemer and a Saviour; but his people all are eternally lost, and die in bondage and misery, and in their sins; he is a Saviour, but *saves not his people from their sins*, he is the chief corner stone, but *no other living stones are built on him*; he is a head, but hath not a living body quickned by his Spirit; nor a body that is, *the fulnesse of Christ*; he is a Husband, but the essence of his maritall and husbandly power standeth in that he hath power to destroy his Spouse eternally, *That he hateth his own flesh*, he is a Shepherd, and a good Shepherd, and layeth downe his life for his Sheepe; but the roaring Lyon devoureth all his Flocke, he carrieth *not the lambs in his bosome, he feedeth them not in the strength of the Lord, he causeth them not lye downe safely, he leadeth them not to the living waters, they hunger and starve eternally*; he is the vine-tree, but *no man bringeth forth fruit in him*. He is an eternall Priest, but the sins of all he offereth for remaine in heaven before the Lord for ever, hee is the *promised seed*, and by death, triumpheth over Devils and Principalities and powers; but the *Serpents head is not bruised, Satan is not cast out*, Satan reigneth and ruleth in all mankinde: *He hath much in Christ*, all the world of Elect and Reprobate; all *Adams Sons* live and die in sin, and are *tormented with the Devil, and his Angels eternally*, such a thing as life eternall and the Kingdome of heaven is for no use offered or purchased to the redeemed, who stand before the Throne, and sing praises to the Lambe. He is the Lord and builder of his house,

house, the Church; but he hath no Church, but that which cannot be called a Church: I know no Article of the Gospel, that this new and wicked Religion of *universall attonement* doth not contradict.

11. To beleeve in Christ is to beleeve that omniporency can save *Judas, Pharaoh* and *all*, every mortall man, so they beleeve in Christ; But Christ hath purchased sufficient grace to no mortall man, because in the obtaining of eternall life to all the world, as *Arminians* say, neither faith, repentance or grace to beleeve and repent hath any place. God might after Christs death have required nothing for our *actnall* salvation, but *abstaine from eating the fruit of such a tree, and yee have life eternall in Christ.*

12. How can Christs satisfaction be imputed to any man, seeing it is a meer possible salvation, or a power to save, that may, and doth stand, with the damnation of millions that Christ died for?

13. Christs dying had in his eye the Sanctification, the giving of the *Spirit*, the raising to life, the eternall glory of not one man more then another, not of *Peter*, of *Moses*, more then of *Cain*, or *Judas*; though he said, *Joh. 17. 19. For their sakes sanctifie I my selfe.* And *v. 24. Father I will that those whom thou hast given me, should be where I am; that they may behold the glory that thou hast given me. 9. I pray not for the world, but for them that thou hast given me.*

14. Christ hath died, yet he must by the *Arminian* way, make no Testament, appoint no certaine heires, but win the dead mans Legacy by free will, and have it who will.

15. Christ obtained by his death that the Gospel should no more be preached then the Law, or faith in an Angel, that men may be saved.

Use All the doctrine contrary to universall attonement; doth highly advance Christ, for by it the *Lord Jesus* as *Mediator*, and our *High Priest* must be essentially grace, and essentially an Ambassador of Grace. It is kindly to Christ to save, salvation belongeth to Christ as Christ; injoy him as a Saviour, and yee cannot perish; be joyned to him as a Husband; and he cannot but love and save his Spouse; submit to him as a King, and ye must share with him in his Throne, his Kings royall Crown was never ordained for another end, but that the lustre of the precious stones.

stones in that Crown, should shine on the face and soules of his Redemed ones ; Christ came not to destroy but to seek and to save the lost, get in union with Christ by faith and the Spirit of the *Lord Jesus*, and he will save you (to speak so) whether you will or no ; yee complain of corruption, he is a King over the body of sin, he is a Priest to sacrifice lusts ; to preach Christ a dying Redeemer of all and every one of mankind, when millions redeemed doe eternally perish, is to steal away Christ from the people, as thieves in *Jeremiahs* dayes *did steal the word of the Lord* ; it is to make the *Lord Jesus* as weak and powerlesse a Priest, as ever any son of *Aaron*, for his blood no more can take away their sins, then the blood of *Bullocks or Goats* could doe it, its to enthrone free will, and dethrone the grace of Christ, and to put shame on the *Lord Jesus* and his blood ; and though these enemies of the crosse of Christ, now croud in, in *England*, under the Name of the *Godly party* ; yet it was a good Observation of that Learned and gracious servant of Christ Doctor *Ames* who conversed with *Arminians*, that he could never see a proof of the grace of Christ, in the *conversion* of such men, as in doctrine, were declared enemies of the grace of Christ.

There is as
good ground
in Scripture
for the conver-
sion and salva-
tion of all, and
every one, as
for the redemp-
tion of all and
every one.

Now for the world, *All*, and the *World*, and *all Nations*, it may be demonstrate from Christs will in the Scriptures, that if universall attonement and Redemption of all and every one, can be proved from these Grammatications : Then with the like strength I can prove, 1. The conversion of all and every mortall man to saving Faith. 2. The eternall salvation of all and every man. 3. The eternall perishing of all and every one, which must be infinitely absurd and blasphemous : And if the good will of God cannot be extended to the end, and the efficacious and onely saving meanes tending to this end, which are salvation and saving faith ; with no colour of reason can it be extended to one means of redeeming all and every one, rather then to another.

1. There is an universall conversion, and saving illumination, which is called in the Text, *A drawing of all*. And I, when I am lifted up, on the crosse, will draw all men to me. Here is a drawing of all men, and so an effectuall conversion, but not of all and every man, as Mr *Den* saith, 1. Because v. 33. This drawing is by the power of Christ, *lifted up on the*

the Croffe, and by the Holy Spirit given by Christ, *Joh. 7. 39. and 14. 16, 7. and 15. 26, 27. and 16. 7, 13, 14.* Now it can bee no Gospel-truth that Christ draweth by the lifting of himselfe on the Croffe, and by his death, all and every man to himselfe, even thousands and millions of the sons of Adam, that never heard one letter or the least sound of the Gospel, or of his lifting up on the Croffe; for sure, Christs death-drawing must be by proposing the beauty and loveliness of Christ crucified, which thousands never heard of.

2. This drawing must be all one with the drawing which effectually produceth running *Cant. 1. 4.* after Christ. And which is *Ioh. 6. 44.* Now when Christ saith, *No man can come, except he be drawn:* He clearly sheweth that the drawing of the Father is a peculiar priviledge of some, and not common to all, as the other two expressions beside of *being taught of God; and hearing and learning of the Father.*

3. Because all the drawn are raised up, by Christ their life and head at the last day, *v. 44.*

4. The Adversary cannot show any drawing of Christ, or to Christ, that is common to all, and every one of mankind.

So, *All Israel shall know the Lord,* as its *Heb. 8. 10. for this is the covenant that I will make with the house of Israel (saith the Lord) I will put my lawes into their minde, and write them in their hearts: and I will bee to them a God, and they shall bee to mee a people. vers. 11. And they shall not teach every one his neighbour, and every man his brother, οὐκ ἑκαστὸς τὸν πλησίον αὐτοῦ. They shall all know me from the least of them, even to the greatest:* When was this covenant made? under the Messiah, when both the Jews to whom this Apostle wrote, and the Gentiles came in. After those dayes, Arminians cannot deny, but the putting of the law in the minde, and writing it in their hearts; and this knowing of the Lord, not by the ministerie of men; but by the inward teaching of the Spirit, must be saving conversion: and there is no more reason to expound *Israel, all Israel,* both Jews and Gentiles, of all of every kinde, and some few (except they flee to our universallitie of the elect) in the matter of conversion, then in the matter of redemption by Christ, when it is said, *Christ gave himselfe a ranfome for all. 1 Tim. 2.* Because it is their constant doctrine to make all and every one of Adams Sonnes, as many as Christ died for, to be the parties with whom the covenant is made: so in the same covenant, it is said, *Ioh. 6.*

45. Καὶ ἴσονται πάντες. They ſhall bee all taught of God as Ie-
 remiah ſaith Chap. 31. 34. כָּל בְּנֵי יִשְׂרָאֵל &c. Because they ſhall
 all know me, for I will forgive their iniquity, and remember
 their ſinne no more : except they admit an univerſalitie of the
 redeemed of God, then as they contend for an univerſall re-
 demption, and all and every one of mankind, in Chriſt to bee
 taken in, within the covenant of grace (for they expound all
 thoſe of the viſible Church) there is as good reaſon, that wee
 prove from the Grammar of כל and πάντες All. An univerſall

Regeneration, and an univerſall juſtification of all, as they can
 prove an univerſall redemption : ſo is the ſame promiſe Iſai. 54.
 11. and clearly Rom. 11. 26. All Iſrael ſhall bee ſaved. He mea-
 neth Jews and Gentiles, when the fulneſſe of the Gentiles ſhall
 come in, here is univerſall ſalvation of all.

So by Iohn Baptiſts miniſtry, all and every one of his hearers
 muſt bee converted, why ? As Arminians expound many that
 Chriſt died for, Matth. 20. 28. To bee all and every man with-
 out exception. 1 Tim. 2. 6. Heb. 2. 9. 1 Ioh. 2. 1. ſo they are debt-
 ers to us for the ſame liberty, Mal. 4. He ſhall turne the hearts
 of the fathers to the children, Luke 1. 16. Many of the children
 of Iſrael ſhall bee turne to the Lord their God : theſe wee muſt
 expound by the Arminian Grammar of the converſion of all
 and every one, that heard Iohn preach contrary to Luke 7. 29.

כל בשר כָּל בָּשָׂר
 30. for Pharifees and Lawyers were not converted. Yea, it is
 ſaid Iſai. 40. Every valley ſhall bee exalted, and every moun-
 taine ſhall bee made low, and the crooked ſhall be made ſtraight,
 and the rough places plain, and the glory of the Lord ſhall bee
 revealed, and all fleſh ſhall ſee it together. Matth. 3. expoun-
 deth it of the preaching of repentance, and the coming of the
 kingdome of God, by the miniſtrie of Iohn : ſo doth Mark 2.
 3. and Iohn 1. 23. And the filling of valleyes, and making
 ſtraight crooked things ; is ſure the humbling of the proud, and
 the exalting of the humble, and the converſion of the diſobe-
 dient : But who can ſay that all and every mountaine was made
 low ? and by Iohns miniſtrie, or Chriſt either : Was the Goſ-
 pel preached to all and every man ? or the heart of every ſonne,
 converted to the father, or did all fleſh ſee, or enjoy the ſal-
 vation of God ? Then they muſt flee to our expoſition : yea,
 the

the seeing of the salvation of God is no lesse the saving of all, which *Arminians* cannot say. Mr. *Den* saith, *That the seeing of God, is in that when they knew God, they glorified him not as God, Rom. 1. 21. And they liked not to retain God in their knowledge, as that is, they have both seen and hated both me and my Father, and Mat. 13. 13. And seeing, they see not, but (saith he) it is not to bee understood of saving knowledge.*

Drag-net,
p. 81, 82.

How all flesh
see the salva-
tion of God.

Ans. 1. This is contrary to the scope of the Prophet *Isaiah* and of the *Evangelists*, who aime at holding forth the fruits of the Gospel in *John Baptists* his Ministry, which was the conversion of soules, as *Malachy* saith, and the bringing down the proud and in turning many of the children of *Israel* to the Lord their God; and in going before Christ in the Spirit and power of *Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, and to make ready a people prepared for the Lord, *Luke 1. 16, 17.* Which is a cleer Exposition of laying every proud Mountain levell to Christ, and of fitting soules for the *Messiah*. Which no man can say, by teaching such a knowledge of Christ, as *Idolatrous Heathen* had of God as Creator, or blinde and obstinate *Pharisees* had of Christ and his Father, whom they both saw and hated, *Joh. 15. Rom. 21.* That seeing of the salvation of God, is neither conversion, nor preparation of a people for Christ. 2. The phrase of seeing God, and the salvation of God, being set downe as a powerfull fruit of the Gospel, hath never in Scripture so low a meaning as is not wanting to naturall men, and *Atheists*, and *Pharisees*: But is meant of an effectuall knowledge of God, and the injoying of God, as *Joh 19. 25. I shall see God. Psal. 106. 5. That I may see, that is injoy, the good of thy chosen, Isai. 33. 17. Thine eyes shall see the King in his beauty. Isai. 52. 10. The ends of the earth shall see the salvation of our God. Matth. 5. 8. Blessed are the pure in heart, for they shall see God. Joh. 3. 3. Except a man be born againe, he cannot see the Kingdome of God. Acts 22. 14. Then Ananias said to Saul the God of our Fathers hath chosen thee, that thou shouldest know his will, and see that just one Heb. 12. 14. Follow holinesse, without which no man shall see the Lord.* But if Mr. *Den* and others will contend that this seeing of the salvation of God, is the revelation of the literall knowledge of

Chriſt, that ſaving thing which is beſtowed on the Nations by the Miniſtery of *John* and the coming of the *Meſſiah*, they muſt with us confeſſe a large *Synecdoche* and figure in this, when it is ſaid, *All fleſh ſhall ſee the ſalvation of God*, becauſe there are thouſands that live and die in the region and ſhadow of death, to whom the leaſt taſte of literall knowledge of Chriſt, or of his Name never came. *Pſal. 29. 9. In his Temple ſhall every one ſpeak of his glory*, not every one, but converts only can utter the glory of God ſayingly, in the Temple of the Lord, otherwiſe many ſpeak and doe in his Temple, to his diſhonour, *Jer. 7. 4. 10. 11. Ezech. 23. 38, 39. Acts 2. 4. They were all filled with the Holy Ghoſt. 17. And it ſhall come to paſſe in the laſt dayes (ſaith G O D) I will poure out my Spirit upon all fleſh.* Now it is clear, This is a prophecy of all fleſh within the Church: Your ſonnes and your daughters ſhall prophecy, your young men ſhall dreame dreames, &c. Now all fleſh did never prophecy, nor was the Holy Ghoſt on *Ananias* and *Saphira*. *Rom. 4. Abraham is called the father of us all.* A ſpirituall father by faith, he is to thoſe that are of the faith of *Abraham*: Now *Arminians* will not ſuffer us to expound *us all* in the matter of Redemption of *us all*, the elect of God, and beleevers; but of all and every one within the viſible Church, *Joh. 1. 16. And of his fulneſſe have all we received, and grace for grace.* There is as good ground for ſaving grace given to all in Chriſt, as for Univerſall Redemption, except the words be reſtricted. For *Arminians* have ground from the words to alledge, *All we among whom Chriſt dwelt have received grace, all we who ſaw his glory, as the only begotten Son of God, v. 14. which ſight is the ſight of ſaving faith, not given to all and every Son of Adam. 14.* And he dwelt perſonally in the fleſh and nature of all *Adams Sons*. So is it ſaid, *1 Cor. 12. 13. For by one Spirit we are all baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free, and have been all made to drink unto one Spirit ἡ μὲς πάντες.* How can *Arminians* decourt from a ſpirituall communion, in both Sacraments; all *Jewes* and *Gentiles* in the viſible body of Chriſt, except they reſtrict all *πάντες*, as we doe? And *2 Cor. 3. 18. But we all with open face ἡ μὲς δεῦντες, beholding as in a glaſſe the glory of the Lord, are changed into the ſame image from glory to glory, even as*

by the Spirit of the Lord. Now Paul speaketh of all under the Gospel, and under the glorious ministration of the Spirit, opposite to the condition of the children of Israel, who were under the Law, which was the ministration of death, v. 6, 7, 8. Whose minds are blinded, through the vail that was, and yet is over the hearts of that stiffnecked people in reading of the Old Testament, whereas this vail is taken away in Christ, and wee all under the Gospel have the Spirit and are free, and see the glory of the Lord, and are changed into the same glory, being in the Suburbs of Heaven; all of us having our faces shining with the rayes and beames of the glory of the Gospel, in the face of God, in a more glorious manner then the face of Moses did shine when he came downe from the Mount, with a glory that was to be done away, whereas this is eternall, v. 9, 10, 11, 12. compared with v. 17, 18. Now let Arminians speak, if they thinke all, and every one that heareth the Gospel are partakers of this vision of God in the Kingdome of Grace? And Ephes 4. Christ ascending on high gifted his Church with a Ministry, v. 13. Till we all come in the unitie of the faith, and of the knowledge of the Son of God into a perfect man, unto the measure of the stature of the fulnes of Christ. When we to decline the absolute universality of the redemption of all and every one, doe say, We all, and he tasted death for all men, and Christ gave himselfe a ranfome for all. All must be restricted according to the Scope, the antecedent and consequent of the Text, we cannot be heard. Master Moore saith, we make the Holy Ghost to speake truth, because we expound, all men, to be few men, yet must they either use the same restriction, and acknowledge an universality of converted and saved men, and so expound, All, to be few, as we doe, or they can no more decline the universall salvation of all, and every one, then we can decline the Catholike redemption of all, and every one. So they must say, that the number of the perfected Saints, that attaine to the fulnesse of grace and glory, and to a perfect man in Christ, is equall to that visible body, the Church, gifted with Apostles, Evangelists, Prophets, and Pastors, and Teachers. For all the like places Arminians expound of the body, of the whole body of the visible Church, externally called; now this is most absurd, that all and every one should bee saved, to whom

Denne Drag-
nei pag. 96.

Apostles, and Pastors were sent to preach the Gospel, then need force All must be restricted to the chosen flocke only. So *Luk. 16. 16.* *The kingdome of God is preached, Kai πᾶς τις ἀνὴρ βιάσεται, and every man presseth violently to it.* The meaning is not, as Master Denne saith, that every one is pressed by command, and Gospell-exhortation to repent. For 1. from *John Baptists* time, all and every one heareth not the Gospel, *Matth. 10. 5.* (2) *Matth. 11. ver. 12.* is clearly expounded by an Active verbe, these that take heaven violently, ἀνὰ βίαν αὐτῶν, take it by force; but doe all, and every Sonne of Adam, take heaven by force? No, then there must be an All, and a Catholicke company of converted and saved persons, by this conceit. And 1 *Theff. 5. 5.* *Yea, are all πάντες ὑμεῖς the children of light, and the children of the day; we are not of the night, nor of the darknesse; these All that are called the children of the day, are opposed in the foregoing Verses, to the children of darkenesse, on whom the last day commeth suddenly, as child-birth paines on a woman.* 2. All these are the children of light, who are exhorted to be sober, not to sleep, *Vers. 6, 7, 8.* *And whom God hath not appointed for wrath, but for salvation, by the meanes of our Lord Jesus.* But these bee all the visible Church of *Thessalonica*; Ergo, there were no children of darkenesse among them, which is absurd; and will be denyed by *Arminians*. When *Christ* speaketh to the multitude, he saith, *Matth. 25. 8.* *All yee are brethren: they must be brethren, by the new birth.* *Vers. 8.* *Call no man your Father on earth, &c.* *Philip. 1. 7* *Yee are all partakers of my grace.* Now he speaketh of these in whom *Christ* had begunne the good worke, and would perfect it into the day of *Christ*, *Vers. 6.* Such the *Arminians* doe say, were all the visible Saints at *Philippi*. Then by this, all and every one of them were converted, 1 *Cor. 11. 4.* *The head πᾶνδ; ἀνδρῶν, of every man is Christ, of every man without exception? No, these of whom Christ is head, these are his body, the Church, that have life from him, and are knit to him by the Spirit, and among themselves by spirituall ligatures,* *Ephes. 1. 22. 23.* and *Christs fulnesse,* *Ephes. 4. 16.* *Col. 1. 18.* *Gen. 21. 6.* *All that beares shall laugh with me; Sarah* meaneth the laughter of faith; then must all that heare of *Sarabs* bearing of *Isaak* in her old age, beleeve in *Christ*, as *Sarah* did? *Psal. 65. 2.* O
then

thou that hearest prayer, unto thee shall all flesh come; a figure there must be in the word *flesh*; and if there be no figure in the particle, כל then must all flesh, and all Adams Sonnes put up prayers to God, contrary to experience, and to Scripture, Psalm. 14. 4. Psal. 53. 4. Jer. 10. 25. So Psalm. 72. 12. All Nations, כל יי shall serve him, its meant of Christ, and in the letter cannot be true, if many refuse him to be their King, Psalm. 2. 9. 2. 3. Luk. 19. 14. Psal. 110. 1. So is it said, Psal. 22. 27. All the ends of the world shall remember, and turne to the Lord: and all the kindreds of the Nations shall worship before thee. Now that he meaneth of spirituall turning to God, and of Repentance is cleare. Vers. 18. For the Kingdome is the Lords, and he is the Governour among the Nations. Vers. 13. A seed shall serve him, it shall be counted to the Lord for a Generation. Except there be a restriction of this (All) how will Arminians eschew this, that all, and every man of the heathen, shall repent, and be a holy seed, devoted to the Lord, as his Righteous ones? For sure the same expression of all Nations, Esai 40. 16. are taken for all and every one of mankind. Psalm. 66. 9. All Nations, whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy name. Esai. 66. 23. And it shall come to passe, that from one new Moone to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. Let Arminians speake, if all flesh, that cometh before God, from Sabbath to Sabbath, under the New Testament to worship, be as large and comprehensive as the same expression, Esai 40. 6. All flesh is grasse. Sure the latter comprehendeth all Adams Sonnes, without exception, even including infants; the former cannot beare so wide a sense. So Gen. 12. 3. In thee shall all the Families of the earth be blessed. Gen. 22. 18. If the meaning be that, without any figure or exception, all and every family be blessed in Christ, then shall I inferre that, all the families of the earth, without exception, are justified by faith in Christ, Gal. 3. 10, 11, 12, 13, 14. And that the Nations of the earth, without exception, are heires of the promise, have right to strong consolation, are fled for refuge to lay hold on the hope laid before them, and have anchored their hope up within the veile, whither the fore-runner Christ hath entred; for

כל ציון

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for of these Nations the Apostle expoundeth the promise, Hebr. 6. 13, 14, 15, 16, 17, 18, 19, 20. So Esai 27. 6. Israel shall blossome and bud, and fill the face of the world with fruit; then shall there bee none on earth, but the blossoming Israel of God? Rom. 11. 26. And so all Israel shall be saved, as it is written, there shall come out of Sion a deliverer, &c. These that Paul calleth all Israel, Esaiah 69. 20, 21. calleth *Yaakob* and the seed, and the seeds seed. Esaiah 59. 19. So shall they feare the name of the Lord from the West, and his glory from the rising of the Sunne. Mal. 1. 11. For from the rising of the Sunne, even to the going downe of the same, my name shall be great among the Gentiles, and in every place, incense shall be offered unto my name, and a pure offering: for my name shall bee great among the heathen, saith the Lord of Hosts; If from the East to the West, and in all places of the Gentiles, men feare the name of the Lord; then sure, the whole inhabitants of the earth, between the rising of the Sunne to the going downe of the same, must bee converted to Christ, and offer prayers, prayes, spirituall service to Christ, except some restriction be made, the most part from the East to the West are enemies to the Gospel; And how would Arminians triumph, if so much were said for vniuersall Redemption, as here is said for vniuersall Regeneration and Conuersion of all, except we say there must be a figure; a *Senechdoche*, of All, for many? Or Christs all, and vniuersalitie of converted ones must bee here meant? Joh. 1. 9. That was the true light that inlighteneth every one that commeth into the world. What? Even infants who come into the world? and all, and every one of Adams Sonnes; it cannot bee true, in any sense; except it be meant of the light of the Gospel, that yet never came to the halfe part of the world; For Vers. 10. The world knew him not, and Vers. 6. There was a man sent from God, whose name was John ver. 7. the same came for a witnesse, to beare witnesse of the light, that all men through him might beleeve. Can any divinity teach that God intended, that all and every mortall man should beleeve by him, that is, by the Ministry of John; the morning starre which was to fall, and disapppeare, and shine no more at the rising of Christ, the Sunne of righteousness? 1 Joh. 2. 27. Ye need not that any teach you, but the anointing that yee have receiued teacheth you all things.

Why

Why should then fewer have the Spirit of holy unction in them, then the world for whom Christ is a propitiation, and all the visible Saints that *John* writeth unto? *1 Joh. 1. 2. & 2. 1. 2. & 4. 9.* God sent his onely begotten Sonne to the world, that we through him might live; nor need we flee to that exposition ever and anon, that Christ dyed for all, that is, all ranks of men. For All, is put in Scripture ordinarily for many; as *Deut. 1. 21. Psal. 71. 18. Jer. 15. 10. and 19. 9. and 20. 7. and 23. 30. and 49. 17. Ezech. 16. 27. Exod. 33. 10. Col. 1. 28. Isai. 61. 9. Gen. 41. 7. Mark 14. 4. Joh. 3. 26. Acts 17. 31. and 10. 8. Mark. 1. 37. 2 Cor. 2. 2. Luke 24. 47. and 4. 15. Isai 2. 2, 3.* Otherwise I could say Christ died for no man, because the Scripture ascribeth an universality to the wicked, *Jer. 6. 28. c. 9. 2. Mic. 1. 7. 1 John 2. 15, 16. and 1 John 5. 19.*

And surely that election and redemption, move both in the same speare, and orbe of the free love of God, is cleare to me; from that place *Ioh. 3. 16.* on which *Arminians* confide much, for Gods love to save mankind, by the death of Christ is the very love of election to glory, of such certaine persons, as the Lord therefore gives grace to beleieve; because they are ordained to life eternall: so that the *good* as many, and the number of beleivers, and of the chosen to life are equall. *Acts 13. 48. Ioh. 10. 26. Rom. 8. 29. 30.*

1. That love cannot bee a generall, confused, antecedent, conditionall love, offered to all the world, on condition they beleieve; for that the Scripture freeth thousands of the sinne of unbelieve of that love, if Christ come not to them, and speake not, *Ioh. 15. 22.* and *Paul* saith *Rom. 1. 14.* How shall they beleieve in him, of whom they have not heard? Now the loved world, *Ioh. 3. 16.* is obliged to beleieve.

2. That love that is the cause of Christs death, is *Ioh. 15. 13.* the greatest love that is; it is such a giving love, whereby Christ gives his Sonne, that with him hee cannot but give his Holy Spirit, faith and salvation, yea, and all things, *Rom. 8. 32.* The place *Ioh. 3. 16.* discussed, that But the conditionall generall love is not the greatest love, for love is a particular love proper to the elect only, the Lord beareth not the greatest love to all and every man, nor gives he faith and salvation to all and every man; yea, the known and beleaved love of God in sending his Son to die for us is proper to the beleever, *1 Ioh. 4. 16. 9, 10.* We have known
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and beleeveth the love God hath to us, *God is love, and he that dwelleth in love, (its a noble Princely pallace to lodge in) dwelleth in God, and God in him.* This cannot be said of the love that God beareth to the Reprobate, yea, and to the fallen Angels; for *Arminians* say that God loved them with such a love; but that love to Devils, is now dried up long agoe, and so that to *Pharaoh, Iudas, Cain*, now in hell, but this love is gone; so dream they, that love in God is like summer brooks that go dry in time of drought; but the truth is, Gods generall love to *Arminians*, is a faint desire, and a wish that all and every one, men and Angels be saved, and a bestowing on them means, 1. Which the Lord knowes shall plunge them deeper in hell, and make their everlasting chaines heavier and more fiery; better he love them not. 2. Such meanes as can be demonstrated free will without God, or any determination or bowing to one hand, rather then to another, can, and may absolutely master and over-master equally to conversion, or obstinacy, or to finall rebellion, to salvation, or damnation, to make themselves free Princes and Lords of the book of life, and the writing pen of eternall Election, and Artists, causes, and masters of the decrees of Election, or Reprobation. For, 1. Let God doe what he can, or omnipotency, or sweetnesse of free grace, all that is possible, free will hath the free and absolute casting of the ballance to will, receive Christ, *open to the King of glory*, and be converted, or to the contrary. 2. In Election and Reprobation from eternity, (as *Arminians* in their last *Apology* goe no higher then time, *captra est in tempore electio, contra quam creditum est, &c.*) God doth no more in his generall decree for chusing of *Jacob* or *Peter*, then of *Pharaoh, Esau* or *Judas*; but chuseth all indefinitely who shall beleve. But for the Assumption that *Peter, Iohn, Pharaoh, Judas, Esau*, beleve, or not beleve, the eternall decree of God does nothing, his means, Gospel, his inward grace (such grace as they can grant) doe no more, nor can doe any more to determine the will to either side, to beleiving, or not beleiving; then he can work contradictions, or make free will, and free obedience to be no free will, and no obedience, for its repugnant (say they) to the nature of free-will that it should be determined by God; And obedience, such as is required of us now who are under commandements, threatnings, promises, were no obedience at all, for if the Lord should

What the love
of God is.

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Arminian
election faint
and weak for
the salvation
of one more
then another.

Should determine the will (say they) and therefore Gods last decree of chusing those to life, whom he foresees shall expire in faith, and persevere to the end, and of rejecting such, as he foresees shall goe on, in small obstinacy against the Gospel, is not any Scripturall decree of Election or Reprobation, nor hath God any liberty in this, to chuse this man, not this man, but all men chuse God, and are foreseen finally to beleeve, or not beleeve, before, and without any free decree of God; so that the number of chosen *Angels* or *men* is in the power of the creatures free will; not in the liberty of the *former of all things*; so as we chuse God, but God chuseth not us. But 2. So none are within the compasse of Election or Reprobation, but such as hear the Gospel; and so all the Heathen are saved or damned by chance, or without any will or decree of God, or they must be neither capable of salvation, nor damnation, contrary to Scripture and experience, for terrible judgements temporall, and great externall favours befall *Indians, Americans*, and such as never heard of Christ, and not without the counsell of Gods will, if there be a providence that rules the world. 2. God doth nothing in the Election of *Peter*, more then of *Indas*; nor can grace and mercy have place in the chusing of the one, rather then the other; but as free will is foreseen to play the game ill, or well, so goe the eternall decrees of Election and Reprobation, and there can be no such thing as that grace and the free pleasure of God, *who hath mercy on whom he will*, or because he will, *and hardens whom he will*, can have any place here.

4. The Scripture no where speaks of any love of God in Christ to man, but such as is efficacious in saving; any other love is lip-love, not reall; and so to alledge this one place, without authoritie of the Word, is *petitio principii*, a begging of the question; for the love *Ezech. 16. 8.* Called *the time of loves*, was such as saved, all that were to be saved, amongst the people of God; and cannot be understood of such a love as God did bear to the *Heathen*, and the *Cannanits*, for it seperates them from all the world: so *Deut. 7. 7.* *Psal. 146. 19. 20.* *Isai. 51. 1, 2, 3.* *Isai. 52. 3, 4.* *Psal. 132. 13.* *Psal. 135. 4.* *Zech. 3. 2.* *1 King. 11. 13.* *2 Chron. 6. 6.* *Isai. 41. 8, 9.* *Deut. 14. 2.* *Isai. 43. 20.* *Dan. 11. 15.* *1 Chron. 16. 13.* *Ezech. 20. 5.* *Act. 13. 17.* Yee shall not finde that the love of God in Christ can consist

Gods love in
Christ, efficacious.

with Reprobation, or Damnation, in all the Scripture; but by the contrary, it is a love that Christ hath to his wife, in giving himselfe for her; sanctifying, washing and presenting her, without spot or wrinkle before God, and a husband-love, Ephes. 5. 25, 26. a love saving, by the washing of Regeneration, and renewing of the Holy Ghost Titus 3. 4, 5, 6. a great love, quickning us together with Christ, saving us by grace, raising us up, and making us sit together with Jesus Christ, in heavenly places. Ephes. 2. 4, 5. a love causing washing of us, and advancing us to bee Kings and Priests to God, Revel. 1. 5, 6. a love to Paul in particular, and working life in Paul, Gal. 2. 20. I live no more, but Christ liveth in mee, and the life which I now live in the flesh; I live by the faith of the Sonne of God, who loved mee, and gave himselfe for me. It is the love of God our Father, who hath loved us, and hath given us everlasting consolation, and good hope through grace. 2 Thes. 2. 16. an everlasting love. Jer. 31. 3. a love before the foundation of the world, Ephes. 1. 3, 4, before we doe good or evill, Rom. 9. 11. Not a love that falls to nothing; by a consequent act of hatred, nor a love to which the hatred of reprobation may succeed every hour, and out of which wee may bee decourted; a love that puts the honour of sonnes on us, 1 Ioh. 3. 1. It is a saving and a pittying love Isai. 63. 9. a love which the Lord rests in, Zeph. 3. 17. a love continuing to the end, Ioh. 13. 1. a love that makes us more then conquerors. Rom. 8. 37. It is a separating love that differenceth the loved of God, from all others, Psal. 87. 2. Psal. 146. 8. otherwise all the world, should in regard of this generall, and antecedent, and conditionall love of God, bee so the beloved of God; as Christ in the song of Solomon, esteemeth the Spouse his love, his welbeloved: Its a love better then life, Psal. 63. 3. and the dowrie Christ bestoweth on his spouse, Hos. 2. 19. now the Scripture no where speaketh of that conditionall love, which the Lord beareth to Heathens, Reprobates, and to all Men and Angels.

All redeemed from wrath to come, are redeemed from all iniquitie and this present evill world.

5. Such as the Lord so loved, as hee hath redeemed them from perishing, he hath redeemed them from sinne and Gentilisme; to wit, from this present evill world, Gal. 1. 4. yea, the blood of the Lambe, unspotted, and undefiled, hath bought them from their vaine conversation, received by tradition, from their fathers, 1 Pet. 1. 18: yea, from fornication, that they should bee

bee members of Christ, temples of the Holy Ghost, 1 Cor. 6.

20. yea, Christ bare their sinnes in his owne body on the tree; that they should live to righteousness. Now all and every one of mankinde, Heathen and Turks, are not thus bought with a price, and delivered from idolatry, blasphemy, killing of children to their god, from the world of Gentilisme. 1. They live in these sinnes, as serving God in them; the Gospel never forbade them any such sinnes, in regard they never heard the Gospel. 2. They cannot sinne on a new score, or a new reckning; these being to them, no sinnes against the Gospel; but against the law written in their heart. 3. There is a price then given: for all the reprobate *vice reproborum*, it is as good as they had payed the price to redeeme them from sinne, and unbelieve; yea, from finall impenitencie against the Gospel: If this bee a sinne, as it is the sinne of sinnes, Christ must beare it on the tree, 1 Pet. 1. 24. *The lambe of God must take it away.* Ioh. 1. 29. Except it were possible finall unbelieve were pardonable without shedding of blood. Heb. 10. Now here the ranfome payed, but the captive is never delivered, for the reprobate die in their sinnes Ioh. 8. 21. There bee some say, there is a ranfome given for these Gospel-sinnes of the reprobate, conditionally, so they beleve.

Ans^r. That is, they are freed from finall impenitencie, so they bee freed from finall impenitencie: is this a wise bargain? 2. Where is there in all the Word, a warrant that Christ layd downe his life for his sheepe conditionally; so he foresaw they would be his sheepe; so they would beleve and repent? Now this hee could not doe: for Christ out of deliberation, and his Fathers eternall counsell, absolutely, *gratis*, freely, died for these; he died not for those, that he foresaw would never fulfill the condition, *nunquam posita conditione, nunquam ponitur conditionatum*.

6. Christ bought by his blood of the eternall Covenant, all the Jewels of the Covenant, all things that belong to life and godlinesse, and all spirituall blessings, 2 Pet. 1. 3. Ephes. 1. 3. A new heart and a new Spirit, Ezech. 36. 26. Jer. 31. 33, 34. 35, 36. Ezek. 11, 19, 20. He bought all that God giveth to us, then he must have purchased faith, Phil. 1. 29. Ioh. 6. 29. and if he was made a Prince to give repentance and remission, then to give faith, for it is a grace above nature, and out of this

Christ purchased
saith to us,
by his death

fountain, we have grace for grace, *Ioh. 1. 14.* Now this is not given to all men.

7. All these graces are particular, 1. Election to glory is particular, *Few are chosen*, *Mat. 22. 14.* *Joh. 10. 26. 29.* *Ephes. 1. 4.* *Rom. 9. 11.* The promise is particular to the sons of the promise, *Rom. 9. 8, 9. made to Christ, and his seed only*, *Gal. 3. 16, 17, 18.* *Gal. 4. 22, 23, &c.* the calling particular, *Isai. 55. 1, 2.* *Matth. 11. 27, 28.* *Acts 2. 39.* the Covenant particular, and takes in only the House of Judah, the elect and such as cannot fall away, *Ier. 31. 34, 35, &c.* and *32. 39, 40.* *Isai. 54. 10.* and *59. 19, 20.* The surety of the Covenant, Christ, *Heb. 7. 22.* promised to be King over the House of David, over his people only; the intention of God particular to a foreknown people only, *Rom. 11. 1.* The circumstance and extent of Grace then cannot be so wide, as to take in all, nor can Redemption be universall, because conditionall. For 1. *Arminians* make Election conditionall, but they deny it in words to be universall; further glorification is conditionall, justification conditionall, upon condition of Faith, but because the condition never is, *all men have not faith*; therefore glorification and justification is particular, and redemption on the same ground must be particular; none are actually redeemed but the beleivers, so as glorification actual (the decree of glorifying is another thing, and absolute) and Election to glory are commensurable, the one not larger then the other, *Rom. 8. 29, 30.* how can Redemption, which is a mid-link between both, be of a wider Sphear to take in all? for 1 *Thef. 5. 9.* Gods counsell set us on Christ as Redeemer, and gives us to Christ.

8. These two (Christ redeemeth all) and (Christ intendeth to redeem all) are most different: Now Gods intention to redeem all if they beleieve, suspendeth either redemption, or the intention of God to redeem: If the former be said, redemption of all, is no Redemption, except all beleieve, but all doe not beleieve: If the latter, God must wave and hang by his intention in millions of soules, and cannot fixe his foot to be peremptory in his intentions except they beleieve, and he seeth they shall never beleieve, *for he knoweth what is in man, and beholdeth the thoughts a far off.*

Yea, as I said elsewhere, if we speak properly in reference to God

God, the very promises of the Gospel are not conditionall; because both the condition, and the thing that falls under the condition, depend on his owne absolute will, and free gift; if a father promise to his child an inheritance upon condition the child pay him ten thousand crowns, and the Father only do give, and can give the child these ten thousand crownes; we cannot say, this is a bargain between the father and the son, that leans upon conditions, especially if we suppose, as the case is between God and the creature, that this father can and doth indeclinably determine the will of his son to consent, and to give back againe to his father this sum of money, and to consent to the bargain; there is here no condition relating to the father, but he does all freely. Beleeving is a condition, and life eternall is *conditionatum*, a thing that filleth under promise, but both depend upon the absolute, free and irresistable will of the Lord; as there is no condition here properly so called, either laid upon the will, or limiting the externall action of God.

The promises of the Gospel not properly conditionall in relation to God.

9. Hence the promises of the Gospel are indefinite, not universall, and in the Lords purpose and intention made with the Elect onely, not with the Reprobate at all, for when God saith, if *Indas, Cain, Pharaoh, beleeve they shall be saved*, the Lords purpose being to deny to them the grace of beleeving, without which it is impossible they can beleeve, the promise in Gods purpose is not made with them: He that so willeth what he promiseth upon a condition, which he that so willeth, only can doe and work, and yet will not do or work the condition; he doth indeed not will to the party, what is so promised, if *John* send *Peter* to work in his garden upon condition, that if he worke, he shall give him a talent a day, and in the mean while *John* onely can give to *Peter* strength of legs, and armes, and body to work, can determine his consent to the work, and yet refuse to give strength, and to win his consent to the work; Sure he never willed either to give him a talent for his work, nor intended hee should work at all. Hence I argue, it is against the wisdom of God to intend and will that the Reprobate be redeemed, pardoned, saved, upon a condition, which he himself only can work by his grace, and absolutely and irresistibly will not work. Now in Scripture such a thing is argued not to bee done, because *the Scripture must be fulfilled*; and the decree of God and his will fulfilled, as Christs bones upon this ground,

What is never done is not Gods will simply.

could

The revealed will of God called voluntas signi, is not simply Gods will, but onely so called by a figure:

could not be broken, and such a thing is done that the Scripture, and so the will and decree of God might be fulfilled, so that which is never done, is simply Gods will it shall never be done; that which is done is simply Gods will it must be; I mean either his permissive or approving will; and the will of God revealing, what is the duty of Reprobates though it never be done, argues it was not simply the will of God; hence that *voluntas signi*, in which God reveales what is our dutie, and what we ought to doe; not what is his decree, or what he either wil, or ought to doe, is not Gods will properly, but by a figure only, for commands, and promises, and threatnings revealed, argue not the will and purpose, decree or intention of God, which are properly his will.

10. It is against the wisdom of God to intend the actual Redemption and salvation of all, and every one, and not to will, nor work such conditions, which onely he himself can work, and are in his power only, and without the which the creature cannot be redeemed and saved, but he neither will, nor doth work faith in all; then he never intended the actual redemption and salvation of all and every one.

Hence what ever wanton and lascivious reason can object against absolute Reprobation, the absolute Redemption of some few, a particular attonement of some few, equally fighteth with the opinion of adversaries, as against ours, they say;

1. God intends the eternall destruction of the innocent sinlesse and greatest part of mankind.

2. Mercie, bowels of compassion, by your particular, absolute Redemption is extended to few; and all the rest of the lost world, left to sincke eternally, notwithstanding of the infinite and boundlesse love and man-kindnesse of God. Its answered, these fall with equall strength of wanton reason, upon conditionall and univerfall Redemption, or Gods conditionall and univerfall will to save all, and every one; for say that a father did foresee, if he beget twenty sonnes, that eighteen of them shall be cast in a river of fire, to be burnt quick, where they shall be tormented ten thousand yeares, ever dying, and not able to finde death, to end their miseries; and that they may be Kings in great riches and honour, upon a condition of such and such a carriage of them in their education, and young yeares, which this father can easily worke with one word; yet hee willingly begets

What can, in shadow of vain reason, be objected against absolute election, and reprobation, and particular redemption, fall with equal strength, upon conditionall, & univerfall election and redemption.

begets these children, hee can worke such a condition in them, as they may all be kings, yet deliberately this he will not doe, but acts so upon the will of these children, as he knowes indeclinably the greatest part of them all shall be tormented for ten thousand yeares in this extreme fire. Who can say, 1. that this father, *quantum in se*, as farre as he can, hath redeemed all, and every one of his children from ten thousand yeares paine? Who can say, this father intended and willed the life and honour of these eightene children, when as hee might with no paine to himselfe, most easily have wrought the condition in them, which he wrought in others, and would not? Hence, if there must bee a mystery in the Gospel, and the Lords waies and thoughts must be *above ours, as farre as the heaven is above the earth*, if the Lord did foresee the greatest part of mankind, and many legions of *Angels* should be cast in chaines of darkness, and in a lake of fire and brimstone for ever and ever.

1. Vaine reason would say, why did hee create them? if hee fore-saw their misery would bee so deplorable; and how can he earnestly and ardently, with prayers, obtestations, wishes, threatnings, precepts, promises, desire their eternall salvation? 2. If he could have hindred them to sinne (as no question he could) without hurting *Adams* freewill, and without strangling the nature of free obedience, in reference to threatning of ill, and promising of good, and life, as wee see all *Angels*, being equally under one law, he kept some from sinne, of free grace, and permitted others to fall in eternall misery; if he could have hindered them to sinne, how created he them, and gave them a law, which he saw, they would violate, and make themselves eternally miserable? 3. When the same Gospel was preached to some, yea, and to a huge multitude within the visible Church, if the Lord willed all and every one to be saved, and gave his Sonne to redeeme all and every one; was there not an eternall and absolute will most unlike and disparous to some, beside others, when as he tooke a way of working with the Gospel, preached on some, which hee saw would eternally, indeclinably, and inevitably save them, and a contrary way of working with others, which hee fore-saw would be fruitlesse, ineffectuall, and null, and tend to their sadder condemnation; now can he will both the redemption and salvation of these that he moveth ineffectually to obey, and

also efficaciously to obey? *Corvinus* saith in this, *He willeth all, ex æquo, equally to be saved, in regard of his affection, and will to all; but he willeth not allequally to be saved, ex parte boni voliti, in regard of the thing willed; for he willeth the Gospel to be preached to some, and of these that heare the Gospel he gives more grace; yea more grace actu secundo, efficaciously effectually, and denies both to other Nations and people, and with this distinction, he willeth, and willeth not; equally, ex æquo, the salvation of all.* But this is *Petitio principii*, the disparitie of favours bestowed on persons and Nations, doe argue in *Scripture*. disparitie of good-wills in the Lord; as because God sent his *Law and Testimonies* to *Israel* and *Jacob*, and dealt not so with every nation, *Psal.* 147. 19, 20. Every Page almost in the old Testament, and the Lords Spirit, and all Divines argue, that the Lord chose *Israel*, and loved them and saved them, and with a higher and more peculiar love, as his chosen people, then he loved all the Nations, *Dent.* 7. 7. *Psal.* 132. 12. 13. 14. *Psal.* 135. 3, 4. Because he bestowed on them the meanes of salvation; his *Law* and his *Testimonies* which he denied to the Nations, then the Nations were not his beloved and chosen ones.

10. That will of God, called *voluntas signi*, the revealed will of God, that precepts, promises, and threatnings hold forth, doe not expresse to us the decree, intention and purpose of God, that he willeth the thing commanded to be, but onely that, hee approves of the thing commanded, as just and good, whether it be, or be not, what ever the event bee: then Gods revealed will is no more formally, but his approbation of the morall goodnesse and obedience, of elect and reprobate, whether they obey, or not.

11. These that *Christ* offered his body for, as a Priest, for these as a Priest he intercedes and prays; for these two cannot be separated; but he prays not for all, not for the world, *Joh.* 17. 9. *I pray for them, I pray not for the world.*

12. These for whom *Christ* is a Priest to offer his body, for them, he is a King to make them Kings, and to save them, and a Prophet to teach them; but he is not King and Prophet to any but to his people, kingdome, conquest, disciples, seed, children, subjects.

13. These that *Christ* dyed for cannot be condemned, *Rom.*

8. 33, 34. but are chosen, and cannot be impeached ; but the reprobate can be condemned and impeached.

14. Those whom God wills to save, and whom he redeemed, to these hee willed the meanes of salvation ; but he wills not the meanes, nor that the Gospel bee preached to the *Gentiles*, *Matth.* 10. 5. Nor to *Asia*, nor *Bithynia*, *Acts* 16. 6, 7.

15. All that Christ dyed for, are justified and reconciled by his death, and shall much more be *saved by his life*, *Rom.* 5. 9. & *Joh.* 1. 7. And God requireth not one debt twice ; if Christ sustained the person of all the elected, as hee dyed for his friends, *Joh.* 15. 13. for his *Sheep*, *Joh.* 10. 11. For his *Church*, *Ephes.* 5. 25. For many, *Mat.* 20. 28. For his enemies, *Rom.* 5. 10. For the *ungodly, and unjust*, *1 Pet.* 3. 18. For his brethren, *Hebr.* 2. 1 & *Joh.* 3. 16. and not for their good onely, so as they might all and every one have perished eternally, that Christ dyed for ; then cannot they dye eternally, for then Christ should first have payed their debt, and they must pay for that debt over againe, eternally in hell ; then might Christ be a Redeemer, a King, a Priest, a Husband, a Saviour, and head, and have no ransomed ones, no subjects, no *Israel* that he interceeds for, and offers his soule, no Spouse, no saved people, no members, no Church.

Artic. 4. *Places of Scripture seeming to favour universall attonement, vindicated.*

For the fourth particular, and the clearing of places alledged ; We are 1. to consider if the place *John* 3. 16. prove any thing against us. 2. If *all men*, and all the world that are said to be redeemed, be concludent against us. 3. There be some particular places to be considered.

1. The word *κόσμος*, *World* ; must bee a figurative speech, the whole for the part, other wise in its latitude it comprehends the Angels, *Acts* 17. 24. *Rom.* 3. 6. & *Cor.* 6. 2. *Rom.* 1. 20. *Joh.* 17. 5. Now its certaine, God hath not so loved Angels, good and bad, that he hath given his onely begotten Sonne for them, *Hebr.* 2. 16. therefore it must sometime signifie, a great part of the world ; as *John* 12. 19. *The world goes after him.* & *Joh.* 5. 19. *The whole world lyes in evill ;* The Adversary yeeldeth, that the (*world*) here, is not all, and every one of mankind, without exception. I deny not but it signifieth so, *Rom.*

The place,
Ioh 3. 16.
favours not
universall Re-
demption.

3. 13. *That all the world may become guilty before God.* But the *Arminians* take on them a hard taske, *duram proviciam*; to prove that it is so taken here. For 1. the word *etw*, *God so loved the world*, is the highest love that ever was, above *Gods* love to the *Angels*, *Heb. 2. 16.* So *God* must carry the most superlative love; that is, then which there is none greater, *Iohn 15. 13.* Such a love as is manifested to us, to the beloved *Iohn the Apostle*, and all the *Saints*, 1 *Ioh. 4. 9.* to *Cain*, *Indas*, and all the *heathen*; and *Gods* love giving his *Sonne*, differenceth men from *Angels*, but not one man from another; the contrary of which *Paul* saith, *Gal. 2. 20* and must *Paul* say no more? *Who loved me, and gave himselfe for me*, then *Indas*, *Pharaoh*, all the lost *heathen*, who never heard of *Christ*; can, and may say? beleieve it who will, it sounds not like *Christs* love.

2. They have two sorts of love in *Christs* dying for men, to make out two *Redemptions*, one generall, one potentiall, or halfe a *Redemption*; where life is purchased, never applied, standing with the eternall destruction of the greatest part of mankind; another speciall, in which men are *Redeemed* from sinne, preached to few, applied to farre fewer.

3. Two *Reconciliations*; two non-imputations of sinne; one 2 *Cor 5.* another *Rom. 4.* and so two justifications; one *Rom 5.* and two blessedneses, and two salvations, or deliveries from wrath, and the curse of the *Law*.

4. This giving love, with which *God* must give all other things, saith, the *Gospel*, *Rom. 8. 32.* must bee bestowed on *heathen* that never heard such a thing.

5. *God* by this must intend life eternall, as an end to all the *heathen*; Faith as a meane, which are clearely intended to this loved world; and yet *God* forbids *Paul* and his *Apostles* to preach the word of faith to them, *Acts 16. 6, 7.* *Math. 10. 5.* and contrives businesses so, that the hearing of the word of faith, and of this highest love, and rarest gift, and given *Redeemer*, shall be simply impossible to them.

The loved
world cannot
mean all and
every indivi-
duall person
of the world,

6. Therefore better by the (*World*) understand the elect of *Jewes* and *Gentiles*, opposed every where in the *New Testament*, to the narrow Church of *Iudea*; the *Gospel-world*, the *Messiahs-world*, larger then the little world of *Moses*; yea, all *Nations*, *Math. 28. 19.* Every creature, that is molt of

all the Nations, Mark. 16. 15. *all the world, the hearing world,* almost all the Nations *Coll. 1. 6.* sure not every individuall person; as they would have this loved world to include.

Ob. *But was that every one that beleeves &c. these words, limit, and draw narrow the world, and so divides it in beleevers, and not beleevers, and by your exposition, some of the elect world beleeves, and are saved; some beleeves not, and perishes, which is absurd; therefore the (world) must bee comprehensive of all, elect, and reprobate.*

Ans. 1. I shall deny that *was* whosoever, is here a distributive or dividing particle: If hee had said *osis* or *ose* as *Whosoever, or every one* Gal. 5. 4. 1 Cor. 11. 27. There had been some colour for this; but I deny that *was* or *wasles* all must bee restrictive here, *was* bold: it not forib a distribution ever. more then. 2 *Theff. 2. 11. 12.* God gave them over to the efficacie of error to beleeve a lie, that *iva* *wasles* that all those might bee damned, that beleeve not the truth; but have pleasure in unrighteousnesse. It follows not that *wasles* here, that all or who ever beleeve not the truth; should bee fewer in number then those that are given over to the efficacie of error: yea, the number of the one and the other is equall, so *Ioh. 5. 22.* The Father judgeth no man, but hath committed all judgement to the Sonne. *ver. 23.* *iva* *wasles* that all men should honour the Sonne, as they honour the Father who sent him. I see no ground to say, that some may honour the Father, and bee raised from the dead and quickened, as *ver. 21.* who doe not honour the Sonne. And therefore it ought not to bee translated, God so loved the world, &c. That whosoever beleeves should not perish; but farre more agreeably to the originall, God so loved the world, that every one beleeving should not perish: as in multitude of places it is translated, *unusquisque, non quicunque;* and therefore faith is not set downe here so much *ad modum conditionis*, as *ad modum medij*, as a condition, as a meanes to bring this loved world to glory: as if yee would say, hee so loveth letters, as all learned are dear to him; so God so loved his chosen world, that he gave his Sonne to die for them, (now this love is eternall) that all these beleeving in their own time, might never bee lost, but have eternall life. Nor can *Arminians* take the word (*world*) for all and every one of mankind, for they exclude all infants dying so, as incapable of faith; and they say these words containe Gods speciall decree of election,

(h h h 3)

and

See Amesius
in his Anti-
synodala.

One elect
worldure
Script

and reprobation; to wit, *Ioh. 3. 16.* God decreed to save all that beleeve, and God decreed all that beleeve not should perish. Now from Election, and Reprobation, they exclude all the *Heathen*, and all their infants, and all infants whatsoever, and such as never heard the *Gospel*: so I feare they make as narrow a world here; as wee doe, let them see to it: Whereas *Arminians* say that the word *world*, never signifieth in Scripture the elect *only*; what then? Let mee answer. 1. Their world of elect and reprobate, excluding the best part of mankinde, all infants, all that never heard the *Gospel*; sure is not in the Scripture, nor speaks it of such a world. 2. This is a begging of the question, for *Ioh. 1. 29.* The world whose sins the Lambe of God takes away; the Reconciled world to whom the Lord imputes no sinne *μη λογιζόμενος αὐτοῖς τὰ πορπτῶματα αὐτῶν*, its the same word that is ascribed to *Abrahams* beleeving, *Rom. 4. 3. vers. 4. 5.* And that *David* speakes of *Psal. 32. 2. Rom. 4. 6.* The imputing of righteousnessse, and of Faith to righteousnessse; that in which blessednesse coming through Christ consisteth, *Rom. 4. 8, 9, 10, 11.* This world is the *only* beleeving elect world, the loved world *Ioh. 3. 16.* the world saved, *vers. 17.* the world of which Christ is Saviour, *Ioh. 4. 42.* the world that Christ giveth his life unto, *Ioh. 6. 33.* and for whose life, he giveth his life, *v. 55.* the world of which *Abraham*; but much more, *Christ* is heire, *Rom. 4. 13.* The reconciled world, occasioned by the *Jews* falling off Christ, *Rom. 11. 15.* all these are the elect beleeving, and Redeemed world, this they can never disprove.

The other ground of our answer to all the places on the contrary, is that the word *כָּל*, and *πάντες*; *Christ* died for all: doth never signifie all and every one of mankinde, by neither Scripture, nor the doctrine of adversaries: But is as all Divines say, to be expounded according to the subject in hand, *secundum materiam substratam*.

The 1. rule
for expound-
ing the partic-
le all

Hence our 1. Rule, *All*; often signifieth, the most part, *Marke 1. 64.* *πάντες* they all condemned him to bee guilty of death *ὅλον*, the whole counsell, *Matth. 26. 59.* yet *Ioseph of Arimathea*, consented not to his death, *Luke 23. 51.* and the flood destroyed *αὐτάς* them all *Luke 17. 27.* yet eight persons were saved; so all *Judah*, *Ier. 13. 19.* *כָּל* was carried into captivity,

captivity, כָּל All is often the same with many, all the sheep of Kedar shall be gathered to thee, כָּל that is many, and Gen.

41. וְכָל and all the land came to Egypt, when the matter

beares a clear exception, and other Scriptures expound it; then sure Christs dying for all, must bee expounded for his giving himselfe a rancome for many. Matth. 20. 28. compared with

1. Tim. 2. 6. ἀντιλύτρον ὑπὲρ πάντων is here, and there λύτρον

ἀντι πολλῶν, So the Law saith all doe that which the most part

doe; mens will doth not limit what God speaks, but let the text it

selfe be diligently considered, Exod. 9. 6. All the cattle of Egypt

died, that was in the field. Christ gave himselfe a rancome for

all, capable of a rancome; Arminians say that the finally ob-

dured, those that sinne against the Holy Ghost, and infants of

Heathen, or any dying infants, cannot bee ransomed by Christ,

Exod. 32. 26. All the sonnes of Levi came to Moses; not all

without exception. Many adhered to Aaron in his idolatry, v.

29. Dent. 33. 9. so Matt. 3. 5. Then went out to him Jerusa-

lem, and all Judea, and all the countrey near to Jordan. Now

this signification being applyed to our use, Christ giving him-

selfe a rancome for all men, his dying for all, can bee no larger

then the saving of all, the beleeving of all flesh, and the blessing

of all nations in Christ; but Gen. 18. 18, all in him כָּל צֵירָא all

the nations of the earth shall be blessed Gen. 22. 18. In thy seed

shall all the nations of the earth bee blessed, the whole world

that John saith Christ is a propitiation for, 1 Joh. 2. 1. can-

not be larger then this; now this cannot carry any tollerable

sense, that all and every man of the Nations are actually blessed

in Christ, more then all and every one are redeemed, reconciled,

received in favour, within the Covenant of Grace: And there-

fore Arminians have as good reason from כָּל and πάντες, all

that are said to bee ransomed, are all actually saved; and

hell shall bee empty and to no purpose, as to contend for a uni-

versall Redemption. As a wicked pamphlet printed of late saith,

all the Creation of God, Men, and Angels are redeemed, and

shall at length bee saved in Christ. Now we can undenyably

prove, that all and every Nation, and all and every man de-

scended of Abraham, are not blessed in Christ. (1.) Rom.

Omnes vi-
dentur fa-
cere (vel
pati) quod
facit major
pa s. Pandet
s. quod ma-
jor.

Arminians
have as good
reason to say
all, and every
one are saved,
and eternally
glorified in
Christ, as all
and every one
are Redeemed
in him.

9. 7. *Because they that are the seed of Abraham, they are not all children, but in Isaac shall thy seed be called.* v. 8. *They which are the children of the flesh, are not the children of God, but the children of the promise are counted for the seed.* Now Christ hath a spirituall seed of a more narrow compasse, then all the Nations of the earth. *Isaiah 53. 10. He shall see his seed.* Christ marieth not with the cursed seed, and many Nations such as for many Generations never heard of Christ, are under the Law and under a curse; but the Nations are blessed, and all Nations (say they) *quantum ad Deum*, in Gods intention, in the Covenant of Grace that God made with all the Nations, if they would embrace and receive Christ, but that they are not actually blessed, fully redeemed, and saved in Christ is their fault.

Ans. The Scripture expounds Scripture better then *Arminians*, and the Apostle *Hebr. 6.* resolveth us that All the Nations of the earth, v. 17. are the *heires of promise, those who have fled for refuge to lay hold on the hope set before them, who have anchored their soules by hope within the vail, and hath Jesus for their forerunner, v. 17, 18, 19, 20.* 2. He expounds the blessing of *Abraham* and of his seed, not of any conditionall and far-off intention of God, but of Gods actuall blessing of *Abraham* and his spirituall seed whom the Lord multiplied, v. 14. Nor was it ever fulfilled in all the Nations of the earth, they were never heires of the promise; our Exposition is made good, and by it the promise and oath of God fulfilled, and his Covenant accomplished; not by the *Arminian* gloss. 3. *Paul* expoundeth *Abraham's* seed, *Gal. 3. 16.* to be Christ and his seed, *Rom. 11. 26. So all Israel shall be saved.* This was the *Israel* to whom the Covenant by oath and promise was made. *For the Redeemer shall come out of Zion, and shall turne away ungodlineffe from Iacob.* 27. *For this is my covenant unto them, when I shall take away their sins.* *Acts 4. 33. Great grace was on them all, yet not on Ananias and Saphira who were of that visible number, Isa. 40. 5. And the glory of the Lord shall be revealed, and all flesh shall see it, Psal. 86. 9. All Nations whom thou hast made, shall come and worship before thee, and shall glorifie thy Name, O Lord: That is expounded, Isa. 2. 1. All Nations shall flow to the mountain of the Lords house. What? All nations without exception? No, v. 2.*

Many

Many people shall say, Come yee, and let us goe to the mountain of the Lords House, Hag. 2. 7. And the desire of all Nations shall come; did all Nations *quantum in se*, so farre as lay in them desire Christ? no such thing.

2. All skilled in the Mother languages, and all Divines say that the Particle *All* is taken *pro singulis generum, vel pro generibus singulorum*; all and every one of kinds, and for the kinds of all, though not absolutely excluding any kind.

1. The word *All* is, in *materia necessaria*, in a necessary matter, taken for all, and every one. God made all Nations of one blood, Acts 17. 26. He knowes the hearts of all men, Acts 1. 24. Rom. 3. 12. All have sinned, Rom. 5. 12. 2 Cor. 5. 10. 1 Tim. 4. 10. Jam. 1. 5. Phil. 2. 10, 11.

2. All without exclusion of particular men, in a contingent matter is sometime so taken, Matth. 26. 33. Though all be offended, Luke 6. 26. Rev. 4. 26.

3. When all is spoken of Gods works for men, or in men, especially works of meer grace opposite to mens works: *All men*, then is not taken in the largest sense, as M. Moor imagines: So our Text; *I when I am lifted up from the earth, will draw all men to me*, cannot be meant of all men without exception. 1. Because its a clear restriction of calling of multitudes, under the *Messiahs* Kingdome after his death, and cannot but speak against an universall drawing in the times of the *Old Testament*. 2. Christ drawes not all to himself by the Gospel, because thousands hear not of him; not virtually, for we read of no calling or drawing of Christ, lifted up on the Crosse, and crucified by the works of Nature: So God blesteth all Nations, not all and every one; God saveth all Israel, and turneth away iniquity from Jacob, and forgiveth the sins of Israel; and God only saveth, and only pardoneth beleivers. But will Mr. Moor say, God saveth and pardoneth all, and every man in Israel?

Rule (3.) There is hence a third Rule, that many is placed for all the elect, as Matth. 10. 28. He gave himselfe a ranfome for many. Mark. 14. 14. This is my blood of the New Testament, that is shed for many, as Rom. 5. 15. Throught the offence of one, many were dead, that is, all were dead: So the sheep of Christ, Joh. 10. 11. the scattered sons of God, Joh. 11. 52. His people,

ple, Matth. 1. 21. *His brethren*, Hebr. 2. That he died, for, must be exclusive of those that are not his sheep, not his brethren, not his people, not the *Sons of God*. When there is mention of a singular priviledge bestowed on friends, whom Christ is to make friends, *Ioh. 15. 13.* though it be bestowed on them in regard of their present ill deserving, when they are *enemies*, Rom. 5. 10. *sinners*, 1 Tim. 1. 15. *unjust*, 1 Pet. 3. 18. *lost*, Luke 19. 10. As the necessity of the prerogative of redemption and ransome of free grace cleareth; As, *In thy seed shall all the Nations of the earth be blessed.* Paul expoundeth it exclusively *in thy seed only*, Gal 3. 16. So Deut. 30. 20. *Thou shalt fear the Lord thy God, and serve him.* Christ expoundeth it, Luke 4. 8. exclusively, *Thou shalt serve only the Lord*, because its the prerogative of God, to be worshipped, as its a prerogative of grace, to be the ransomed and redeemed of God, Deut. 21. 8. and 7. 8. *Exod. 15. 15.* Luke 1. 68. Gal. 3. 13. 1 Pet. 1. 18. Revel. 5. 9. and Revel. 14. 4. *Isai. 1. 24.* and 44. 23. and 35. 10. and 51. 10. *Ier. 31. 11.* and the manner of Christs dying in regard of application is *exclusive* by confession of party, and as is clear, Luke 2. 11. and 1. 68, 69, 70. Luke 2. 30, 31. Heb. 2. 17. Rom. 8. 34. Revel. 5. 9.

Rule 4. In the matter of our Redemption, especially in the New Testament, and prophecies of the Old of the same subject, Christ died for all *pro generibus singulorum*, for men of all Nations, some of all kinds. 1. Because God speakes so of our salvation, as *Joel 3. 28.* which was fulfilled, *Acts 2. 17.* *And it shall come to passe in the last daies*, (saith God) *I will poure out my Spirit on all flesh*; that is, people of all Nations, as v. 9. *Parthians, and Medes and Elamites, and the dwellers in Mesopotamia, and Judea, Cappadocia, &c.* And of all Sexes, v. 17. *Sons and daughters.* Of all ages, *yong and old.* All conditions, *servants and handmaids.* Verse 5. *And there were dwelling at Jerusalem, Jewes, devout men, out of every Nation under heaven*; nor will this include all and every Nation without exception. *Erasmus* would aske of those that will not admit an Hyperbole in Scripture, if there were *English and Scots* there. *Ye tithe every herbe*, that is, Herbs of all kinds. Luke 11. 42. *Christ cured every disease*, Matth. 4.

23. *Thou shalt eat of every tree of the garden,* Gen. 2. 16.

כל הברכה all his masters goods are in his hand *כל הברכה* Gen. 24. 10.

Now thus God will have all to be saved, and Christ is the Mediator of all men, 1 Tim. 2. which is not to be understood of all and every man, but of Kings and low men, and all conditions of men; the word *παντες* is thrice used in the Text.

1. We are no where, but in this place only commanded to pray for all men, but if for the eternall salvation of all and every one without exception, is the doubt. You shall not finde a warrant in the Word to pray that all mankinde may be saved absolutely, for God hath revealed in his Word, that he hath decrees of Election and Reprobation of men. 2. And hath expressly forbidden to pray for *their* salvation, that sinne to death, 1 John 5. 16. And what Faith have we to pray for such; for the salvation of Magistrates in that notion only we may pray; for the peace of *Babylon*, and for peace of *Hea-*

then Princes, the Church being under them. 3. God will have all men to be saved, no other waies then *he will have all to come to the knowledge of the truth*, that is, of the Gospel. Now how he will have all men without exception *to come to the knowledge of the Gospel*, since this natural Antecedent and conditionall will to save all was in God toward the fallen *Angels* and the *Gentiles* in the time of the Old Testament, when the Law of God and his will touching salvation, through the *Messiah* to come was only revealed to the Jewes, Deut. 7. 7. Psal. 147.

19, 20. Let *Arminians* see, for sure the Gospel is not, and hath never been preached to all and every rationall creature, and to all men, yet he wills all men (by *Arminians* grounds) to come to the knowledge of the Gospel. Now we know not how God who hath this naturall will eternally in him, as they say, willeth the *heathens* to come to the knowledge of the Gospel, except he send Apostles with the miraculous gift of tongues, to them to preach in their language. 4. He instances in a specie of the *all* he spoke of v. 1. in Magistrates though *Hea-* then. Thanksgiving here for all and every man must also be commanded as well as prayer, even for *Julian* and the greatest scourges and bloody Scorpions, that lay heaviest stripes on the back of the Church; Sure we have no faith to beleieve this in reference to their salvation.

The place

1 Tim. 2.

God will have all men to be saved, He gave himselfe a ran-some for all men, discussed.

The place 2.
Pet. 3. 9, The
Lord will they
have none to
perish, &c.;
opened.

5. *Paul* must here speak of the *Lords* effectuall will, whom he saveth, and will have to be saved, and to heare the Gospel, they must be saved. So the *Apostle*, 2 *Pet.* 3. 9. (8.) *The Lord is long-suffering*, εἰς ἡμέρας μὴ βουλομένης τινὰς ἀπολεῖν ἀλλὰ πάντας, to us, willing none (of us to whom he is long-suffering) to perish, but will have all us, to whom hee extendeth this long-suffering, to come to repentance. For he gives a reason why the day of judgement comes not so quickly, but is so delayed, that lustfull men scoffes at it; because *God* waites till all the elect be gathered in; they should perish, and should not come to the knowledge of the truth, if the *Lord* should hasten that day, as *Matth.* 24, *For the Elects sake, the ill daies are shortned*, not for the reprobate. So to this ransom, *Paul* vers. 7. is appointed a *Preacher of the Gentiles in faith and truth*; this must be the *Gentiles* that beleve and come to the knowledge of the truth; nor did *Paul* beare this testimony to all, and every one of the *Gentiles*, yet *Arminians* say, *God* will have all and every one of *Jewes* and *Gentiles* saved and ransomed; as also he restricts the peaceable and godly life to the Church, taking in himselfe, ἡμεῖς διδάσκωμεν, &c. that we may lead, &c.

Calvin. Co-
ment. in loc.
de.

6. His reason; *There is one God*; so much as of all orders in the Christian Church, there is one *God*: the King and Magistrate, as touching his office hath not one *God*, and the poore another *God*, the *Jewes* have not one *God*, and these I preach to, the *Gentiles* vers. 7. another; the husband hath not one *God*, and the wife another: for these three orders, *Magistrats*, and these that are under them, *Jewes*, *Gentiles*, *Husband*, *Wives*, are in the Text; and if that poore argument of Master *Moore*s had bloud or nerves; because *there is one God*; and because he names ἀνδρῶν, *Men*, therefore *God* will save all, and the Ransom must be as wide and spacious as the reason, *God is God to all, and every one, and all and every man is a man*; it may prove that these that blaspheme and sinne to death; these of *Bythinia*, and *Samaria*, and all the *Gentiles*, that the *Lord* wincked at, and did not invite to repentance, *Act.* 14. 17. they left off to be men; and *God* was not a *God* in relation to them, as to the worke of his hands; for sure *God* is not in covenant with all and every one of mankind, for thousands that are men, are without the covenant. I demand of this universall will of *God*, to save all and every one, and the

the ranfome for all and every one, was it ever heard off, in one letter in the *Old Testament*, except, by prophecyng what was to be under the *New*? Never. Now was there not one *God*, and one *Mediator*, in the *Old*, as in the *New*? And naturall and univerfall desires and wils in *God*, to save men as men, and that *God* should save men as one *God*, doe not rise and fall in *God*; but sure his will called his command, and revealed in the *Gospel* is larger under the *Gospel*, nor it was before the *Messiahs* time; otherwise *God* no otherwise willed all men to be saved, amongst the *Jewes*, as their *God*, in covenant wirth them, then hee willed all the *Gentiles*, and every man of the *heathen* to be saved, which contradicts Old and New Testament broadly; for in the time of the Old Testament, *God* willed not, *Moab*, *Ammon*, *Tyre*, *Sidon*, *Philistims*, *Egyptians*, to come to the knowledge of the truth, and *Gospel*, 2 Sam. 7. 23. Dent. 4. 34. Psalm. 147. 19.

7. *God* no more wills all, and every man to be saved, and come to beleeve; so they will all, and every one beleeve; then he wills all and every one to bee damned; so they beleeve not and refuse the *Gospel*: the one will is as univerfall as the other.

8. It is no justice, that the ranfome should be payd for all, and every one, and the captives remaine in prison eternally; its against the law, *Exod.* 21. 30. *Exod.* 30. 12, 15. Yee the *Lords* Ransomed, *Eesai* 35. 9, 10. Must obtaine everlasting joy in *Sion*. *Eesai* 51. 10, 11. They shall obtaine joy and gladnesse, and sorrow and mourning shall flie away; And *Hos.* 13. 14. 1 Cor. 15. 54. They are ransomed from the grave. Let them find in all the Old or New Testament, any ransomed of the Lord, and ransomed from the grave, cast in outer darknes, where there is weeping and gnashing of teeth; they are redeemed from all iniquity, purified as a peculiar people, Tit. 2. 14. 1 Pet. 1. 18. Gal. 1. 4. 1 Pet. 2. 24.

9. This ranfome is to be testified in due time, or as 1 Pet. 1. 20, 21. was manifest in these last last times, δι' ἡμῶν τῆς δευτέρας σωτηρίας; For you (the elect of *God*) that beleeve by him.

Rule 5. *ἅς*, or *πάντες*, is undeniably expounded of all that Rule. 50. are saved only, and is restrictive; such a Physitian cured all the Citie; that is, no man is cured but by him. *Ex.* 28. 14. *Jethro* saith

Christ saves
and redeemes
all, because
none are sa-
ved and redee-
med but by
him.

to *Moses*, *What is this that thou doest ? thou sittest alone.* וְכָל-הָעָם נִצָּב and all the people stand by thee, from mor-
ning till evening, (for judgement :) the scope of *Jethro* is to
condemne *Moses*, in wearing out his Spirit, and taking the
burthen of judging all the people himself alone, *Num* 11.13. and
his words beare not, that all the people without exception came
for judgement, that had beene impossible ; but because there
was then no other Judge, but *Moses* ; the sense is cleare, all
that were to be judged, they were to be judged by no other,
but by *Moses* onely. *Revel.* 13. 8. And all that dwell in the
earth worshipped the beast, that is, all seduced to Popish Ido-
latry, were seduced by the beastly Vicar of *Christ*, and his
limbes. *Joh.* 11. 48. If we let him alone, all will beleeve in him ;
that is, none will beleeve in us, nor follow us ; and all seduced
men, shall be seduced by him. *Joh.* 3. 26. *Johns* disciples a little
emulous, that *Christ* drew all the water from their Masters
Mill ; say, Behold he baptizeth, and *ταυτες*, all men come to him ;
that is, there be now no comers, nor followers of men, but such
as follow this *Jesus*. That *Christ* in this sense should be the Sa-
viour of all men, that he should have a negative voice in the salva-
tion of all, that all the ransomed ones should come through his
hands, is no other thing then *Peter* saith, *Act.* 4. 11. That there is
no other Name under heaven, by which men may be saved, and
none comes to the Father, but by him, *Joh.* 14. 6. then all that come
to God, come by him only. *Christ* is the heire of blessings, and in
him all the kindreds of the earth are blessed, *Act.* 3. 25. but it fol-
lows as well all, and every mortal man, are glorified, as redeemed,
by this Logick ; Out of his fulnesse, we All, *ταυτες*, all that re-
ceive, doe receive from him, *Joh.* 1. 16.

The common
nature of man
proves not
Christ to re-
deeme all, and
everyone.

Upon this is grounded the common nature of all that *Christ*
assumed, that no man should be saved, but by a man. Hence
(say *Arminians*) Looke how far the nature of man extends
the ransome extendeth as farre : But (saith Master *Moore*)
the nature is common to *Adams* Sonnes, all, and every one, as
Men contra-distinighed from Angels, *Hebr.* 2. 9, 16. But there
is a wide difference between the fitnesse and aptitude that man
should dye for man, not an Angel for a man, and the intenti-
on and good will of God, that *Christ* should either take on him
the nature of man to die for mankind, rather then for Angel-
kind, *Heb.* 2. 16. And why he should dye for this man, *Peter*, or
John,

Universality
of free grace,
c: p 12. pag.
63, 64. 65.

John, not that man *Pharaoh* or *Judas*; the reason of the former was the infinite wisdom of *God*, seeing a congruity of justice in it, that the nature that sinnes should suffer for sinne. Whether *Christ* having a soule of a spirituall nature as *Angels*, might have fitly beene a suffering *Saviour* for them, (which may be thought possible) is another question. But the reason of the other is onely the grace of *God*, who could give a hire, or a price to *Christ*, to move him to die for you, and effectually, and savingly, by gifting you with faith, and not for another? All the *Jesuits*, *Arminians*, *Papists*, *Socinians*, for their selves if provoked, shall not answer, except there bee a Fountaine-will, that solveth all, touching *Men* and *Angels*, *Hee hath mercy on whom he will, and hardens whom he will*: and *who hath given to him first, and it shall be recompenced*? And with as good reason; Because *Christ* is glorified at the right hand of *God*, in mans nature, common to all *Adams* sons, may they inferre, that all, and every man, is risen againe from the dead with *Christ*. As *Col. 3. 1, 2.* and all, and every man, is set with *Christ* in heavenly places, *Ephes. 2. 6.* and so all and every man must be glorified with *Christ*. For as *Christ* dyed, in a nature common to all men; so in a nature common to all, he rose againe, ascended to heaven, is glorified at the right hand of *God*. But the truth is, *Christ* assumed that nature that is common to all men, but not as common to all men, but as the seed of *Abraham*, *Hebr. 2. 16.* as the flesh and bloud of the children, *vers. 14.* of his brethren, not according to the flesh, but according to the Spirit, that are, or were to be borne againe.

And it is true, *Jesus* *Hebr. 2. 9.* is made a little lower then the *Angels*. I hope the comparison is not with all and every one of the *Angels*: he was never made a little lower then all *Angels*, even evill *Angels*. Nor (2) *hath bee tasted of death for every man*; that is, for all and every sonne of *Adam*. 1. We know no grace as common to all and every one of *Adams* sons, as nature. 2. Because the Scripture makes nature, wrath, sin, death, common to all. *Rom. 5. 12, 15, 16, 17, 18, 19, 20, 21.* *Rom. 3. 9, 10, 11, 12, 13, 14, 15.* *Job 14. 4.* *Psal. 51. 5.* *Ephes. 2. 1, 2, 3.* *Hebr. 9. 27.* But for grace, the word of the covenant, a covenant of grace, Reconciliation into grace and favour with *God*; justification, we know no such things common

The place *Heb. 2. 9.* He tasted death for every man opened.

mon to all, and every one of *Adams* sonnes; for then all must be borne, the covenanted, justified, reconciled, beloved with the greatest love that is, *Joh. 15. 13.* ransomed, redeemed, in *Christs* blood, a people, neere in the beloved, chosen as peculiar to God, as well as heires of wrath. (2) That some sinnes against the first covenant are taken away in *Christ*, and not all, as 1 *Joh. 1. 8.* or some halfe-redeemed in *Christs* blood, not wholly, we know not. (3) That *Christ* should taste death for all, it being as good, as if all in person had not onely sipped, but drunken death out to the bottome, and yet that the greatest part must drinke death to the bottome againe, is no Gospel-truth. (4) Nor is the Apostles argument of weight, to exalt *Christ*, as he entendeth, *Hebr. 2.* to say, *Christ* so tasted death for all; as all and every one, notwithstanding many never have, either saving faith, or fruit of his death, but eternally perish: whereas cleare it is, that these *twelve*, all that he dyed for, are the many sonnes he actually brings to glory, *vers. 10.* these who are one with him, as the Sanctifier *Christ*, and the Sanctified, *vers. 11.* His brethren, whom he is not ashamed to owne, *vers. 11.* the Church, *vers. 12.* the children that God hath given him, *vers. 13.* the children partakers of flesh and blood, *vers. 14.* these for whom he through death, which he tasted for all, and for whom he destroyed him that had the power of death, that is, the devill; if the devill reigne in the sonnes of disobedience, *Ephes. 2. 2.* If they be borne of the devill, *Joh. 8. 44.* Taken captives at his will, 2 *Tim. 2. 26.* Let *Arminians* see how *Christ* by tasting death for them, as they phancie, *Hebr. 2. 9.* hath for them by death, Destroyed the Devill. *vers. 14.* Loosed his works, 1 *Joh. 3. 8.* Triumphed over devils, *Col. 2. 15.* Judged and cast out the devil, *Joh. 12. 31.* *Joh. 14. 30.* Yea, these all, these are delivered from bondage of death, *Heb. 2. 15.* The seed of *Abraham*, *vers. 16.* His brethren that he is made like to in all things, except sinne. *Hebr. 2. 17.* His people, *vers. 17.* The tempted that *Christ* succoureth, *vers. 18.* I desire any Divine to make sense of that Chapter, as *Arminians* expound, tasting of death for all men.

The place,
Rom. 5. dis-
cuss'd.

And the second *Adam* must come short of the first *Adam*, *Rom. 5.* by the *Arminian* exposition; and the comparison must bee as the leggs of a cripple, both here, and 1 *Cor. 15.* for by
the

the first Adam many bee dead. What bee these many? All and every one of mankinde, that are the naturall heires coming forth of the loynes of the first Adam: Then who be the *πολλοί*, many to whom the grace of God hath abounded? *vers. 15.* sure the second Adam is no drie tree, no Eunuch; the Scripture saith, He hath a seed, *Isai. 53. 10.* many sonnes, *Heb. 2. 10.* children that God hath given him, that are for signes and wonders, *Isai. 8. 18.* *Heb. 2. 13.* a seed in covenant with God, Davids spirituall seed, who shall never fall away, *Psal. 89. 28, 29, 30, 31, 32, 33, 34, 35, 36, 37.* Then as all the first Adams sonnes, and heires were through his offence dead; so all Christs spirituall seed, and heires, have grace communicated to them, *ver. 15.* this is farre from grace, abounding to all and every one of the heires of the first Adam; then as the first Adam killed none, but heires naturally descended of him: so the second Adam derives grace, and the gift of life to none, but to his spirituall heires; make an union by birth, between the first Adam and all his, and between the second Adam and all his; and stretch the comparison no farther then Paul, and let Arminians injoy their gaine by this Argument.

Compare the heires of first Adam, and the heires of the second, and the place, *Rom. 5.* is for us much.

2. *Vers. 16.* Sinne and judgement to condemnation not intended onely; but reall and efficacious came on all by the first Adam, for all that live, incurre sinne, and actuall condemnation by the first Adam; but the free gift is of many unto justification; then justification not intended onely, which may never fall out, but reall, not virtuall, or potentiall, or conditionall, if their forefathers have not rejected the covenant; but efficacious and actuall, came upon all the heires, and seed, of the second Adam.

εἰ γὰρ τῷ τῷ ἑνὸς παραπτώματι.

3. Paul compareth *ver. 15.* the offence τῷ ἑνὸς of one, the first sinne of Adam that came on all, with the justification ἐκ πολλῶν παραπτωμάτων, from many offences. The justification spoken of here, which wee have in the second Adam, is not a pardon of sinne originall, and of a breach of the first covenant; so as we begin to sinne, and God reckons with us on a new score, but the justification here is from many offences, and the blood of Jesus, purges us from all sinnes. *1 Joh. 1. 8.* This justification runnes not up from the wombe, as the offence of Adam doth. For, 1. Where are there two justifications in Christs blood?

one, a justification in Christs blood, by nature or from the belly, and that of *Turks, Indians, Americans*, and their seed, and of all infants, in all the Scripture?

4. *Verf. 17.* By one mans offence there was a cruell King, *Death the King of terrors*, who hath a black scepter, set over all and every man without exception. Here we grant an universall King the first and second death; As when a Conqueror subdues a Land, he setteth over them a little King, a Lieutenant in his place: now the other part of the similitude, and the antitype is *so much more, they that receive abundance of grace, and of the gift of righteousness shall raigne, shall bee Kings in life (eternall) through one Jesus Christ. ver. 17.* See the heirs and sonnes of the *second Adam*, are not all and every one of the mortall stocke of *Adam*, redeemed, reconciled, saved; but *οι λαμβανόντες την περισσειαν τής χάριτος*, these that receive abundance of Grace, and of the gift of righteousness; onely I appeal to the conscience of *Arminians*, if *Turks, Jews, Tartarians, Americans, Indians*, all *Heathen*, and all infants come in as *λαμβάνοντες*, and as these that for the present, are under the fat drops of the *second Adam*, and receive abundance of grace and righteousness. For their universall righteousness is poore and thin, and may bee augmented. 2. If they receive it conditionally, so they beleieve, then its not universall. 3. Then they are not *λαμβάνοντες*, all are not believers by nature, all are not by this, within the new covenant actually: They have but a farre off venture, and a cast off abundance of grace. Farther, *Paul* by this makes glory as well as grace universall, and all and every one must bee borne heires of Heaven; for *Paul* saith of the heires of the *second Adam* *βασιλεύουσιν ἐν ζωῇ*: Here bee Kings for a King; there was one Catholique Tyrant Death, set over all men; But there bee here heires of the *second Adam*, made Kings of life and glory through *Jesus Christ. ver. 18.* If it bee said, its life conditionally, if they beleieve; consider then, if the *second Adam* bee not weaker then the first; the first indeclinably, really, without a misse transmitted death to all his; the *second Adam* cannot transmit life to the thousand part of his; but as he misseth in the farre greatest part of his heires (if all mortall men be his heires) he may misse in all, if free will so thinke good. *Arminius* saith, *constare potuit integer fructus mortis, &c.* The fruit of the

second Adams death might stand intire, through all and every one of mankinde were damned; If this bee a potentiall justification: its good, its not Pauls justification, Rom. 8. Whom he justified, them hee also glorified, nor speaketh the Scripture of any such justification, but of such as makes the party justified, blessed, Rom. 4. 6, 7. as hath faith joyned with it, Rom. 3. 26. Rom. 5. 1. as cleanseth us from all our sinnes. 1 Iohn 1. 8. (5.) The Reconciled shall much more be saved, Rom. 5. 10. they are friends, not enemies, (enemies and reconciled are opposed in the text) and then they cannot bee strangers, nor farre off; but built upon the foundation of the Prophets, and Apostles, who of enemies are reconciled, Ephes. 2, Col. 1. 19. 20. And so shall farre more bee saved, by the life of Christ; but all and every one of mankinde, shall not much more bee saved by the life of Christ, 6. There is an (all men) under condemnation, and an (all men) justified: Let any of common sense judge, if yee ought not in equity, to compare the Heires, Sonnes, Seed, of the first and second Adam together, and then let the two Alls runne on equall wheelles, and see what Arminians gaine by this; for if yee compare all in the loynes of the first Adam on the one side, with all in the loynes of the second, and yet never in the second Adam; but as great strangers to Christ, as those that are out of Christ, enemies, sonnes of the bondwoman, strangers to Christ, without God and Christ in the world; on the other side, the sides are unequall, and beside the holy Ghosts minde; except yee shew us a second birth, a communion supernaturall of justification, of free grace, of sonne-ship, of redemption of mercy, between Iesus Christ, and all and every one of mankinde, Heathens, Iews, Gentiles; This I feare must send all the Arminians in Europe to their Booke, to seeke what cannot bee found.

And its easie to answer, 1 Cor. 15. for as many in number as die in Adam, are not by that Text, made alive in the second Adam; for πᾶντες all noteth not equality of number. But as the heires of the first Adam have death in heritage by him, so the heires of the second Adam have life by him, and all in each, noteth all of each quality, not of each number, for

The place 1
Cor. 15. in
Christ all shall
be made alive,
cleared.

in vaine, and are not in their sins, v. 17. 3. The all that have not hope in this life only, but in the life to come, verse 19. 4. Such as are the first fruits, of the same kind of dead with Christ; for Christ and all his, are as one corn-field of wheat gathered into one barne, v. 23. 5. They are quickned with the same Spirit, that Christ was quickned withall, but in their own order, life cometh to the head first; and if Pauls mind be that Christ as Head and Redeemer raiseth all the Elect and Reprobate by this Text, then sure the Reprobate must be a part of the field whereof Christ is the first sheafe, else the Text shall not run; but for Pauls purpose it was enough to prove the resurrection of beleivers principally.

The place

1 John 2. 1, 2.
cleared.

The place 1 John 2. 1. the world and the whole world, is the world that hath an Advocate established in heaven, for if we sin, we have an advocate, who is a propitiation not for us Iewes only to whom I write, but for the sins of the whole world both of Iewes and Gentiles; for the propitiation and the Advocation are of the same circumference, and sphear; else the Argument should be null; but the Advocation of our High Priest in the holy of holiest at the right hand of God is for the people of God, only Hebr. 9. 24. for us, as the High Priest carried; only the iniquity of the people of Israel, and their names engraven on his breast, for those for whom he hath purchased an eternall Redemption, with the sprinkling of blood to purge the conscience from dead works to serve the living God, v. 12, 13, 14. For those to whom he left peace in his Testament, and the promise of eternall inheritance, v. 15, 16, 17. And for those that look for Christs second appearing to salvation, and for those for whose faith he prayes, Luke 22. 31, 32, 33. and for whom he prayeth the Father, that he may send the holy Spirit, Joh. 14. 16, 17. and 16. 7. For all these Christ doth as our High Priest Hebr. 9. 10. intercede.

2. It is clear the persons cannot be so changed, if we sinne we have a propitiation; If we confesse, the blood of Iesus shall cleanse us from all finnes: And by the finnes of the whole world, he understands all that did, or should beleeve, of Iew or Gentile; Rom. 11. 15. 2 Cor. 5. 19. Job. 1. 29. and 3. 16. the whole world, loved, pardoned, reconciled, to whom sins are not imputed; and so blessed and justified, Psal. 32. 1, 2, 3, 4. and whereas the Apostle ascendeth, and not for our sins only,

&c. it is not to extend propitiation, further then *advocation*, *confession*, knowing that we know him; that is, *petitio principii*, for John doth not conclude a comfort of Christs *advocation*, which is undeniably peculiar and proper only to those that have fellowship with the Father and Son, and have beleev'd in the Word of life, are purged from all their sins, from a generall propitiation common to those that are eternally damned, and which may have its full and intire fruit, though all the world were eternally damned: It were a poor comfort to weak ones, who sin daily, and are liars, if they should say they have no sin, that there is no better salve in heaven for their sin, then such a one, as they may no lesse perish eternally having it, then Pharaoh, Cain, Judas, it were better for them to want it, as have it.

2 Pet. 2. 1. *Some false Teachers deny the Lord that bought them*, which is not so to be taken, as if Christ had redeemed those from their vain conversation, 1 Pet. 1. 18. and from the present evil world, Gal. 1. 4. for then he should have redeemed them from Apostacy, and the power of damnable heresies, which he did not, but in their profession they were bought, and so the Apostle more sharply convinceth them, for they were teachers in profession, but really *wolves that devoured the flocke*; but professed themselves to be Shepherds sent to seek the lost. 2. They were Hereticall Teachers, and brought in damnable Heresies, and therefore Christians and professed Christ to be their Lord; for if they had been without and open enemies, they could not bring in Heresies. 3. They did it covertly and privily, teaching and doing one thing, and professing another; they professed the Lord to be their Redeemer who bought them, but that they were Hypocrites is clear, verse 1. *παριστάνουσιν αἰρεσεις* they shall bring in heresies in the by, at a side, privily. 2. By reason of them the way of truth shall be blasphemed; enemies shall speak ill of the Gospel, because these men professe the Redeemer who bought them, but yet they are covetous men, v. 3. (3.) They buy and sell you *καλοῖς λόγοις* with decked up and well kammed fair words. O our Redeemer that bought us, our Saviour! O free grace! O free Redemption! as Libertines now doe, and yet they that deny sanctification, deny Christ who in their profession bought them; and its ordinary for Scripture to affirme things of merke they speak and professe; as the Scripture calleth wolves, *Revere. 23, Jer. 23.*

The place

2 Pet. 2. 1.

cleared.

because they so professe themselves; Christ called *Judas* friend, but he was but a face friend, and a reall enemy, so *Pharises* are stiled by the Holy Ghost, *Matth.* 9. 12, 13. *whole and righteous, just persons that need no repentance, Luke* 15. 7. *such as need not the Physitian, Marke* 2. 17. because they are such only in their own conceit and vain opinion, not really; if any man say Christ bought these, in regard that by his death, he purchaseth a dominion over Elect and Reprobate, that all knees should bow to him, *Men and Angels, Rom.* 14. 8, 9, &c. *Isai.* 45. 23. *Phil.* 2. 9, 10, 11. *Joh.* 5. 27. *Acts* 17. 31. So that there is a difference between buying as conquerours, and buying from our vain conversation; I thinke it hath truth in it, Christ by his death hath acquired a dominion; but I much doubt, if in that sense Scripture say, Christ hath bought the Reprobate by his blood; for so by his blood he hath bought *Angels, Devils*, all things, and all knees in heaven and earth, and under the earth, for by his death and resurrection he hath acquired this dominion, *Rom.* 14. *God is the Saviour of all men, 1 Tim.* 4. 10. Its not spoken of Christ as Mediator, but of the *living God the Saviour of all men, Psal.* 106. 8. 10. *Matth.* 8. 25. *Nehem.* 9. 27. *Psal.* 36. 6. *שׁוּב* is here, and the living God is given indefinitely to God as one with all the three, but God in *Christ* is specially the Saviour of believers. Other places for Universall grace, and the Apostacy of the Saints, I passe here.

Article 5.

The *fifth Particular* is touching the Faith required of the Elect, and of the Reprobate, within the visible Church: which ere I enter in, let this one necessary doctrine clearing that point much, be observed; That if *Christ* draw all men to him.

Doct. *He must have a singular and speciall good will and liking to save sinners, in that strongly and seriously, he draweth all sorts of men to himselfe.*

1. The promises and goodwill of Christ are not concluded or locked up, as touching the revealed damnation of any sort of persons; Christ is no ingrosser, and never loved to make a Monopoly of Gracced, sets down his will in positive comfortable propositions, *Ioh.* 6. 39. *This is the Fathers will which hath sent me,*

Christ hath a serious good will to save and draw sinners to himselfe.

that of all which he hath given me, I should loose nothing, but raise it up at the last day. Joh. 5. 24. Verily, verily, I say unto you, he that heareth my word and beleeueth in him that hath sent me, hath everlasting life, and shall never come to condemnation.

2. Christ had so good mind to save, That 1. He did not send only, but the King came in person, 1 Tim. 1. 15. *Luke* How low and near Christ came to save. 19. 10. *The Son of man came to seeke and to save, &c.* 2. He cryed not afar off; but came near hand to draw, he came so neer as within the reach of his arme to save us. 3. When a rope is cast downe to prisoners in a pit, if it come not within the compasse of their reach, and if it bee too farre for a short arme, it can doe no good for the helpe of the prisoner; therefore he came below us, and under all our infirmities, to put his shoulders under the lost sheep, *Luke* 15. 5. Love must sweet, and stoop low to save.

3. Christs good will is held forth in as large termes, saving the Lords liberty of Election and Reprobation, as can be; and that in sixe wide expressions, that no man should complaine, Oh, *I am a drie tree*, because we are inclined to forge forced quarrels against the Lambe of God, as if he loved not us; and its an answer to those that naturally complain of absolute Election; As 1. The weakest are readiest to move doubts.

Object. 1. *I am sinfull, and sinfully sicke, and I have jealousies of the Physitian.* Doubts of those that out of weaknesse cannot beleeve.

Ans. The Physitian came to force himselfe on the sick, Mat. 9. 12, 13. sick of body, are often sick of mind, and passions of the soule rise with humours of the body; the sick are soon angry and jealous. Christ saith, he hath a tender soule for a sick sinner.

Object. 2. *But I have little grace or goodnesse?*

Ans. I, can ye have lesse (saith Christ) then a reed? its far below a Tree and a Cedar; and I will not breake a reed, but a broken reed is out of hope, it cannot doe any more good, a reed is weak, but a broken reed, sure, can never grow: yea, but he cannot breake the bruised reed, but powres in oyle at the root of the broken reed, and makes it green and causeth it to blossome. So the fire or light in flaxe must be lesse then the fire in timber or wood; but he will not throw water on flaxe that hath

Object. 3. *A broken bone in a living man may be splinted and cured; but the heart is, ultimum moriens, the last thing of life; if it be broken, the man is gone; he dyes, when the last seat of life the heart is broken.* Yea but faith Christ, *I can bind up the broken in heart,* Esai. 61. 1. Psal. 147. 3.

Object. 4. *If the man be dead and buried, then farewell he, there is an end, no more of him.* Yea, but Christ 2 Cor. 1. 9. *Ioh. 5. 25. raiseth the dead, and giveth life to drie bones,* Ezech. 37.

To be amongst
visible pro-
fessors gives
a faire hint of
laying hold on
Christ by
faith.

2. Some feare they have nothing but an empty profession.

Ans^r. Then the Scripture holdeth forth the promises to visible Saints, 2 Cor. 7. 1. Can ye come in amongst the crowd of visible Saints? this is preached to all within the wide Gospel-Nett, and Christs visible court; *Whosoever beleeveth, shall be saved,* Joh. 2. 16. Rom. 10. 9. *Ioh. 5. 24.*

3. Say thou, canst not come so neere as visible Professors, but thou art nothing but a Publican and a sinner, and that may be thought to be without Christs line of mercy. Yet 1. Tim. 1. 15. *This is a faithfull saying, and worthy of all acceptance, that Christ Jesus came into the world to save Sinners.* Bee what thou wilt, as unbelieve estrangeth a sinner farre enough from Christ, thou maist claime blood and kinne to a sinner; then Christ came to call sinners, and to save sinners, canst thou deny thy selfe to be a sinner.

How low
down and to
what generall
rearmes, to
take all in, the
Gospel de-
scendeth. 1.
To indefinite
termes of be-
leevers. 2. To
larger, to sin-
ners. 3. To
visible Saints.
4. To men.
5. To most
comprehensive
of all. 6. To
the world.

4. Canst thou crowd in amongst the (*we*) that are the godly party; there is here roome for thee, not to cast off Christ, but that thou maist let out a warme look, and halfe an hope thou maist bee one of his; the Gospel-grammar, is faire and sweet; art not thou amongst an (*Us*) that there may be hope. 1 *Ioh. 4. 9. In this was the love of God toward us, because God sent his onely begotten Sonne into the world, that wee might live through him.*

5. The Scripture casts out a longer rope yet, that thou mayest reach to Christ; art thou not a *Man*; if thou be not a sinner, nor a visible Saint, nor a bruised Reed; thou art one of mankinde; see the Gospel will not have thee to dispaire, or to foment and harbour strange, and far-off thoughts of Christ, Tit. 3. 4. *But after that the kindnesse and love of God our Saviour, to man appeared—he saved us.* 1 Tim. 2. 3. *God*

our Saviour will have πάντας ἀνθρώπους σωθῆναι, all men to be saved.

6. The farthest from Christ, must be creatures that are nothing, but bits of the world; now the name *World*, is a frameder and a farther-off word, then the name of *Man*, or *Sinners*, its the farrest off-word; for fallen *Angels* are members and citizens of the *World*, therefore the Gospel is preached to the *World*, Christ is brought in in the Gospel, as a *World-lover*; as if he were a whole *World-Saviour*, he takes away the finnes of the world, *Ioh. 1. 29. He so loves the world, Joh. 3. 16. He giveth his flesh for the life of the world, Joh. 6. 51.*

In this Grammar of the Holy Ghost, observe wee, by the way, for resolution, the wisdom of God, in framing the words of the Gospel. It cannot be said that God loved all the world in Christ, his beloved, and all, and every sinner, and all the race of mankind. Yet laying downe this ground, that God keepeth up in his minde, the secrets of Election and Reprobation, till he, in his owne time, be pleased to reveale them, the Lord hath framed the Gospel-offer of Christ in such indefinite words, and so generall (yet without all double dealing, lying, or equivocating, for his owne good pleasure is a rule both of his doings and speeches,) As 1. seldome doth the Lord open Election and Reprobation to men, till they, by grace, or in the order of his justice, open both the one and the other, in their owne waies; and therefore he holdeth out the offer of Christ, so as none may cavell at the Gospel, or begin a plea with Christ. 2. Seldome doth the Gospel speake, who they be that are Elect, who Reprobate; yet doth the Gospel offer no ground of presuming on the one hand, or of despairing on the other. For if thou bee not a beleever, nor a weak reed, nor a Saint, yet thou art a sinner, if not that, thou art a man, if not that, thou art one of the world; and though the Affirmative conclude not; *I am a sinner, I am a man, I am one of the world*, but it followeth not, therefore *I am elected to glory*, or, Ergo, *I am ransomed of the Lord*. Yet the Negative, touching Reprobation, holdeth. *I am a Sinner, I am of the World, I am a man*; hence it followeth not, therefore *I am a reprobate*, and therefore *I have warrant to refuse the promise, and Christ offered in the Gospel*. It followeth well

How wisely the Gospel is contrived in giving no new ground to despair, and taking in many in Christ's bosome.

Nota.

therefore, I must be humbled for sinne, and beleeve in Christ, there is roome left for all the Elect, that they have no ground of standing aloofe from Christ, (and the rest never come, and most willingly refuse to come) nor have the Reprobate ground to quarrell at the decrees of God, though they bee not chosen, yet they are called, as if they were chosen, and they have no cause to quarrell at conjectures, they have as faire a revealed warrant to beleeve, as the Elect have; they are men, sinners of the world, to whom Christ is offered, why refuse they him upon an unrevealed warrant?

Grace goeth
along with the
most desperate
sinners

4. The fourth ground of Christs good will to draw all men, is that Christ goeth as farre in the dispensation of free grace, as sinners, as the chiefe of sinners; Grace journeyes all along, and can goe no farther then *Hell* and *Damnation*, Luk. 19. 10. *The Sonne of man came to seeke, and to save that which is lost*; as if Christ would say, is any man a sinner; (and who are not) and a lost sinner; see and behold, I am a Saviour for that man. Christ went as low downe to *Hell*, in the freedome of grace, to save, as *Zacheus*, in evill doing, to destroy: *Mary Magdalen*, went as farre on toward *Hell*, as *seven Devils*. Grace in Christ went as farre on, as to redeeme from seven Devils. *Manasseh*, as if he had intended to make sure worke of *Hell*, runnes on to entrapnd soule and salvation, and gives himselfe to witchcraft, observing of times, to cause the *streets of Hierusalem*, runne with bloud, to all abominable idolatry: mercy in the Lord went as neere *hell* to save him. *Paul* goeth so farre on the mouth of the furnace, as to waste the *Church of God*, and *λυμαίνειν*, Act. 8. 3. to make heapes of dead men in the Church, and there came nothing out of his nostrils for breathing and respiration, Act. 9. 1. but threatnings, that is ripe purposes of bloud; yea, murthering of the Saints came out of his mouth, with every word hee spoke, but Christs free grace pursues him hard, and out-runnes him. *Christs* grace came as it were a step below *Paul* and saved him. 1 Tim. 1. 14. *And the grace of our Lord* (saith he) *was more, or over-abundant in me through faith and love*. Jer. 3. 1. *And thou hast played the harlot with many companions, or lovers, yet returne to me, saith the Lord*. Its here, as if Christs rich grace; and our extreme wickednesse should strive, who should descend to the lowest roome in *Hell*, the latter to destroy, the former to save; and here Christ defies

ὑπερπεριού-
σε ἡ χάρις τοῦ
κυρίου ἡμῶν.

the sinner, to be more wicked, then he can be gracious.

5. *Christ* in the Gospel, as a great Conquerour, sends out Writs signed under his Excellencies hand, come and meet me, who will, and be saved, as farre as graced will can goe, as farre goeth the good will of the conquering Prince, *Revel.* 22. 17. Its much worthy of observation, how that sweet Evangelicke invitation is conceived, *Eesai.* 55. 1. *Ho, every one that thirsts, הוּ is alas, or ah, every one that thirsts, come to the waters, and he that hath no silver, come buy, and eat: as if the Lord were grieved, and said, woe is me, alas that thirsty soules should die in their thirst, and will not come to the water of life, Christ, and drink gratis, freely, and live: For the*

The sorrow of Christs love that we come not to him.

Interjection, *הוּ Ho,* is a marke of sorrowing; as *Ah,* or *wo;* every one that thirsts, *Eesai.* 1. 4. *Ah sinnefull nation, or wo, הוּ to the sinnefull nation.* *Vers.* 24. *Ah, I will ease me, or*

Ah omais si-tiers etc.

alas, הוּ I will ease me of my adversaries. *Jer.* 22. 18. *They shall not say of Jehojachim, ho, or alas, or woe to my brother, ah, Sister; It expresseth two things, 1. A vehemencie, and a serious and unfained ardencie of desire, that we doe what is our duty, and the concatenation of these two, extremely desired of God, our coming to Christ, and our salvation: this morall connexion betweene faith and salvation, is desired of God with his will of approbation, complacency, and morall liking, without all dissimulation, most unfainedly; and whereas Armini-ans say, we make counterfeite, fained, and hypocritically desires in God, they calumniate and cavill egregiously; as their custome is. 2. The other thing expressed in these invitations, is a sort of dislike, griefe, or sorrow; (its a speech borrowed from man, for there is no disappointing of the Lords will, nor sorrow in him for the not fulfilling of it) or an earnest miling and hating dislike, that these two should not goe along, as approved efficaciously by us, to wit, the creatures obedience of Faith, and life eternall. God loveth, approveth the beleaving of Hierusalem, and of her children, as a morall duty, as the*

הוּ כל צמח לכו

הוּ אתי

נהו אחות

What there-vealed wil of God is.

Note.

henne doth love to warme and nourish her chickens ; and he hateth, with an exceeding and unfained dislike of improbation and hatred, their rebellious disobedience, and refusing to bee gathered : but there is no purpose, intention, or decree of God holden forth in these invitations called his revealed will, by which he saith, he intendeth and willeth that all he maketh the offer unto, shall obey and be saved. But its to bee observed, that the revealed will of God, holden forth to all, called *voluntas signi*, doth not hold forth formally, that God intendeth, decreeth, or purposeth in his eternall counsell, that any man shall actually obey, either elect or reprobate ; it formally is the expression onely of the good liking of that morall and duty-conjunction betweene the obedience of the creature, and the reward, but holdeth forth not any intention or decree of God, that any shall obey, or that all shall obey, or that none at all shall obey ; and what *Arminians* say of Christs *intention to die for all, and every one ; and of the Lords intention and Catholike good will ; to save all and every one ;* to wit, that these desires may be in God, though not any be saved at all, but all eternally perish, which maketh the Lords desires irrational, unwise, and frustraneous, that we say with good reason of Gods good will, called *voluntas signi*, it might have its compleat and intire end and effect, though not any one of men or Angell obey, if there were not going along with this will of God, another will, and eternall decree and purpose in God, of working by free grace in some chosen ones, what the Lord willeth in his approving will, and another decree in the which the Lord purposeth to deny his saving grace, upon his absolute liberty to others, that being left to the hardnesse of their own hearts, they may freely disobey, and bee the sole Authors of their owne damnation. Now because *Arminians* deny any such two decrees in God, but assert onely such as depend wholly in their fulfilling, on the free will of *Men* and *Angels*, and all the decrees of God may be frustrated and disappointed by *Men* and *Angels* ; as if the poore short-sighted creature, not the *Sovereigne Creator* were carver, and Lord of the decrees, and Master of worke in fulfilling of these counsels. Wee reject their Catholike intentions and decrees, to save and re-
deeme

A will to save
all, that comes
short of the
salvation of
all, is contra-
ry to the Lords
attributes.

deeme all and every one, which they vainely fancy to bee in God, as repugnant to his will, which is irresistibile, and cannot misse its end. 2. To his immutability, which cannot be compelled to take a second port, whereas hee cannot faile the first. 3. To his Omnipotencie, who cannot be resisted, 4. To his happineffe, who cannot come short of *what his soule desires*. 5. To his wisdom, who cannot ayme at an end, and desire it with his soule, and goe about it, by such meanes, as hee seeth shall bee utterly uneffectuall, and never produce his end, and not use these meanes, which hee knoweth may, and infallibly doth, produce the same end in others. Now this desire of approbation is an abundantly sufficient closing of the mouth, of such as *stumble at the Gospel, being appointed thereunto*, and an expression of Christs good liking to save sinners. Expressed in his borrowed wishes, *Deut. 5. 29. O that there were such a heart in them, that they would feare me, and keepe my commandements. Psal. 81. 13. O that my people had hearkened unto me, and Israel walked in my waies.*

Which wish, as relating to disobeying Israel, is a Figure, or Metaphore borrowed from men, but otherwise sheweth how acceptable the duty is to God, how obligatory to the creature.

2. *By the Lords expostulations*, Ezek. 18. 31. *Why will yee dye, O house of Israel. Verse 32. For I have no pleasure in the death of him that dyes.* 3. In the Lords crying to sinners. *Prov. 1. 20. Wisdom cries, seee uttereth her voice in the streets.* The word is to cry with strong shouting, either for ioy, *Psal. 81. 2.* or sorrow, *Lament. 2. 19.* which expresseth Christs desire to save sinners.

The Lords wishes, expostulations and crying, bold forth, how earnest hee is in drawing sinners to himselfe.

6. For the ground and warrant of Christs willingnesse to save and draw sinners, doe but consider. 1. The words of the text, *I will draw all men to mee*; It is as if he would say, I will baulk no Nation, nor any man, upon a nationall respect; the first covenant to the *Jews*, suffered a mighty exception. What is God, the God of the *Jews* onely? Have all the Nations of the earth done with their part of Heaven, and salvation; but onely the narrow trinket, and bit of the earth, in poore little *Indea*? This made the Gospel despised, and liable, to sad and

6.

How Christ draweth All.

heavie calumnies. Christ must have narrow bowels, and must bee ebbe, short, and thin, in free grace; if the matter bee so. Nay but, Christ hath mercy for all men; *I will draw all men*, that is, multitudes of *Jews* and *Gentiles*: for that Christ draweth all and every one without exception, and that by his death, is against *Scripture*, and experience; but hee hath an *all* that he drawes, *Tit. 2. 11. The grace of God hath appeared to all men* τῷ ᾧ πάντων, what grace? the teaching grace of God, that teacheth us to waite for the blessed hope, and the appearance of the glory, and of our Saviour Iesus Christ: sure, this must bee the preached *Gospel*; now the *Gospel* by *Scripture* experience, consent of *Arminians* never appeared, in the least sound, to all and every sonne of *Adam*; then Christ must have another *all*, a faire and numerous multitude, whom he saves and drawes, and this faith hee, had a good will to save all, and that his elect ones beleeve, *Revel. 5. 11. And I beheld, and I heard the voice of many Angels round about the Throne, and the beasts, and the Elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, v. 12. Saying worthy is the Lambe. Revel. 7. 9. After this, I beheld, and loe, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Throne, and before the Lambe, cloathed in white robes, and palmes in their hands.* It is true in civill assemblies, and judicatures, Christ hath a few number; yet hee hath a faire and numerous offspring of children, and when they are gathered together, they are a faire beloved world: In the Hebrew *many* and *great*, are often one and the same. As one *Rubie* is worth ten hundreth, one *Saphir* worth thousands of common stones; so one Saint, is more then ten thousand wicked men; then all together they must be an *All*, a world, a whole world, of ransomed ones, hidden ones, *Psal. 83. 4. of the Lords fowels, Mal. 3. 17. and of Christs precious ones, Isai. 43. 4.* they are the floure, and the choise of mankind.

Christ hath an all which he saveth.

Christ removeth all exceptions, that men have against their owne beleeving.

2. Christ is willing to take away all heart-exceptions of unbelieve from men. As. 1. *Can God bee borne of a woman to save men, not Angels?* Beleeve it, saith the *Lords Spirit*, with

with a sort of oath, *Heb. 2. 16. Verily hee tooke on him the seede of Abraham, not the nature of Angels.* Halt not at *Christs man-kindnesse*, and not *Angel-love*, to the excellenter childe by nature, the *Angel* when he fell: and its to remove our doubts, that God is brought in promising, and swearing the covenant; *Christ is a sworne covenanter, Heb. 6. 13.* When God made promise to *Abraham*; *because hee could sweare by no greater, he sware by himselfe. Ezech. 33.* The people slandered the *Lord*, he delighted so to have the people pine away in their iniquities, that hee would punish them for no fault; *but the childrens teeth should be set on edge, for the finnes of the father, and the grapes that they eate not themselves.* The *Lord* answers that calummie, *Ezech. 18.* And here, as *I live, I delight not so* (so as you slanderously, and blasphemously say) *in the death of a sinner, by my life, I desire you may repent and live,* nor have I pleasure to punish innocent men, for no sinne at all.

The place
Ezech. 33.
10. and c. 18.
explained.

And the second Exception is, *But Christs heart is not ingaged with a heart-burning purpose, or desire to save man; the purpose of saving came upon him but yesterday; yea, but* (saith *Christ*) *it was not a yesterdaies businesse, but was contrived from eternity, Proverb. 8. before the Lord made Sea, or Land, vers. 30. I was by him as one brought up* (as a sonne nourished with him) *I was daily* (when there was neither night nor day) *his delights, rejoycing in the habitable earth, and my delights were with the sonnes of men.* Two words expresse *Christ* old, and eternall love to men, his delights was with the sonnes of men, as *Christ* was his Fathers delight, from eternitie; so was *Christ* feasting himselfe on the thoughts of love, delight, and free grace to men; sure not to *Pharoah*, *Judas*, and all the race of the wicked, and with such a love as (if free will please) should never enjoy one sonne of *Adam*. 2. *I was* (saith *Christ*) *playing, and sporting, in the habitable earth, the word opened.*

The exception,
that it was
not fore-
thought love
in *Christ*, to
save, remo-
ved.

The place *Pro.*
8. 30. *I was*
by him as one
brought up
with him. &c.

Play is to play in a dance, it is, *2 Sam. 6. 21.* spoken of *Dauids* dancing before the *Ark*, and *1 Sam. 18. 7.* The women in *Israel* playing, answered one another in their songs. It holds forth.

forth this, that it resolves the question, that *Augustine* loosed to a curious head, asking what the Lord was doing before the world was, he was delighting in his sonne Christ, and the thoughts of the Lord *Iesus*, in that long and endlesse age, were solacing him; and they were skipping, and passing time, in loving and longing for the fellowship of lost men, and since God was God (O boundlesse duration) the Lord *Iesus*, in a manner, was loving, and longing, for the dawning of the day of Creation, and his second coming againe to judgement; the marriage day of union with sinners. Christ was (as it were) from eternity with childe of infinite love to man, and in time in the fulnesse of time, it blossomed forth, and the birth came out, in a high expression of love; the man-childe, the love of Christ was borne, and saw the light, *Gal. 4. 4. Tit. 3. 4.* when Christ was ripe of love, to bring forth free salvation; glory, glory to the Wombe and the Birth.

Christ most willing to die for sinners.

And a third Exception is, *But sinners dis-obliged Christ, and provoked him as his enemies, can it be that in time, seeing how undeserving we were, he could heartily and seriously die for man, offer himselfe to all? God may have mercy on the work of his hand, but he cannot have mercy on sinners?*

The difficulty of beleaving the Gospel.

Ans. 1. Its true the Gospel is contrary to nature, and not one Article more thwarteth and crosseth carnall wisdom, then that of imputed righteousnesse; That crosseth Morall Philosophy so much, as we can more easily beleave the rising of the dead, or any the greatest miracle, the drying up of the red Sea, then beleave the Gospel; for we beleave the Gospel for miracles as motives, not as causes of Faith, not Miracles for the Gospel, and if at the first we beleave the Gospel for Miracles; then we naturally rather beleave Miracles, and the dividing of the Red Sea, and the raising of the dead, then we can beleave that Christ came to die for sinners.

2.

Christ had a strong good will to die for sinners.

2. Consider with what a strong good will Christ died, *Luke 9. 51.* And it came to passe when his time was come that he should be received up, he stedfastly set his face to goe to *Jerusalem.*

lem. He hardned his face, he emboldned himself to goe to Jerusalem to suffer, he mended his pace, and went more swiftly with a strong fire of love to expend his blood. Luke 12. 50. *I have a baptisme to be baptized with & ὡς ου̐νεμαῖ how am I fettered or besieged (as the word is used Luke 19 43.) till it be perfected?*

3. What could move Christ to lie and fancie? were his weeping and tears counterfeit? were his dying, bleeding, sweating, pain, sorrow, shame, but all shewes for the market, and to take the people, *Isai. 53. 44. Surely, really, he bare our sor-*

3.

128 verd.

4. His offer must be reall, *Joh. 7. 37.* for with vehemency he speaks *ἐστὶν & ἐπαύει* He stood and shouted in the Temple, if any man thirst, let him come to me and drinke. Here is a dear fountain to all thirsty soules and most free: Christ thirsteth and longeth to have thirsty sinners come gratis and drink.

4.

But I doubt he beares not me in particular at good will, are the promises made for me? Did he love me before the world was? Did Christ dying intend salvation for me?

The last and speciall doubt, Doubt Christ love me by name?

This doubt draweth us to the fift particular, (that so I may hasten to the uses) which is what sort of Faith it is that God requireth of all within the visible Church, for the want whereof Reprobates are condemned.

Affertion 1. Saving Faith required of all within the visible Church, is not as Antinomians conceive, the apprehension of Gods everlasting love of Election to glory of all and every one that are charged to beleve. Saltmarsh in an ignorant, and confused Treatise tells us, *To beleve now is the only worke of the Gospel,--that is, that ye be perswaded of such a thing that Christ was crucified for sins, and for your sins,--so as salvation is not a businesse of our working and doing, it was done by Christ with the Father,--all our work is no work of salvation, but in salvation we receive all, not doing any thing, that we may receive more; but doing because we receive so much, and because we are saved, and yet we are to work as much, as if we were to be saved by what we doe, because we should doe as much by what is done already for us, and to our hands, as if we were to re-*

Antinomians dreame that faith is an apprehensi- on of the e- ternall love of election. Saltmarsh part. 1. s. 51. p. 191, 191.

(m m m)

ceive

Page 193, 194

ceive it, for what we did our selves : So here is short worke (saith the man) Beleeve and be saved---- there are yet these grounds why salvation is so soon done. 1. Because it was done before by Christ, but not beleevd on before, by thee till now. 2. Because it is the Gospel-way of dispensation, to assure and passe over salvation in Christ, to any that will beleeve it. 3. There needs no more on our sides to worke or warrant salvation to us, but to be perswaded that Iesus Christ died for us, because Christ hath suffered, and God is satisfied, now suffering and satisfaction is that great worke of salvation. And the man taking on him to determine controversies of *Arminians* touching the extent of free Grace, whether Christ died for all, (in which questions I dare make Apology for his innocency, that he is not guilty of wading too deep in them) he would father on the Reformed Churches of Protestant Divines, that we make this a rationall way of justice, That God will meerly and arbitrarily damne men, because he will, so as God hath put every one under a state of Redemption and power of salvation; and they are damned not from their own will, but from Gods. The opinion by *Arminians* is fathered upon that Apostolick light of the Church of Christ, Eminent and divine *Calvine*, and *Salmarsh* will but second them, that he may appear a star in the Firmament, with others of some great magnitude.

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But (saith he) the other way is, *Christ* died only for his, but is offered to all, that his who are amongst this all might beleeve, and though he died not for all, yet none are excepted (that is as he saith, all and every one to whom Christ is preached, elect or reprobate, are to be perswaded that Christ died for them in particular) and yet none are accepted but they that beleeve, and none beleeve, but they to whom it is given : And having shown some dreames of his owne touching these controversies, hee concludeth with a Truth I beleeve easily. Thus have I opened, though weakly the mystery : Weakly, but wilfully and daringly.

But Faith is formally no such perswasion, as to be perswaded, Every man is loved with an everlasting love, chosen and redeemed in Christ; for it changeth the whole Gospel in a lie, Christ

Christ obligeth no man to believe an untruth: Now all are charged to believe in the Son of God, and Elect and Reprobate (as ^{The Gospel obligeth none} there be of both sorts within the net of the Kingdome) are ^{to believe an} not loved with an everlasting love, nor did Christ die for them ^{untruth.} all.

2. Its meer presumption, not Faith, that all Hypocrites, fleshly men, slaves to their lusts, idolaters, covetous men, remaining such, never broken with any Law-work; should immediately believe Christ is their Saviour; died for them, and the Father loved them to salvation, *before the world was*. True it is, before a sinner believe, he is an unpardoned, an ungodly and guilty sinner; but that he is unbroken, yea, or unconverted before he believe; (I speak of order of Nature) its as impossible, as that a thistle can bring forth figs, for then he should believe having no new heart in him, which is the only principle of Faith.

3. Its a more ingenuous opinion that Christ died for all and every one, though it have no truth in it selfe, then to hold that he died for the Elect only, and yet oblige men (as *Antinomians* doe) against their conscience to believe he died for all and every one that are engaged in the practise of believing.

4. He that believeth not, maketh God a liar, then that which is to be believed must be an Evangelike truth.

5. Faith layeth bands on all within the visible Church, to be knit together in love, unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ, Col. 2. 1, 2. to be perswaded that *nothing can separate us from the love of God in Christ*, Rom. 8. 37, 38, 39. *To full assurance*, Heb. 10. *without wavering or declining, or bowing like a tottering wall*. Now sure all and every one within the visible Church, to whom the command of believing comes, Reprobate or Elect; are not holden to have a full assurance, that they are chosen in Christ to salvation, and redeemed in his blood.

τῶν ἐμοδῶν
γίαν τῆς ἀληθείας
δοξῆς ἀληθινῆς.

Assertion 2. The object of saving Faith, required of all
(m m m 2) within.

The faithfulness of God in saving, one of the objects of saving faith.

within the visible Church is, 1. Christs faithfulness to save beleevers, *Heb. 10. 23. Let us hold fast the profession of our faith without wavering*; and the Apostle backs it with an Argument, that saving faith must lean upon, (*for he is faithfull that hath promised*) And Paul *1 Cor. 1. 9. presseth the same, God is faithfull, by whom yee were called, unto the fellowship of his Son Jesus Christ our Lord.*

The second object of faith is Gods mercy in saving all that beleeve.

Election of some persons to glory is a divine truth, but its neither precept, promise, nor threatening of the Gospel.

2. We do not read in the Old or New Testament, that the decree, purpose, or intention of God to save, and redeem persons in particular is the object of that saving Faith required in the Gospel. For the second object of this Faith is the truth and goodness of that Mother promise of the Gospel, *Ioh. 3. 16. and 5. 25. that Gospel-record 1 Iohn 5. 10, 11, 12. He that beleeveth hath life eternall, and Jesus Christ came into the world to save sinners, 1 Tim. 1. 15. To seek and to save the lost, Luke 19. 10. that he came to save me in particular is apprehended by sense, not by faith*; for the Election of me by name to glory, and the Lords intention to die for me, is neither promise, nor precept, nor threatening; if it be a History that I must beleeve; its good, shew me Histories of particular men; now to be beleeved, except of the *Antichrist*, the second coming of Jesus Christ to judge the world. Election to glory is not held forth as a promise; *If yee doe this, yee shall be elected to glory*, nor is the contrary holden forth as a threatening; *If ye beleeve not, ye shall be reprobated*, nor does the Lord command me to be chosen in Christ to salvation, before the foundation of the world; nor doth he command all men within the visible Church to beleeve they are chosen to salvation, or that any one Elect person, should beleeve a thing as revealed, which is not revealed; when he is pleased to give to any Elect person the *white stone, and the new name*, and to give him Faith, by which he chuseth Christ for his portion, he is then, and never till then to beleeve; or rather by spiritual sense to apprehend that he is chosen to salvation from eternity, so Election is neither precept, nor promise, but a truth of Gods gracious good will and pleasure hid in Gods mind, till he be pleased to reveal it, by the fruits thereof.

There

There can bee no such imaginable double dealing in the world, as *Arminians* lay upon God: For they make the Lord to say thus, as imagine a King should speak to twenty thousand captives, *I have a good will, purpose, hearty intention, and earnest desire to make you all and everyone free Princes; and I pray, wish, obtest, and beseech you subscribe such a Writ of grace for that end, but I only can lead your hand at the Pen, and give you eyes to see, and a willing heart to consent to your own happinesse, and if you refuse to signe the Bill of grace, you shall be tormented for ever and ever in a river of fire and brimstone: Again, I have a like good will to my own justice, and purpose so to carry on the designe as that sixteen thousand of you shall not have the benefit of my hand, or of one finger to lead your hand at the pen, nor any efficacious motion to act upon your will, to obtain your consent to subscribe the Writ, yea by the contrary though I of exceeding great free love, will, intend, decree, and purpose you bee all Princes of glory; yet I purpose that these sixteen thousand whose salvation and happinesse I extreemly desire shall for their former rebellion, which I with the like desire of spirit could, and I only might have removed, never be moved to consent to this Bill of grace.* Now were not this the outside of a good will, and should not this Prince bee said rather to will and desire the destruction of these sixteen thousand, and not their honour and happinesse?

Affer. 3. This is the mystery of the Gospel, in which I must professe ignorance, and that the *Lord's thoughts are not as our thoughts, nor his wayes as our wayes*: he hath by the preaching of the gospel ingaged thousand thousands within the visible Church, to the duty of their fidutiall adherence and heart resting on Christ, as they would be saved; and yet hath the Lord never purposed to work their hearts (and he only can do it) to this heart-resting on Christ by faith, nor hath he purchased either remission of sinnes, or pardon for them. If any object, how can Christ in equitie judge and condemne them for not beleieving pardon and salvation in his blood, when as neither pardon nor salvation are purchased in this blood to them, nor purposeth he to give them faith? *Yes* we may plead for the Lord: we conceive of the decree of God as of a deep policie and a stratagem and snare laid for us: whereas the Lord lies not in wait for our ruine, nor carries he on a secret designe in

Arminians lay double dealing on God by the faith they enjoin to all.

God may oblige all to rest on Christ as their Saviour though salvation be not purchased to all,

the gospel to destroy men : If Christ should say in the Gospel¹ precepts, promises, or threatnings, *I decree purpose and intend¹⁰ to redeeme all and every man, but I purpose to carry on the designe so, as the far greatest part of mankind inevitably shall be lost,* it should be a stratagem; but the gospel as the gospel revealeth not any decree or intention of God, touching the salvation or damnation of men intended from eternitie: Indeed the gospel as obeyed or disobeyed, reveals Gods intentions and decrees, the gospel revealeth nothing but the Lords complacencie, approbation, and good-liking of the sweet connexion between faith and salvation; the just concatenation between unbelieve, disobedience, and eternall damnation: so the gospel reveals duties, but not the persons saved, or damned; the Lords working with the gospel or the efficacie of the gospel (which is a far other thing) reveals the persons.

The Gospel as the Gospel revealeth not Gods intention touching the salvation and damnation of certaine men from eternitie; the Gospel as finally obeyed or refused revealeth such intentions.

Now the difficulty is, how the Lord can command the reprobate to believe life and salvation in Christ, when there is no life and salvation either intended to them, or purchased for them.

All in the visible Church are obliged to rest on Christ as the Saviour of all that believe, but they are not all obliged to believe that he intendeth salvation to them proved by cleare instances.

To which I answer, 1. God gave a law to all the angels created in the truth, *If ye abide in the truth, ye shall be eternally happy*: ye cannot say that the devils in that instant were to believe that God intended and decreed them for eternall happiness, and to give them efficacious grace, by which they should abide in the truth, as their fellow-Angels did: Gods command and promise did reveal no such intention of God. So the Lord said to *Adam* and to all his seed, *If ye keep the law perfectly, ye shall have life eternall*; according to that *Do this and live*: yet was not *Adam* then, far lesse these that are now under the Law, to believe that God ordained them from eternitie, to eternall life, legally purchased; or that any flesh should be justified by the works of the Law.

Arminians tell us that there be numbers judicially blinded and hardened within the visible Church, who cannot believe, and whom the Lord hath destined for destruction, yet the word is preached to them, they hear and read the promises of the gospel, and the precepts; Whither are they to believe that God intended from eternitie to them salvation and grace to believe? I think not, For they teach that Christ neither prayeth for, nor intendeth to die for the unbelieving and obstinate world

world as such, nor decreed their salvation, and except men may fancie senses on the words of Gods Spirit: where learned they to expound the word *World*, (when it makes for them) for all and every one of mankind; and when it makes against them, for the least part of mankind, and that either within the visible Church only, or yet without the visible Church? for in both, Satans world of disobedient ones is the far greatest part, seeing *the whole world lyes in sinne*, as *John* saith. Let it be also remembred when *Arminians* say, *the Lamb of God taketh away the sinnes of the world*, that is of all and every mortall man, they mean Christ takes not away, nor sheddeth he his blood for the sinnes of the rebellious world; so the worlds rebellion, contumacie and infidelitie against Christ must be pardoned without shedding of blood, and if Christ did bear all the sinnes of the world on the crosse conditionally, and none of them absolutely: Then our act of beleeving must be the onely neereff cause of satisfaction for sinnes: but why then, if Christ satisfied on the crosse for the finall impenitencie and unbelieve of the rebellious world conditionally, so they beleeve and be not rebellious; but *Arminians* should say right downe Christ died for the rebellious and contumacious world, and he prayes for the contumacious world as such, but conditionally; for he prayes and dieth for the not rebellious world of all mortall men, not absolutelie, but conditionally, so they beleeve in Christ; if they beleeve not, neither the prayers of Christ nor his death, are more effectually for them, then for Devils.

To all these wee may adde, that the Lord in commanding reprobates to rest on *Christ* for salvation, though no salvation be purchased for them, deals sincerely & candidly with them: for first he commands them to beleeve no intention in God to save them by the death of his Son, nor saith he any such thing to them, but only commandeth them to rely on *Christ* as an allufficient Saviour. Secondly, *God* commands all the reprobate, even by their way, to beleeve that *Christ* in his death intended their salvation, justification, conversion, and yet whereas *God* taketh wayes effectually, and such as he foreseeth shall be effectually for the efficacious working of justification and conversion, and actually glorification of some few, yet he taketh wayes which he knoweth shall be utterly ineffectually for the salvation, justification, and conversion of all these re-

Arminians expound the word *world* as fitteth most for their owne ends in contrary senses.

How Christ dies for the world, and the rebellious world conditionally.

How God dealeth sincerely with all whom he commandeth to believe.

probates, and yet commandeth them to beleeve that he decrees; and intendeth their salvation and conversion with no lesse arduency and vehemency of serious affection then he doth intend the salvation and conversion of all that shall bee glorified. Sure this we would call double dealing in men, and the Scripture saith he is a God of truth, Deut. 32. and the Lord who cannot lie.

Object. If a rich Inne-keeper should dig a Fountain in his Field for all passengers, thirsty and diseased, which were able to cure them, and quench their thirst; and invite them all to come and drink and be cured, upon condition they come and beleeve the vertue of the water to be such; and yet should intend and decree absolutely and irresistibly the tenth man invited, should never be cured; this Inne-keeper should not deal sincerely with them. So you make God to deal with sinners in the Gospel. He doth all, in inviting / ck sinners to come and drink life and salvation at Christ the Fountain of life, which expresseth with men who speak as they think, their sincere intention, but he intendeth no such thing.

Ans. Make the comparifon runne as it should doe, and it maketh more against *Arminians*; say that this Inne-keeper had dominion over the heart and will, as the Lord hath, Prov. 21. 1. Psal. 119. 36, 37. Hebr. 13. 20, 21. Matth. 6. 13. and that he could and doth without straining of the heart, work in all the passengers, a sense of their disease, grace actually to come and drink, and yet hee taketh a dealing with the soules of some few, and causeth them come to the waters and drink, and healeth them, and he useth such meanes and so acts upon the will of the farre most part that they shall never come, never be sensible of their disease, and yet he invites them to come to the waters and drink; its clear this Inne-keeper never intended the health of all and every one of the passengers, but only of these few that come and drink; nor doth invitations with men upon condition, which the party invited is obliged to perform, but doth never perform, and which the inviter only of grace can work in the invited, but doth not work them, as being not obliged thereunto, speak any such intention.

Again, let it be considered, that here 1 God lies in wait for no mans destruction. 2 God is not obliged to reveal his eternall purpose and intentions touching mens salvation and damnation, but in the way and manner seemes best to him. 3 God

never

Gospel invitations open no intentions of God to us.

Gods wise framing of the Gospel invitations in not expressing the names of any

never faith in all the *Gospel*, that from eternity he hath passed a resolve to save all mankind, if they will, and to yeeld them the bridle on their own necks, that they may bee indifferent and absolute Lords of Heaven and Hell. 4 Nor should the *Gospel* be framed in such wisdom, if the *Lord* had set down particularly the names of all the Elect and Reprobate in the world, and have proponed salvation upon condition of obedience and faith to some few, it should evidently have rayed a hard opinion in the mindes of thousands touching *Christ*.

Affer. 4. The third object of Faith is the sufficiency and power of *Christ* to save. 1 The *Scripture* maketh the object of comming which is beleeving, *Ioh. 5. 40. Ioh. 6. 35. Matth. 11. 27.* to be *Christs* ability and power, *Hebr. 7. 25. to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* What the *Scripture* presseth us to beleeve savingly, that we must be inclined to misbeleeve, and for the misbeleeving thereof, the reprobates are condemned, and not because they beleeve not the *Lords* intention to save all, or his decrees of election and reprobation. But the *Scripture* presseth faith in the power of mercy, *Rom. 4. 21. Abraham* staggered not, but was strong in the faith, giving glory to God, being fully perswaded that what he had promised, he was able also to perform. Now *Abraham* is commended for that he savingly and for his justification, beleeved the power of God in the *Gospell* promise that God was able of his mercy to give him the sonne of promise in his old age; otherwise to beleeve simply the power of God to give a child to a mother who is passed the naturall date of bearing children, is but the faith of miracles, which of it selfe is not saving, and may bee in workers of iniquity, *Matth. 7. 21, 22.* so this power then is the power of saving conjoynd with the mercy and good will of *Christ*. 2 The *Scripture* holds forth to our faith the power of God to graffe in the *Jewes* again in *Christ*, *Rom. 11. 23.* to make a weak beleever stand, *Rom. 14. 4. to keep the Saints from falling, and to present them faultles, before the presence of his glory with exceeding joy, Iude v. 24.* 3 The good Land was a type of the heavenly rest, *Heb. 4. 1.* and *Heb. 3. 19.* some entered not in through unbeliefe: why, what unbeliefe? the Story sheweth us, *Psal. 93. 7. Num. 14. 9. Num. 13. 28.* they doubted of the power of God, and beleeved the report of the unbelieving

The sufficiency of power in *Christ* to save, is the object of that faith for the want of which Reprobates within the visible Church are damned.

Spies, who said, *The people be strong that dwell in the Land, the Cities are walled, and very great, and moreover we saw the children of Anak there.* Joshua and Caleb chap. 14. 9. said they should not be bread for them, and their strength was gone; then the question was, whether God was able to give them that good Land. So then men enter not into the heavenly rest because they beleeve not that *Iesus is able to save to the uttermost those that come through him to God,* Heb. 7. 23. 4 The Scripture is as much in proving the alſufficiency, power, and perfection of *Chriſt* our Saviour, to save, as in demonstrating his tenderneſſe of mercy and goodwill to save; as in the Epistle to the Hebrewes the Apoſtle laboureth much for to prove the *Godhead* of *Chriſt*, his excellency above Angels, and that the Angels were to adore him, his dignity and greatneſſe above *Moses* and all the mortall and dying Priests, the vertue of his blood above all the bloods of *Bulls* and *Goats*, to purge the conscience from dead works, to expiate sinne, to sanctifie his people, to open a way, a new and living way to the holy of holiest, by his blood, that we with full assurance may draw near to God, that he with one Sacrifice, never to bee repeated, did that which all the thousands of reiterated Sacrifices were never able to doe; that he is no dying Priest, but *lives for ever to intercede for us at the right hand of God.* And for what is all this, but that we should beleeve the alſufficiency of *Chriſt* to save? and because wee have too low thoughts of *Chriſt*, as conceiving him to bee but a man, or lesse then an Angel, or a common Priest that can do no more by his blood as touching remission of sinnes, then dying Priests could do with the blood of beasts, and that he is dead, and now when we sinne, he cannot advocate for us at the right hand of God, that his redemption he brings in is not eternall, yea all this faith that saving faith rests upon *Chriſt* as God, as able and compleatly perfect and sufficient to save, though sinners doe not in the formall act of faith beleeve his good will, decree, and intention to redeem and save them by name. 5 I should think that these who have high and precious thoughts of the grace, tender mercy, perfection and sufficiency of *Chriſt* to save all that beleeve, and fiducially rely on *Chriſt* as a Saviour sealed for the work of Redemption, though they know not Gods minde touching their own salvation in particular, have such a faith as the Gos-

pell speaks of, and doe savingly beleeve that *Christ* came to seek, and to save that which is lost, to save sinners, that *Christ* is the Son of the living God, the Saviour of mankind; and this no Divell, no temporary believer, no hypocrite can attaine unto.

The object of fiducial resting on Christ.

Obj. 1. *But I believe not then that I am in particular redeemed, and without that I am a stranger to Christ; for Devils and Reprobates may believe all the generall promises of the Gospel.*

Ans. 1. Its true, in that act formally you believe not you are redeemed in particular; yet virtually and by good consequence you believe your own redemption in particular, and so you are not a stranger to *Christ*. 2. Its true, Devils and Reprobates may yeeld an assent of mind to the generall promises, as true, but its denyed that they can rest on them as good, as worthy by all meanes to be embraced; or that in heart and affections they can intrust the waight and burthen of their soule on these generall promises, or that there is any taste of the honey and sweetnesse of *Christ* in these promises to their soule, as it is with the soules that fiducially rest upon *Christ* in these promises.

Object. 2. *Suppose I know of a ship offering to carry all to a land of life, where people are never sick, never die, have Summer and day light, and peace and plenty for ever, upon condition, I should believe the good will of the Ship-master to carry me to that land; if I know nothing of his good will to me in particular, I have no ground to believe I shall ever enjoy that good land; so here if I know nothing of *Chr*s good will to me, how can I believe he shall carry me to the heavenly Canaan?*

Ans. Yea suppose, what is in question, that to be perswaded of the good will of *Christ* the owner of the ship to carry you in particular is the condition upon which he must carry you, but that is to be proved; there is no other condition, but that you rest on his good will to carry all who so rest on him, and that is all.

Object. 3. *But I cannot believe.*

Ans. You are to believe you cannot believe of your self, and of your own strength; but you are not farther from *Christ*; that you are farre from your self.

Object. 4. *Its comfortable that Christ the Physician came to heal the sick; but what is that to me, who am not sick, nor of the number*

number of these sick, that Christ came to heal for any thing I know?

That I am sinfull and not excluded by name, is a good warrant to me to believe in definite promises, and to rest on Christ for salvation.

Ans. It is true, its nothing to you that Christ came to heal the sick, cure the distemper of sin is on you; you want nothing but that the Spirit working with the Law, let you see your lost condition, and the Gospel-offer be considered, and compared with your estate. But whether you be of the number of these sick that Christ came to heal, is no lawfull doubt and comes not from God; for what that number is, or whether you be one of that number or no, is a secret of the hid counsell of election to glory, a negative certainty, that for any thing yeeknow you are not of the contrary number, nor are ye excluded out of that number, is enough for you to father kindness upon Christ, though he should say, from heaven, thou art not a Son.

The Arminian argument against particular redemption, from the hope, assurance and comfort of all, proposed with all its nerves and strength.

Object. 5. I shall never have ground of assurance to believe Christs good will, nor either hope or comfort in the Gospel, covenant or promises, if Christ dyed for a few elected and chosen absolutely to glory, for all must be resolved on doubtfull, hopelesse, sad and comfortlesse grounds by your way thus.

These for whom Christ laid down his life, and have ground of assurance of hope, and comfort in Christs death and in the Gospel promises, are not all men and all sinners, but only some few handfull of chosen ones, by name, such as Abraham, David, Peter, Mary, Hannah, &c. and not one more, not any other.

But I am one of these few handfull of chosen ones by name, I am, Abraham, David, Peter, Mary, Hanna, &c. and of no other number; therefore I have ground of assurance of hope, and comfort in Christs death and in the Gospel-promises.

Now the Proposition is poore, comfortlesse, and a very hopelesse field to all within the visible Church; and the assumption to the greatest part of mankind evidently false, because many are called but few are chosen, and so the syllogism shall suggest a field of comfortlesse, and hopelesse unbelief and doubting, yea, of despairing to the farre largest part of mankind, whereas the doctrine of the Lords good will to save all and every one of mankind, and of redeeming all, and covenanting in Christ with all, removes all ground of unbelieve and doubting, from any; offereth grounds of faith, hope, and comfort in the Gospel, of peace to all.

Ans. 1. We shall consider what certaintie and assurance
of

of faith *Arminians* furnish to all and every on from the Gospel.

2. What the Scripture speaks of the assurance, hope and comfort of al and every one ; and

3. The argument shortly shall be answered : as for the first, that *Arminians* may make their syllogism of assurance, hope, and comfort in Christs death as large as Christs death, they must extend the Gospel-comfort and hope to the *heathen*, who never heard of these comforts ; now how this can be, let us judge ; a very learned and eminent Divine, (a) sheweth from the matter itself, and confession of *Amayrald* an *Arminian*, that twelve Apostles could not in so short a time have gone through the whole world, yea, they must have passed many particular Nations who never by any sound heard of the Gospel ; and *Arminians* yeeld to us that this was done *arcanâ Dei dispensatione*, by the secret and unsearchable providence of God ; they would say, if they would speak truth, by the Lords absolute, highest, independent and unsearchable good pleasure in his decrees of absolute election and reprobation. 2. Again, they are made unexcusable and freed from all guiltinesse of unbelief, and hopelesnesse of comfort or ground of comfort in the Gospel promises, who never heard of the Gospel ; yea, even these who heard the Gospel as the *Athenians*, *Act. 17.* who judged Paul to be a *tabler*, and *Festus* who thought him mad, and the *Grecians* who esteemed the preaching of the Gospel foolishnesse, *1 Cor. 1.* And so must have heard the Gospel, yet are not condemned so much for doubting of the sufficiency of Christs death, seeing they believed Christ to be a false Prophet, as for their not hearing men sent of God, Christ and the Apostles, speaking with the power of God, and endued with the power of working Miracles.

3. But what assurance, hope and comfort of salvation doe *Arminians* give ? One *Thomas Moore* has written a book intituled, *The Universality of Gods free grace in Christ to mankind*; that all might be comforted, encouraged, everyone confirmed and assured of the propitiation and death of Christ for the whole race of mankind, and so for himself in particular : Hear then what *Arminius*, and Mr *Moore* saith, Comfort ye, comfort ye my people saith the Lord, comfort and encourage with the joy of the holy Ghost, with the lively hope of eternall life, with the comforts of the Scripture, *Scipio*, *Aristotle*, *Cato*, *Regulus*, *Seneca*, all the

Universall Redemption furnisheth no grounds of assurance, hope & comfort to all,

(a) *Freder. Spanhemius* a Professor in *Leyden* 103. pag. 750. ans. to the 3 quere. (b) *Amayrald.* ch. 12. defens. decr. de Reprobato.

The Title of *Thomas Moores* book, *heathenish*, and suggests comfort and hope of salvation in Christs death to all *Tartarians*, *Indians*, *Turks* and *Pagans*, who never heard of Christs death.

Turks, Americans, Indians, Virginians, such as worship the Devils, the Sunne and Moone; such as have no hope, and are without God, and without Christ in the world; bid them be assured Christ dyed for them, prayes and intercedes for them, intends and wils their salvation upon good condition, no lesse then the salvation of his chosen people.

But 1. The object of this faith, hope, and comfort, may stand and consist, though all and every one of the race of mankinde should belive it, with no lesse certainty of eternall damnation then Indians, all the reprobate and condemned Devils are under; now saving faith removeth all hazard of damnation, *Joh. 3. 16. Joh. 5. 25. Joh. 11. 26. 1 Tim. 1. 15. 16. Gal 2. 10.* but thousands believe, yea, the damned Devils who assent to the letter of the Gospel, and gave testimony that Iesus is the Sonne of the living God, by the judgement of the *Arminians* believe that Christ dyed for all and every one of the race of mankinde. Ergo, all the Reprobates may have this faith, assurance, comfort and hope,

2. Saving faith bringing peace, justification, rejoycing in tribulation, purifieth the heart: But I am not a whit nearer peace, that I believe that Christ intendeth to redeem, save, justifie all and every one of mankinde, upon condition they believe; for this remaineth ever a hole in the heart; God either efficaciously intendeth to save all, or ineffaciously committing the event to the good guiding of free-will which once lost all mankinde; now the former neither can be known to any living; its a doubt to *Arminians*, if it be known to God himselfe: *Arminius* saith, *Deum posse excidere sine suo, quia non semper intendit finem secundum prescientiam*; God may faile and come short of his end, because he doth not, especially in events that fall out freely, and may not fall out, intend the end according to fore-knowledge; See then here the *Arminian* courage, hope and comfort; God intendeth to redeem and save me in Christ; but ah it is as the blind man casteth his club, or shoots his arrow, he winks and drawes the string, it may come up to the white, but it runs a hazard to fall short and wide; Again, its false that God intendeth efficaciously to save all; therefore *Bellarmino* and *Arminius* say, the Lord doth here as Politicians, who have two strings in their bow; for God (say they) lyeth at the wait between two ends, and intendeth either the obedience, conversion and salvation

The hope of assurance and comfort flowing from universal redemption vain and fruitlesse and false.

Anti-Perkins. God intends not his ends ever according to certaine knowledge say *Arminians*.

Arminians fancy God to hang pendulous, uncertain between two ends.

salvation of all, or if he misse, he has another string in his bow, and intends the declaration of the glory of his justice; if free-will shall thwart and crosse the former intention of God, and this is the latter intention, all and every man is to believe that God intends his conversion and salvation in-effectually: but ah this is cold *comfort* and dubious, hazardous and farre off hope; the poore man is here between hope to be saved, (if the *fortune* or loose *contingency* of free-will be lucky) and feare to be eternally thrice more miserable then if God had never born him any good will (if free-will miscarry as it doth in the far greatest part of mankind) for *Arminians* doe not say, one man is more saved by their pendulous and venturous good wishes and doubtful intentions to save all and every one, then we doe by the Lords most wise, staide, poyssed, fixed, and absolute decrees; so it is but a toome and an empty spoon, they thrust in the mouths of the whole race of mankind, when they will them thus to *hope for salvation*.

2. By this meanes God intending two ends, either the salvation or damnation of all and every one, he puts all mankind upon large as great fear and despair, as upon *comfort and hope*, and hee intends and wils the destruction of all mankind more efficaciously and with farre greater successe, then he wils their salvation; only here is a comfort men may take to Hell with them, and an East-winde hope they may feed on; God primarily, antecedently, and first wils my salvation, but *secundarily* and with better certainty of the black event, he wils in justice, my damnation and the eternall destruction of the farre greatest part of mankind; and this is the *Arminian* comfort, and white hopes that the Tenent of *Arminian* universall grace, liberally bestowes on all, much good doe it them.

3. They stand not to make God to fluctuate between two ends; either this or this, *justice* or *mercy*; mercy is the port God desires to sail to, and to carry all to heaven; but because he cannot be master of tyde and winde, and free-will bloweth out of the East, when God expecteth a faire West wind, the Lord is compelled to arrive with a second wind as a crossed Sea-man must doe, and to land his Vessell in the sad port of revenging justice, and make such a Sea-voyage, as against the heart of God (what will ye say of the destiny of

Arminians
hope and com-
fort is that all
mankind must
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Arminians
fancy God to
be expelled
from his far
best end, and
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against his
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end, in the
farre largest
part of man-
kinde.

Faith cannot
rest on a com-
mon generall
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free-wills ill luck?) must cast the far greatest part of mankind, as ship-broken men into eternall damnation, and except God would have strangled free-will and destroyed the nature of that obedience which is obnoxious to threatnings and rewards, he could not for his soule mend the matter; and here good Reader, you have the *Arminian hope and consolations*, if you list to haiken to the *Arminians* of England now risen to comfort all mankind in these sad times. 3. Saving faith layeth hold on salvation, righteousness and everlasting redemption as proper heritage, faith being a supernaturall instinct, that layeth a peculiar claime to Christ, as the naturall instinct in the lamb claimeth the mother; its property that faith persweth; let experience speak, if there be not a peculiar warmnesse of heart in a believer at the sight of Christ; now to believe a common salvation hanging in the aire, the heaven of *Turks* and *Armenians*, and the righteousness and redemption of *Indians*, of *Seneca*, and *Catiline*, *Clodius*, and *Camillus*, I confesse must be farre from such a property.

Saving Faith
the first dawn-
ing of election
to glory.

4. Saving faith is the first dawning, the morning sky and the first day light of the appearance of election to glory, *Act.* 13.48. The man never hath a fair venture of heaven, nor commeth in handy-gripes with eternall love revealed, till he believe, because the poore mans believing is his act of chusing God for his portion, and so cannot be an assent to a common good, generall to all men, *Heathens*, *Pagans*, *Jewes*, *Turks*, and believers; faith makes him say, *I have now found a ranfome*, I have found a pearl of great price, I make no other choyse, my lot is well fallen upon Christ; whether Christ cast his love or his lot on me from eternity, I cannot dispute; but sure, I have chosen him in time. Now for the second, The Scripture shewes us of an hope of righteousness by faith, this we wait for through the spirit, *Gal.* 5.5. and of the hope laid up for the Saints in heaven, *Col.* 1.15. and Christ in the Saints the hope of glory, *v.* 27. and of the hope of the appearing of our life Christ, *Tit.* 2.13. Which hope makes a man to purge himself & to be holy, *1 Ioh.* 3.3. and of a rejoycing in hope in the glory of God, *Rom.* 5.2. *Rom.* 12.12. the hope to come, for the which the Twelve Tribes of *Israel* serve God instantly, *Act.* 26.7. and that lively hope, unto which we are regenerated by the resurrection of Jesus Christ from the dead, *1 Pet.* 1.5. and the hope that we have through patience &

The Arminian
hope and com-
fort not in
Scripture.

comfort.

comfort of the Scripture, Rom. 15.4. and the hope which is not confined within the narrow sphere and Region of time and this corruptible life, 1 Cor. 15.19. the hope which experience bringeth forth, Heb. 5.4. Now whether we take hope for the object of hope, the thing hoped for, or the supernaturall or gracious faculty of hoping, in neither respects have Seneca, Scipio, Regulus, Jewes, Turks, Americans, and such as never by any rumour heard of Christ any hope from Scripture; Paul saith of them, and of the Ephesians in their condition, Ephes. 2.12. *At that time ye were without Christ, being Aliens from the Common-wealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;* and for the grace of hope the Scripture saith, its an Anchor cast in heaven by these who upon life and death make Jesus their City of refuge, Heb. 6.19.20. it is a fruit of the Spirit, Gal. 5.5. where ever it is, it makes a man purifie himselfe, 1 Ioh. 3.2. its a lively hope and a fruit of predestination and of the sprinkling of the blood of Jesus, 1 Pet. 1.3,4,5. Now such a hope as Arminians allow to Heathen and Indians, to Reprobates, who believe that Christ dyed for all and every one, and such as perish eternally, we gladly leave to themselves; and if our doctrine of particular redemption furnish ground of dispaire as opposite to this hope, we professe it: But let Arminians answer this of their own way; So God must speak to the most part of the Christian world. *Be of good courage, hope for salvation in Christ, be comforted in this that Christ dyed for you all without exception, and be fully assured and believe there is a perfect ransom given for you, and salvation and righteousness purchased to you in Christs blood; but I have decreed so to act upon the wils of the farre greatest part of you, that you shall have no more shaire in that redemption and purchased salvation then the damned Devils, whereas if I had so drawn you as I have done others, as sinfull by nature as you are, you should certainly have been eternally saved in Christs blood; and the like, and farre more I could say, of the dreame of the middle science and knowledge of God; for Arminians spoyle the Almighty of all grace, compassion, mercy, or power to save; for this is the Gospel and no other, that God must utter by their doctrine: I have chosen out of grace and mercy all to salvation, who shall believe, and have given my Son, to give his life and blood a ran-*

The Arminian
Divinity, their
faith & hope,
&c.

some for all and every one ; and I will desire and wish, that all mankind were with me in eternall glory, and that my revenging justice had never been experimentally known to Men or Angel, and that death, hell, sin, had never had being in the world ; but the farre greatest part of mankind were to sin, and finally and obstinately to resist, both my generall universall grace given to all, and my speciall and Evangelick calling, and that they were to doe before any act of my knowledge, free decree, strong grace, or tender mercy ; and I cannot bow their wills indeclinably to finall obedience, nor could I so powerfully by morall swasion, draw them to constant faith and perseverance, except I would act against that which is decent and convenient for a Law-Giver to doe, and destroy the nature of that free obedience that lyeth under the sweet droppings of free reward, which must be earned by sweating, and under the lash and hazard of eternall punishments to be inflicted, (which I will not doe) yea, though in all things even done by free agents, as translations of Kingdoms from one Prince to another, and bringing enemies against a land which are done by free agents, I doe what ever I will, and my decree stands and cannot be recalled Dan. 4. 35. Esa. 14. 24, 25, 26, 27. chap. 46. 10. 11. Psal. 115. 3. Psal. 135. 6. Yet in matters of salvation or damnation, or of turning the hearts and free actions of men and Angels that most highly concerne my glory above all ; I cannot but bring all the arrows of my Decrees, to the bow of that steepe contingent indifferency of the up and down free-will of Men and Angels ; and here am fast fettered, that I can but dance as free-will pipeth and say amen to created will in all things good or bad. I cannot cut of the abundance of my rich grace and free mercy (though earnestly and vehemently I desire it) save one person more then are saved, or damn one more then are damned, or write one man more in the book of life, and bestow on them the fruits of my dear Sons death, then such as in order of nature were finally to believe before any act of my middle science, or my conditionall free Decree, or drawing grace ; therefore am I compelled, as a Merchant who against his will casts his goods in the Sea, to save his own life, because the winds and stormes over-master his desire, to take a second course, contrary to my naturall desire, and gracious and mild inclination to mercy, to decree and ordain that all who before the acts also of my middle science, free decree, and just will were finally to resist my calling shall eternally

nally perish, and so will that Pharaoh should not at the first or second command obey my will and let my people goe: and therefore with a consequent or constrained will to suffer sinne to be, to appoint death and hell, and the eternall destruction of the greatest part of mankind, to be in the world, for the declaration of my revenging justice, because I could not hinder the entrance of sin into the world, not Master free will as free, if my dispensation of the first covenant made with Adam in Paradise should stand: Whereupon I was compelled to take a second herbie, and a second winde, like a Sea-man, who with a stronger crosse winde, driven from his first wished port; and to send my Sonne Iesus Christ into the world, to die for sinners, for that I could not better doe, and out of love to save all, offer him to all, one way or other, though I did foresee my desire and naturall kindnesse to save all, should be far more thwarted and crossed by this way; because force my consequent will must needs prepare a far hotter furnace in hell, for the greatest part of mankind, since thousands of them, must reject Christ, in resisting the light of nature, and the universall sufficient grace, given to all; which if free will should use well, would have procured to them more grace, and the benefit of the preached Gospel. But a heavier plague of hardnes of heart, and farre greater torments of fire, then these, I foresee must be the doome of such, within the visible Church as resist my calling, or having once obeyed, may according to the liberty of independent free-will persevere if they will; & notwithstanding of the power of God, by which they are kept to salvation, the promises of the eternall covenant, the efficacy of Christs perennall intercession, of the in-dwelling of the holy Ghost, that everlasting fountain of life, &c. may fully and finally fall away, and turne Apostates; and therefore all their hope of eternall life, their assurance of glory, their joy, their consolation and comforts in any claim to life eternall, and the state of adoption is not bottomed on my power to keep them, my eternall covenant, my Sons intercession. I can do no more then I can, but upon their own free will, if they please (and its too pleasant to many) they may all fall away, and perish eternally, and leave my Son a widdow, without a wife, a head without members, a king without subjects.

And if Arminians will be so liberall or lavish of the comforts of God proper to the lords people, Esa. 40. 1. c. 49. 13. the proper work of the holy Ghost the comforter. Ioh. 14. 16. c. 15. 26. c. 16. 7. the consolations of Christ, Phil. 2. 1. the e-

Collat. Piscat.
& Voetius non
tam subito for-
tasse Deus volu-
it Pharaonem
populum dimitt-
tere.

The comforts
of Arminians
not in Scrip-
ture.

verlasting, the strong consolations 2. Theff. 2. 16. Heb. 6. 18!
the heart comforts, Col. 2. 2. wherewith the Apostles and Saints
are comforted, 2. Cor. 1. 4. 6. 7 coming from the God of all com-
fort, the Lord that comfortieth Zion, Esai. 51. 3. 2. Cor. 1. 3.
Esai. 51. 12. blessing promised to the mourners, Matth. 5. 4. We
desire Mr. *Moore*, and other *Arminians* to injoy them; but
for us, we allow neither assurance, courage hope, nor comforts
in Christ or his death; but on the regenerate and beleevers;
and this makes the doctrine of universall redemption more sus-
picious to us as not coming from God, that they allow to all,
(even dogs and swine) the holy Ghost and the precious pri-
viledge of the Saints. Therefore thirdly, we answer, that
the assumption is not ours, but theirs; let the assumption be;
But I beleeve, and the proposition be corrected thus. *These for
whom Christ laid down his life, are some few chosen beleevers. But
I am chosen and a beleever*: Ergo &c. and we grant all, so the
assumption be made sure.

The generall
good will of
God to save all
comfortlesse.

But I have no assurance, hope, nor comfort to rest on a ge-
nerall good will that God beareth to all, to *Judas*, *Pharaoh*,
Cain, and to all mankinde, no lesse then to me. For I am of
the same very mettall, and by nature am heir of wrath, as well
as they.

2. That far-off Good will, that all be saved, and that all o-
bey: the Lord from eternity did bear it to the fallen devils, as
well as to me. O cold comfort! and it works nothing in or-
der to my actuall salvation, more then to the actuall salvation
of *Judas the Traitor*: it sets on moving no wheels, no causes,
no effectuall means to procure the powerfull application of the
purchased Redemption to me, more then to all that are now spit-
ting out blasphemie against eternall justice, and are in firie
chains of wrath, cursing this Lord, and his generall good will
to save them.

The fountain
Good will of
God separated
elected persons
from others.

But the fountain good will of God, to save the elect, runneth
in another channel of free grace, that separates person from per-
son, *Jacob* from *Esau*, and sets the heart of God from eternitie,
and the tender bowels of Christ, both from everlasting: and
as touching the execution of this good will, and in time, upon
this man, not this man, without hire-money or price. 1. because
Angels or Men, can never answer that of Rom. 9. 13. 14. 15.
as it is written, *I have loved Jacob, and have hated Esau, and*

that before the one, or the other had done good or evil. Then the naturall Arminian objecteth, what our Arminian does this day, that must be unrighteousnesse to hate men absolutely, and cast them off when they are not born, and have neither done good nor evil. Paul answereth, it followeth in no sort that there is unrighteousnesse with God, because verse 15. all is resolved on the will of God, because it is his will; for hee saith to Moses, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion*: and upon this hee inferres then the businesse of separating *Iaakob* from *Esau*, runnes not upon such wheelles as running and willing, sweating and hunting by good endeavours; *Iaakob* did here lesse, and *Esau* more; but all goes on this, on Gods free goodnesse and mercy; all the difference between person and person, is, *God has mercy, because he will, not because men will*. Now because Arminians say, this is not meant of election and reprobation, but of temporary favours bestowed on *Iaakob*, not on *Esau*, he alleadgeth the example of *Pharaoh* a cruell Atheist and a Tyrant, who never sought justification by the works of the Law; the reason why *Pharaoh* obtained not the mercy that others obtained: *I, saith the Lord, verse 17. told Pharaoh to his face, for this purpose I raised thee up, that I might make an example of the glory of my power, and name, that is, the glory of justice in thee, to all the world who heares of thee*: and then verse 18. hee returnes to the Lords free will, and unhired and absolute liberty, in differencing person from person. Why has hee mercy upon this man, and not on this man, if there had been such a conceit as a generall catholick good will in God, to *Pharaoh*, to *Esau*, the Apostle should now have denyed any absolute will in God, to separate one person from another. Arminians can instruct the spirit of the Lord, and the Apostle to say, he has an equall generall goodwill and desire to save all and every one; *Esau* as well as *Iaakob*; *Ishmael* as *Isaac*, the son of promise, *Pharaoh* as *Moses*, or any other man; but then two great doubts should remain: How then hated he *Esau*, when he was not yet born, and had not done good or evil? All the Arminians on earth, answer that. 2. But the doubt is not removed: How is it, that God loves *Iaakob*, blesteth, and hath mercy on him, and hateth *Esau*, and yet *Esau* has neither done good nor ill? Ar-

ἐλεήσω ὃν αὐτὸς
ἐλεῶ

Arminians re-
solve all one
mans will.

Ἀγαθὸν οὖν ὅτι
Ἰάκωβος ἐλέει, ὅτι
ὃ Ἰάκωβος ἐλέει
καὶ Ἰούδα.

We cannot
choofe but
glory in our
felves and
not in the
Lord, if free
grace feperate
not the be-
lieving man
from the not
believing.

God equally
intended his
two great ends
in men and
Angels.

minians answer, in an antecedent generall good will, God indeed loved *Eſau*, as well as *Jaakob*, *Pharaoah* as well as another man: but here is the thing that makes the separation, *Jaakob* runneth, and willeth, *Eſau* is a wicked man; *Pharaoah* and others like him, bloody tyrants; and God ſheweth mercy with another poſterior, and conſequent will on *Iacobs*, becauſe he runs, and wils, and has mercy on him, becauſe hee pays well for mercy; and has not mercy on *Eſau*, becauſe he neither runs, nor wils. Now this is to contradiſt God; therefore we muſt bear with it, that men of corrupt mindes, deſtitute of the truth, riſing up to plead for univerſall atonement, contradiſt us. But *Paul* reſolves all the mercy beſtowed on this man, not on this man, v. 18. on this ſaying *Θέλει*, he will, Therefore hath he mercy on whom he will have mercy, and hardeneth whom he will (2) unpoſſible it is that converſion ſhould be grace and matter of the praiſe of the glory of the Lords grace, to *Peter* rather then to *Judas*, except the grace of God ſeparate *Peter* from *Judas*, by moving effectually the one to beleeve, and not moving the other. All the wit of men cannot ſay, but I may glory in my own free will, that I am efficaciously redeemed and ſaved, rather then another; except grace efficaciously move me in a way of ſeparating me from another, if hee had alike good will to ſave me, and *Judas* and all the world; but he committed the caſting of the ballance in differencing the one from the other, to free will, ſo as the creatures free-will made the conſequent will of God different toward the one, and toward the other.

3. The God who is willing to ſhow his wrath, and to make his power known, in induring with much long ſuffering the veſſels of wrath fitted to deſtruction, that he might make known the riches of his glory on the veſſels of mercy, which he had afore prepared to glory, Rom. 9. 22, 23, is alſo willing becauſe hee is willing to declare theſe two ends equally; in ſome becauſe he will; the glory of power juſtice and long ſuffering; in others the glory of grace and mercy, becauſe he will; nor did I ever ſee a reaſon wherefore God ſhould carry on the two great ſtate deſigns of juſtice and mercy, in ſuch an order as he ſhould incline more to declare and bring to paſſe the deſign of mercy then the deſign of juſtice; for out of the freedom of high and deep ſovereignty, he moſt freely intended both theſe

these glorious ends. Now as the attaining of his freely intended end of manifested mercy in some, both Angels and Men, makes visible in an eminent manner the glory of justice in other some, so the attaining of his freely intended end of pure grace in the Elect, doth highly indeare Iesus Christ that we should prize the blood of the Covenant, the riches of free-grace to us whom he hath freely chosen, leaving others as good as we to perish everlastingly. And as *Arminians* cannot deny, but that the Lord might so have contrived the businesse, as all that are saved, and to prayse the Lord that sits one the Thron in heaven, might have been damned and should blaspheme eternally in hell the holy just Iudge of the world: as he can make a revolution of all things in heaven and in earth, to a providence contrary to that which is now; so they cannot deny an eminent sovereignty, deliberate and fixed free-will in God before any of the Elect and Reprobate were placed in such a condition of providence in which hee foresaw all that are saved or damned, should bee saved or damned, and that this will was the prime fountaine cause of election and reprobation.

4. Paul shewing, *Rom. II.* That God concludes all in unbelief that he might have mercy on all, and shewing a reason why the Lord was pleased to cast off his ancient people for a time, and to engraft the *Gentiles*, the wilde Olive, in their place, saith *O the depth*; and another reason he cannot find, but bottomlesse and unsearchable freedome of grace and free dispensation to some people and persons, and not to others. I confesse it had been no such depth, if the Lord from eternity had equally loved all to salvation, but through the running & willing, or not running & not willing of the creature had been put upon later, wiser and riper thoughts and a consequent will to save or not save, as Men and Angels in the high and indifferent court of their free-will shall think good; there had been no other depth then is in earthly Iudge, who reward well doers, and punish ill doers, or in a Lord of a Vine-yard, who gives wages to him that labours, and no wages to him that stands idle and doth nothing; this is the Law of nature, of Nations, and no depth, its but God rewarding men according to their works, and God shewing mercy in such as co-operate with, and improve well the benefit of Gods

The ground of
Pauls crying
out, *O the
depth, &c.*

antecedent will, and not shewing mercy on such as doe not co-operate therewith, but out of the ablututenesse of indifferent free-will are wanting thereunto. But the great and unsearchable depth, is, how God should so carry on the great designes of the declaration of the glory of pardoning mercy and punishing justice, as their should be some *persons* and *Nations*, the *Jewes* first and not the *Gentiles*, as of old, and now the *Gentiles* taken into Christ, and the *Jewes* cast off; and again, the *Jewes* with the riches of the world of Elect both *Jewes* and *Gentiles* who are chosen and must obey the Gospel, and be called without any respect to works, but of grace, *Rom.* 11. 5. 6. 7. and when the children had neither done good nor evill and were not born, *Rom.* 9. 11. and these who were nearest to Christ, and did wo k more for the attaining righteousness and life, then other strangers to Christ and *Gentiles*, *Rom.* 9. 30, 31, 32, 33. *Rom.* 10. 1, 2, 3, 4. *Rom.* 11. 1, 2, 3, 4, 5, 6, 7, 8, &c. rejected, and there should be others as good as these by nature, that the Lord should have mercy on; now in both these; first, God is free in his grace; secondly, just in his judgements, though he neither call, nor chuse according to works; thirdly, the damned creature most guilty; and fourthly, the Lord both justly severe, and graciously merciful; fifthly, none have cause to complaine or quarrell with God; and yet God might have carried the matter a farre other way; sixthly, the head cause of this various administration, with Nations and persons, is the deep, high, soveraign, innocent, holy, independent will of the great Potter and Former of all things who *has mercy on whom he will, & hardneth whom he wil*, and this is the depth without a bottom; no creature Angel or Men can so behave themselves to their fellow-creatures, & yet be free, just, holy, wise, &c. but sure one creature can deal with his fellow creature according to the rules and road-way of an antecedent & consequent will; so may the King deal with his people, the Governour with those he governes, the Father with his children, the Commander with his souldiers, the Lord of a Vine-yard with his hired servants, all these may order their goodness, mercy, rewards, punishments in a way levill with the use, industry improvement of free-will, or the rebellion, injustice, wickednesse and slothfulness of their underlings; but no Master nor Lord can call Labourers to his Vine-yard, and exhort,

exhort, obtest, beseech them all to labour and promise them hire, and yet keep from the greatest part of them the power of stirring armies or legs, of free consenting to labour, and suspend his so acting on the greatest part of them, as they shall willingly be carried on to wilfull disobedience, and to be the passive objects of his revenging justice according to the determinate counsell of the Lord of this Vine-yard, because so he willed out of his absolute sovereignty to deal with some, and deale a just contrary way with the least part of the labourers, because hee purposed to declare the glory of his grace on them; either there is here an unsearchable depth, or *Paul* knew nothing, and this calmes my minde and answereth all that reason can say for universall atonement: and the

1. Use. I ay m at, is, that no Doctrine so endeareth Christ to a soule, as this of particular redemption and free-grace separating one from another, *Psal. 147. 12. Prayse the Lord, O Ierusalem*; and amongst many grounds here is one, *vers. 19. he sheweth his word unto Iacob, his Statutes and his judgements to Israel, ver. 20. he hath not dealt so with any Nation*; and he speaketh not of the measure, as if God had revealed the same grace in nature, but in an inferiour degree to other Nations; for hee saith, *as for his judgements they have not known them*; and then being full of God, for this separating mercy, he addeth, *praise yee the Lord*; Christ esteems this the floure of grace, the grace, of grace and blesteth his Father for it; *Matth. 11. 25. I blesse thee O Father Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes*; now because *Arminians* say, the pride of the self-wise, and the humility of babes, are the causes separating the one from the other, and so free will is to share with the Father in the praise of the revealed glory of the Gospel, and the discovered excellency of Christ to babes, rather then to wise men; a literall revelation no doubt was common to all babes and prudent, the swelled Pharisees, and humbled sinners; Christ praisech the eminency, the blossom of grace, the bloom of free-love in that the free-will of the humble and the proud made not the separation, but the good pleasure of God, *ver. 27. No man knowes the Son but the Father, and he to whom the Son will reveale him.*

2. That which is common to all, shall never leave an impression

Its grace and free grace nly that maketh one differ from nother.

Kaì ὅτι ἀνθρώποις
ἀποκαλύπτει
τὰς ἀποκρυφίας
τοῦ Θεοῦ

Grace falleth
one pronoun
such as (I) and
(we).

pression of wonder and thankfull admiration. (I) and (we) are swelled, lofty and proud things, and the Spirit of God commends grace highly in that it falls upon pronouns and persons, and not on others, 1 Cor. 15. 9. *ἐγώ* I am the least of of the *Αποστόλ*s—vers 10. By the grace of God, I am that I am, and his grace *ἐστὶν ἐμὴ* toward me was not in vaine; but I laboured more abundantly then they all *ὅν ἐγώ* 3, but not I, but the grace of God, *ἡ οὖν ἐστὶν ἐν ἐμὴ* in me, Tit. 3. 2. *ὅτι* *ἡμεῖς* for we our selves also were sometime out of our wits, disobedient, &c. ver. 4. but when the kindnesse and man-love of God our Saviour appeared, ver. 5. — *ἵνα* *σωθῇ* *ἡμᾶς* he saved us, 1 Tim. 1. 15. *ἐγώ* I am the chief of sinners, ver. 16. but for this cause I obtained mercy, *ἵνα ἐν ἐμοὶ* *παρ' αὐτόν*, that in me first Iesus Christ might shew forth all long suffering, Gal. 2. 20. I am crucified with Christ, but I live, *ὅν ἐστὶ ἐγώ* yet not I, but Christ lives in me *ἐν ἐμοὶ*. and the life that I now live in the flesh, I live by the faith of the Son of God, who has lov'd me, and given himself for me; *ὃς ἐπὶ ἡμᾶς*, Ephes. 2. 1. *ὅτι* *ἡμᾶς* and you who were dead in sins and trespasses, hath he quickned, ver. 4. for his great love wherewith he loved us *ἡμᾶς*, v. 5. even when we were dead in sins and trespasses he hath quickened us, *ἡμᾶς* together with Christ, ver. 13. But now in Christ Iesus, yee who sometimes were farre off, are made neare by the blood of Christ; the passing by my Father and mother, and brother and sister, neighbour and friend; and taking me, is a most indearing favour.

How indear-
ing is separa-
ting grace.

3. Of all in Scotland and England, all in Europe, all Adams seed, that ever were masters of a living soule in the womb or out of it; the Lord passed by so many thousands and millions, and the lot of free-grace fell upon me precisely by name; and upon us, and not upon thousands, besides no lesse eligible then I was; what thoughts will you have of the free lot of love that fell upon you ever since God was God, when Christ shall lay such a load of love, such a high weight and masse of love on you; ye shall then think, O how came I hither to sit in heavenly places with Christ! that body that is trimmed, cloathed, and doubly embroydered with pure and unmixed glory, is just made of the same lump of earth, with the body of Judas or Cain, that are now flaming and sinking to the bottom of the black and sad river of brimstone; the Lord saith, Ezek. 18. 4. *behold all souls are mine*; and when your soule shall be loaden

to aden with glory and thousands of souls blowing and spitting out blasphemies on the Majesty of God, out of the sense of the torment of the gnawing worm that never dies; and yee consider the soule of *Judas* might have been in my soules stead, and my soule in the same place of torment that his is now in, what wonder then *Iohn* cry out, *behold what love!*

4. How much love for extention, and intention: for one man, and every one in covenant, Psal. 106. 45. *multitudes of mercies.* and 1 s. 130. 7. *plentious redemption;* one *David* must have *multitude of tender mercies* Psal. 51. 1. Psal. 69. 13. 16. It is not one love, but loves, *many loves*, Ezech. 16. 8. Cant. 1. 2. He gives many salvation to one, as if one heaven, and one crown of glory, were not enough; Ephes. 2. 4. he is rich in mercy: *and he quickned us when we were dead in sinnes* *ὁ ἰσχυρὸς ἀγαπᾷ* For his multiplied love: every man has a particular act of love, a particular act of atonement bestowed on him: can ye multiply figures with a pen, and write from the east to the west, and then begin again, and make the heaven of heavens, all circular lines, of figures; it should wearie the arm of Angels to write the multiplied loves of Christ. Christs love desires to engage many; how many millions be there of elect Angels and men? every one of them, for his own part, must have a heaven of love; and Christ thinks it little enough that the first-bornes love, be on the small, and that they all be first-borne: Col. 1. 20. *It pleased the Father by Christ to reconcile all things in heaven, and in earth, to himself:* All the Angels are Christs vassals, and he is their head; Col. 2. 10. then Christ must have two eyes; you seven eyes, to see for every one, and two legs for every Angel to walk withall; Christ must have a huge hoast, and numerous troops in his familie. (2) Who then can number the sums of all the debts of free grace, that Angels and men owe Christ, and when they shall be paid? though sinnes shall be acquitted, yet debts of undeserved love shall stand for ever and ever. O how unsearchable is the riches of Christs grace! Know ye, O Angels, O glorified Spirits, where is the Prim, or where is the bottom of free grace? Yet not one sinner can have lesse grace then hee has, hee has need of all, he has no oyl to spare, to lend to his neighbour: Matth. 25. Our deep diseases, and festered wounds could have no lesse to cure them, then infinite love, and free grace, *passing*

What abundance of grace bestowed on single persons and yet nothing of it can be wanting.

all knowledge. It was a broad wound, that required a plaister as long and broad, as infinite Iesus Christ.

καταλαμβά-
νει.

Paul bows his knee to the Master of the families of heaven and earth, for this act of grace, to weigh the love of Christ: Ephes. 3. 18. *I pray (saith he) that ye may comprehend, or overtake the love of God.*

Συν' πᾶσι
τοῖς ἁγίοις
τὴν τὸ πλάτος.

2. How many are set on work to compass that love? as if one man could not be able to do it: Yet I pray, that ye with all the Saints may comprehend what is the breadth; its broader then the Sea, or the earth: and what is the length of it? its longer then between East and West; though ye could measure between the extremity of the highest circle of the heaven of heavens, and then it hath depth and heighth more then from the center of the earth to the circle of the Moon and up through all the orbes of the seven Planets, and to the orbe of Starres, and highest heavens: who can comprehend either the diameter or circumference of so great a love? Love is an Element that all the Elect, Men and Angels, swim in; the the banks of the river swell above the circle of the Sunne, to the highest of the highest heavens.

How active
love is.

Christ's love in the Gospel takes all alive, as a mighty Conqueror; his seed for multitude is like the *drops of dew that come out of the womb of the morning*, Psal. 110. and they are the dew of the youth of Christ; for Christ as a strong and vigorous young man full of strength, who never fails through old age, brings in the forces of the Gentiles like the flocks of Kedar, Esai. 60. 5, 6.

No lip-love,
nor any empty
love in God,
but that which
is effectuell
and reach to
work the good
hee desireth to
the party lov-
ed.

5 Christ's love outworks Hell and Devils. Can yee scale up the Sunne that it cannot rise? or can ye hinder the flowing of the Sea? or lay a Law upon the Windes that they blow not? farre lesse can ye hinder *Christ's wildernesse to blossom as a Rose*, or his grace to blow, to flow over banks, or to flee with Eagles wings. O how strong an agent is Christ's love, that beares the sinnes of the world! *Ioh. 1. 29.* It works as fire doth by nature, rather then by will, and none can bind up Christ's heart or restraine his bowels, but he must work all to heaven that he has loved.

Use 2. We are hence taught to acknowledge no love to be in God, which is not effectuell in doing good to the creature; there is no lip-love, no raw wel-wishing to the creature which

God

God doth not make good: we know but three sorts of love, that God has to the creature, all the three are like the fruitfull womb; there is no miscarrying, no barrenness in the womb of divine love; he loves all that he has made; so farre as to give them a being, to conserve them in being as long as he pleaseth: hee had a desire to have Sunne, Moone, Starres, Earth, Heaven, Sea, Clouds, Ayr; hee created them out of the womb of love and out of goodness, and keeps them in being; hee can hate nothing that hee made, now according to *Arminians*, he wished a being to many things in their seed and causes, as he wished the earth to be more fruitfull before the fall then now it is, so that against Gods will, and his good will to the creatures, he comes short of that naturall antecedent love, that he beareth to creatures; he could have wished death never to be, nor sickness, nor old age, (say *Arminians*) nor barrenness of the earth, nor corruption. Nay, but though these have causes by rule of justice, in the sins of men, yet we have no cause to say God falls short of his love, and wished and desired such and such a good to the creature; but things miscarried in his hand; his love was like a mother that conceiveth with many children, but they die in the womb; so God willed and loved the being of many things; but they could not be, the love of God was like the miscarrying womb that parts with the dead child, we cannot acknowledge any such love in God.

A threefold
love in God
effectuall.

2. There is a second love, and mercy in God, by which he loves all Men and Angels; yea, even his enemies, makes the Sun to shine on the unjust man, as well as the just, and causeth dew and raine to fall on the orchard and fields of the bloody and deceitfull man, *whom the Lord abhors*; as Christ teacheth us, *Matth. 5. 43, 44, 45, 46, 47, 48.* nor doth God miscarry in this love, he desires the eternall being of damned Angels and Men; he sends the Gospel to many Reprobates, and invites them to repentance and with longanimity and forbearance, suffereth pieces of froward dust to fill the measure of their iniquity, yet does not the Lords generall love fall short of what he willeth ro them.

3. There is a love of speciall election to glory; far lesse can God come short in the end of this love: For 1. the work of redemption prospereth in the hands of Christ, even to the

Christs love of
election can-
not miscarry.

satisfaction of his soule; saving of sinners, (all glory to the Lamb) is a thriving work and successfull in Christs hands, Esa. 53. 10, 11. *He shall see of the travell of his soule and be satisfied.* 2. Christ cannot shoot at the rovers and misse his marke: I should desire no more, but to be once in Christs chariot paved with love, Cant. 3. Were I once assured I am within the circle and compasse of that love of Election; I should not be affrayd that the chariot can be broken or turned off its Wheels; Christs chariot can goe through the red Sea, though not dryed up: hee shoots arrows of love and cannot misse, he rides through hell and the grave, and makes the dead his living captives and prisoners. 3. This love is natively; of it self active; *Ezechiah* saith in his song, Esa. 38. 17. *Behold for peace I had bitternesse, but thou hast in love to my soule (delivered) me from the pit of corruption,* but in hebrew it is, *thou hast loved my soule out off the pit of corruption, because thou hast cast all my sinnes behind thy back:* he speaketh of Gods love, as if it were a living man with flesh and bones, armes, hands, and feet, went down to the pit, and lifted up *Ezechiahs* soul out of the pit; so has the love of Christ loved us out of hell, or loved hell away to hell, and loved death down to the grave, and loved sinne away, and loyed us out of the armes of the Devill; Christs love is a persuing and a conquering thing; I shall never believe that this love of redemption stands so many hundreth miles aloof on the shoare; and the bank of the river, and lake of fire and brimstone, and c yes afar off and wisheth all mankinde may come to land & shoar, and casteth to them, being so many hundreth miles from them, words of milk, wine and honey, out of the Gospel, and cryeth that *Christ loveth all and every one to salvation*; and if wishes could make men happy, Christ earnestly wishes and desires, if all men were alike well minded to their own salvation, that all and every one might be saved, that there were not a *Hell*; but he will not put the top of his little finger in their heart to bow and incline their will, and Christ cryeth to the whole world perishing in sin, I have shed my blood for you all, and wish you much happinesse; but if ye will not come to me to believe: I purpose not to passe over the line of *Arminian* decency or Iesuiticall congruity, nor can I come to you to draw your hearts, by way of efficacious determination.

חשקת נפשי
משחח בלי

Christs love
active.

determination, if yee will do for your selves and your own salvation, the greatest part of the work, which is to apply redemption, by your own free-will (though I know you cannot be masters of your selves, of one good thought, and are dead in sinnes) as I have done the other lesser part, purchased salvation for you, or made you all reconcilable and savable, its well; o herwise I love the salvations of you and every one; but I will not procure it, but leave that to your free-will; chose fire or water, heaven or hell as the counsels of your own heart shall lead you; and I have done with you; Oh such a love as this could never save me! If the young heire had wisdom, he should pray that the wise Tutor lay not the falling or the standing of the house on his green head and raw glasse and weather-cock free will; we shall cast down our crowns at the feet of him that sitteth on the Throne, because he has redeemed us out of all nations, tongues and languages: and left these nations to perish in their own wicked way: sure in heaven I shall have no *Arminian* thoughts as now I have, through corruption of nature. I shall not then divide the song of free Redemption between the Lamb and free-will: and give the largest share to free-will; my soule enter not into their counsels or secrets, who thus black Christ, and shame that faire spotlesse and excellent grace of God.

Use 3. Here is excellent ground of encouragements to the Elect to the believe; for the feare of reprobation from eternity is no ground that thou shouldst not believe.

Object. 1. I fear that I am a reprobate.

Ans. If thou wilt know the neede that a Reprobate man has of that saving Saviour Iesus Christ, thou wouldst upon any termes, cast thy soule upon Christ; which if thou doe, now thou hast answered the question and removed the fear that thou art a reprobate; for a reprobate cannot believe.

Object. 2. But sinne and unworthinesse inclines more to reprobation, then to be loved eternally of God.

Ans. Not a whit, except the Lord had revealed reprobation to thee; sinfull clay, nothing but the great Potter may wash the clay, and frame thee a vessell of honour.

Object. 3. But sinne continued in, such as my sinne is, is the first morning dawning of reprobation, as faith and sorrow for sin is the first opening of election to glory.

Sin proveth not reprobation.

Sin continued is no argument why I should not be saved.

Ans. Sinne finally and obstinately continued in is a sign of reprobation; but say you had obstinately gone on in sinne (as I love not to cure spirituall wounds by smoothing and lessening them) yet your duty lies on you in a sence of your need of Christ, to come to Christ; the event is Christs, you may say; Its fitting, Lord, I be a reprobate, but many thousands of bad deserving as I am, are singing the praises of free-grace before the Throne.

Object. 4. But if my sinne evidence to me reprobation, its a cold comfort to goe to Christ, and believe; for sure I have obstinately gone on against Christ, and resisted his call.

Finall obstinacy and fear, sorrow and nipping care of minde to believe seldom fall in one person.

Ans. Though we are not to lessen the sins of any, yet a Physician may say, its not so desperate a disease as yee say it is; so may we say, its a strong disease that overcomes the art of Christ; though it falls seldom out never to my observing, that any finally obstinate can attaine to wide, broid and auxious wishes to enjoy Christ, with some scene and acknowledged need of Christ.

Object. 5. But what encouraging comfort have I to believe, since I have gone farther on in obstinacy then any?

No unconverted one capable: of such are encouragements to believe as a believer.

Ans. There cannot be such an encouraging comfort in a non-convert as is satisfactory; no work can be in a non-convert of that straine with such as are in converts; ye are not to look for so much in your selfe as in others; but he is farre behind, who may not follow.

Object. 6. Nay, I finde nothing in me that may qualifie mee for Christ.

No hire fits us to believe, yet the proud as proud cannot believe.

Ans. Fit and sufficient qualifications for Christ is the hire of merit, that we naturally seek in our selves. Antinomians doe not a little injure us, because we teach that obstinate sinners as obstinate and proud are not immediately to believe; not that it is not their duty to believe, but because believing is physically incompatible with these persons that are to believe; since believing is the going of the sinner out off himself to Christ; and a proud obstinate and rebellious sinner never broken, nor in no sort humbled under that reduplication, stayes in himself. But we are farre from exhorting any to stand aloof and as farre off from Christ, because they cannot be prepared sufficiently for him, or because they have not a present to bring the King. Yea come, as yee are bidden, kisse the

the sonne, but tremble and stoop, faith is a lowly thing; merit or hire sufficient, in halfe or in whole, penny, or penny worth, to give to Christ, before a sinner come to Christ, or after, we utterly disclaim.

Ob. 7. *But I have low thoughts of Christ, and am affraid he will cast mee away; how then can I have low thoughts of my self and be humbled, ere I beleeve?*

Ans. There be not any of us who teach that saving humility goeth before faith. It is one thing to be broken, and plowed, another to be humble and harrowed: the law must break the rockie ground, ere ye beleeve. But Christ must break the clods, and harrow, and soften the soule; true humiliation followeth faith.

Ob. 8. *But base thoughts of Christ, which I finde in my selfe are most contrarie to faith: I think Christ not so meek a lamb, as to put a Wolfe, a Tyger, or a Leopard in his bosome.*

Ans. Not any, but they have too low thoughts of Christ, ere they can come to him; for the Gospel in whole and in part, is medicine. Christ has a healing tongue; medicine is relative to sicknesse: Christ would never have said to unbelievers, John. 6. 39. *him that commeth, I will in no wise cast away*: If men had not naturally had such thoughts of Christ, as hee is rough, and strange; and Lordly, and so far from meeknesse that he casteth thousands of poore sinners out that come to him: so Christs tongue in speaking these words, is good physick: all of us have jealous and strange thoughts of Christ; Ye may know the disease by the physick: *contraria contrariis curantur*. The wearie and loaden sinners take Christ to be rough, and not meek: therefore saith Christ, *come unto me, all ye that are wearie, and loaden*; and *I will ease you*: If hee be a shepherd, we naturally think, if wee cannot goe on our owne feet, he has a club to beat us; Therefore *Esa. 40. 11.* The Lord saith, Not so, he will not beat those that want legs of their own, to follow him: *but he shall carry the Lambs in his bosome, and gently lead those that are with young*: yea, if converts and weak ones had not jealousies, Ah, Christ is above us, and so lordly, so just, that if wee be not as strong as others, he will break us; it had not been prophecied of him, *Esa. 42. a bruised reed shall he not break, a smoking flax shall he not quench*: Now precious thoughts of Christ ye cannot have till ye come to Christ,

No saving humility before faith.

All the Gospel expressions of the meekness of Christ argue a disease in us to conceive Christ to be rough, lordly, cruel, to have a heart like the nether millstone.

and buy from him a new minde, and new thoughts, without money.

Ob. 9. *But beleeving is fruitlesse, and impossible, if I be excluded from the number of those that Christ died for; for then I am to beleeve remission of sinnes without shedding of blood; and Christ shed no blood for me.*

How all are to beleeve, though salvation be not purchased for all.

Ans. You are neither to lay such a supposition down, that either you are excluded from the number of those that Christ died for, or included in that number: neither of the two are revealed to you, and *secret things belong to the Lord*. It is enough to you, that (1.) you are not excluded, for any thing that is revealed to you. 2. That thou hast need of Christ, and art a guilty sinner. 3. That thou art commanded to beleeve: As for Christs not shedding of his blood for thee, say it were so: its no more absurd that you are obliged to beleeve on Christ, as an al sufficient Redeemer for remission of sinnes, (though remission be not purchased to you in Christs blood) then that you are obliged to beleeve that God will infallibly save you, when as God has peremptorily reprobated you, upon foreseen finall impenitencie; and has decreed not to work in you to beleeve, and has not purchased by his blood, the grace of beleeving; without the which, hee seeth beleeving is impossible. Let *Arminians* answer the one, doubt, and we can answer the other; onely, their way maketh God to say, he willeth the salvation of reprobats; which in very truth, hee willeth not; for its *protestatio facto contraria*: a will contrary to his dispensation toward them, and so no will; whereas wee acknowledge God in his promises, commands, charges to be most sincere, and that the promises belong onely to the *children of the promise*, not to the rebroate.

Ob. 10. *But its impossible I can be fitted with sorrow for sinne or repentance, before I beleeve in Christ.*

Neither is faith before all Repentance, nor every Repentance before all faith.

Ans. We teach not that you must first repent, then beleeve; or first beleeve, then repent; but that some legal acts of sorrow, and bruising of Spirit, and self despair go before faith, then acts of beleeving, and then evangelick repentance, in seeing by faith, *him whom ye have pierced with your sinnes*, and the mourning for piercing of him. Zach. 12. 10. But your neede, beggarlinesse, sinfulnesse may well be a spur to chase you to Christ: seeing Christ

heigh-

heighteneth his fair grace by occasion of your black sins, Rom. 3. 5. 20. 2. Rom. 3. 24. 25.

If Christ have such a good will to draw all men; ah! shall he draw all men, and such a fair number of all ranks, and not draw me? Lord Iesus, what ails thee at me? when offices of estate are distributed, and livings and pensions given to men, there be some male-contents; this man is preferred, not I: It were good there were spirituall male-contentednesse, with self-discontent, at our own rebellion, and no envying of others: O that Christ who drawes all men, would draw me, and hee that has love for so many, would out of his love cause me say, *Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside, that we may seek him with thee?* say there were a free gold myne in *India*, that loadeth with gold all ships, and enriches multitudes that goethither, and it has never drawn thee to make a journey thither, blame thy self, if thou be poor, when many are enriched. 1. Hath not Christ knocked at the doore of thy soule, with a rainie head, and frozen locks, and thou hadst rather he should fall into a swoone, in the streets, as open to him, and lodge him; and hast had open back doores for harlot lovers: O bee ashamed of sleighting free love. 2. Dispiſed love turneth into a flame of Gospel-vengeance: a Gospel-hell is a hotter furnance, then a law-hell.

If Christ draw
all, we should
be drawn.

No man spinn hell to himself, out of the wool of unbelieving despair; If Christ be so willing to redeeme and draw his own all, and can goe as neer hell as seven devils: Have noble and broad thoughts of the sufficiency of Iesus to save. 1. Consider and say with feeling and warmnesse of bowels to Christ, all the redeemed familie that are standing up before the throne, now in white, and are fair and clean and without spot, were once as Black-mores on earth, as I am now: some of them were stables of uncleannesse to Sathan; now they are chaste virgins, who defiled not themselves with women, before the Lamb; the mouths that sometimes blasphemed, are now singing the *new song of the Lamb, of Moses the servant of the Lord*. 2. What lovers that, that there is a hole in the rock, for ravens of hell to fly into, as doves of heaven; and a chalmer of love in the heart of Christ, for pieces of sinfull clay? 3. Fair Iesus Christ can love the black daughter of Pharoah; he has found in his heart

Christ can
draw as guilty
as thou art.

Vse 6.

Be not satisfied
till you come
to such a nick
of Christian
walking, as is
attainable by
no hypocrite.

heart to melt in love and tender compassion, toward a forlorne *Amorite*, a polluted *Hittite*; it breaks his heart to see the naked foundling cast out into the open fields, dying in goared blood: Christ can love, where all doloath; Its much hee can love a sinner, thou art but a sinner; hee has not blotted thy name out of the *New Testament*; imagine thou heard him say, *sinner come to me: Lost man, suffer me to love thee, and to cast my skirt of love over thee*: Doe but give him an hearty (ay Lord) consent, and take him at his word; Never rest, till thou be at such a nick of the way to heaven, as no backslider can attaine to: We are too soon satisfied with our own Godlinesse, and goe not one steppe beyond these that has cast out of themselves, one Devil, and the next day take in seven new fresh devils, and *the end of these men is worse then their beginning*; they are redeemed, and bought and washen in profession, and righteous in themselves; those that have no more, must fall away: a Sheep in the eyes of men, and a Sow at the heart, must to the mire again, sit not down, till ye come (1.) to bee willing to sell all, and buy the pearle: 2. Till ye attain to some reall and personall mortification that is a subduing of lusts, a bringing under the body of sinne, a heart deadnesse to the world, (from this) because your Lord died for you, and has crucified the old man; I mean not a motall mortification of *Antinomians*, to beleieve Christ has crucified your lusts for you, as if you were obliged by command of the letter of Law and Gospel, to no personall mortification, that ye may be saved: never think ye are redeemed, till yee bee redeemed from the walking in the wayes of the *present evil world, from all iniquitie, from your vain conversation*: draw not breath, rest not, till ye come to this, as ye would not turne back *sliders in heart*.

Vse 7.

Redemption beleaved, maketh men crown Christ as their King; and such to whom Christ is made redemption, must asserf and confesse Christ a perfect Redeemer, the King of his Church: Those that are unpatient of his yolk of Government, would set another king over Christ, a Magistrate who by office ruleth, not by the word, but by civil Laws, testifie they are unwilling to have Christ their Lord, in their life, who will not have him their Lord in the Church, and his ordinances: the great controversie that God has with *England*, is sleighting of Religion, the not building the Temple, the increase of blasphemies

phemies and heresies; fear that Christ reigne over them, 33. *If I be lifted up from the earth, I will draw all men unto me.*

The fourth considerable article in the drawing, is the *terminus ad quem*, the person to whom all men are drawn. It is (saith Christ) *ἡ ἐμὴ ἐκκλησία*, to me: This is not a word which might have been spared, as there is no redundancie, nothing more then enough in the Gospel, so Christ is no person who may bee spared; but who ever bee one, Christ must be the first person; take away Christ out of the Gospel, and there remaineth nothing but words, and remove him from the work of redemption, it is but an empty shadow; Yea, remove Christ out of heaven, I should not seek to be there; this is a noble and divine (to me) *I will draw all men to mee.* 1. It concerneth us much what wee leave. If wee leave the earth, it is but a clay foot-stool, and a mortall perishing stage, and the house of sorrow, and my dying fellow-creature: if we leave sinne we leave hell, the worm that never dieth; vengeance and eternall vengeance is in the womb of sinne; to leave father and mother, and all the idols of a fancied happinesse is nothing; But to whom we go; to Christ, or not, to such an one as God, the substanti- all and eternall delight of God, O that is of high concernment.

Christ cannot be spared as not necessary in the work of redemption.

Dost.

It is a matter of great concernment that sinners come to Christ, and to Christ only.

2. This (to me) coming out of the mouth of Iesus Christ, is all and all, its heaven, its glory, its salvation, its new paradise, its the new city, its the new life, its the new precious elect stone laid on Zion, the new glory, the new kingdome: There is a greater emphasis, an edge and marrow of words and things, in this (to me) then in all the scripture, in all earth and heaven, and all possible and imaginable heavens. 1. Why is Israel loosed? hear the cause, Psal. 81. 11. *Israel would none of mee.* Why drink they rotten waters, and Cisterns of hell? Oh here is the cause, Ier. 2. 13. *Be astonished O heavens, why? for my people have committed two evils: (Ah, these two are hundreds, and millions) they have forsaken me, the fountain of living waters.* Is not Christ crying in all the Gospel, *who will have me? who will receive me?* Is not this the Gospel-quarrell, Iohn 5. 40? *Ye will not come to me, that ye might have life;* its no sport to die in sinne, its a sad fall to fall into hell, Ioh. 8. 21, *Then said Iesus again unto them, I go my way, and ye shall seek me, and shall die in your sinnes; whither I goe ye cannot come.*

Grounds of the excellency of being drawn to Christ only.

3. If ye look to any other, it cannot save you, but one look on him would make you eternally happy, and you have it, *Esa. 45. 22. Look unto me, and be saved, all the ends of the Earth, for I am God, and there is none else*; come and have heaven for one look, for one turning of your eye; and when destruction commeth, that the Church shall be like two or three olive berries left, and all the rest destroyed; what shall save the remnant? *Esa. 17. 7. At that day shall a man look to his maker, and when Jerusalem is saved, and the Spirit of grace and supplication is poured on the house of David, Zach. 12. 10. And they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only Son.*

4. You are poore and naked; then saith Christ, leane and hungry, and ye that want bread, and ye that sweat, and give out money, *Esa. 55. 2. Fear: en diligently unto me, and eat ye that which is good, and let your soule delight it self in fatnesse, ver. 3. Incline your eare to me, and hear, and your soule shall live, and I will make an everlasting Covenant with you even the sure mercies of David*; Then a soule dies a soules death, he is leane, hee eateth dirt, hee has no bread, while he comes to Christ, *Revel. 3. 18. I counsell thee to buy of me. O this noble me!* this brave, celebrious, this glorious me; *I counsell thee to buy of me* (and not of others who are but cousening hucksters) gold tryed in the fire; gold buyeth all things, and is not bought; but this is not a common Merchant; *and buy of me white rament that thou mayest be clothed.* But thou mayst have a burthen on thee heavier then thy back or bones can stand under; then hear him, *Matth. 11. 28. Come unto me, all yee that labour and are laden, and I will give you rest*: and because all are thirsty for some happinesse, the desires are gaping for some heaven, Christ cryeth at Jerusalem with a loud voyce, with a good will to save, *Ioh. 7. 37. If any man thirst let him come to me, and drink, Ioh. 11. 26. He that liveth and believeth in me, shall never die.*

5. What greater reason then to heare this, *Cant. 5. 2. O, open to me, my sister, my dove, my love, my undefiled*; and wisdomes voyce is sweet, *Prov. 7. 14. Hearken unto me therefore, O yee children, and attend to the words of my mouth, Eia. 49. 1. Listen O isles to me, so he speaketh to his redeemed, Esa. 48. 16. Come yee neare to me: and*

6. There is nothing more fitting then that his oath stand, that

that the knee that will not bow to him shall break, *Ez. 43. 23* I have sworn by myself, *Rom. 14. 11.* For it is written, as I live (saith the Lord) every knee shall bow to me, and every tongue shall confesse to God.

7. What greater honour can be then such alliance? then that Christ speak so to his bride, *Hos. 2. 2.* And I said unto her, thou shalt abide for me many dayes, thou shalt not play the harlot, and thou shalt not be for another man, so will I be for thee: and *Hos. 2. 19.* And I will betroth thee unto me for ever; yea I will betroth thee unto me, ver. 20. I will even betroth thee unto me in faithfulness.

8. In him is that which may be ground of faith and confidence, *Luk. 10. 21.* All things are delivered to me of my Father, *Math. 28. 19.* All power is given to me in Heaven and in earth; there is a great trust put upon Christ, *Ioh. 17. 5.* Thine they were, and thou gavest them me, *Heb. 2. 13.* Behold I and the child on that God hath given me. *Luk. 22. 29.* The father has appointed a Kingdome to me.

This, to me] hath yet a greater edge and fulnesse of Christs soul-taking and drawing expressions: 1. To Christ, we are drawn as to a friend; approaching to Christ is expressed by coming to him; 1. We come to him as to our home, the man that cometh to Christ is in a friends house; Christ will not cast him out, *Ioh. 6. 39.* The man may throw down his loads and burthens, and cast him selfe and his burthen on him, and finde rest for his soule; he doth not stand, nor runne any more, but sit down under the shadow of the tree of life, *Cant. 2. 3.* I sate down under his shadow with great delight; *Heb. 1.* I lusted or desired him, and sate down and his fruit was sweet in my mouth. And how did Christ take with the soul? O most kindly! v. 4. *He led me into a house of wine.* What do you think of a house of joy? every stone, every rafter, every piece of covering, wall, and floore is the cheering consolation of the holy Ghost, and what further? his banner over me is love, the collours and ensigne of this Chieftaine, is the love of Christ. 6. And what love-rest is here? *his left hand is under my head, and his right hand doth embrace me.* What a bed of love must that be, to lye in a corner, in a circle infolded in the two everlasting armes? the left arme is neare the heart, such a soule must lie with heart and head upon the

Christ an
home and a
house of rest
and of love,

breast and heart of Iesus Christ; and above, and underneath for pillow, for covering, for curtaines, arms of everlasting love: an house all made, within and without, of eternall joy and consolations, is incomparable: such a chamber of a King, such cullours and hangings as love, such a bed as the embracings of Christ, you never heard of.

A noble life in
Christ which
cannot be
brought.

2. Life is the sweetest floure of any being, its a taking thing now, *1 Joh. 5. 12.* He that hath the Son hath life; all out of Christ are dead men; so we come to Christ as our life, *1 Pet. 2. 4.* *To whom comming as to a living stone, disallowed indeed of men; but thats no matter; chosen of God, and precious:* where read we, but here, of a stone with life, and so noble a life as an intellectuall life, and then the life of God? O death come to thy life, that is *hid with Christ in God, Col. 3. 3.* Here a breathing living stone, and then a chosen one, of great price; should all the crowned Kings, since *Adam* to the dissolving of this world sell themselves, their Globe of the earth, and all their pretious stones, they should not buy a dayes glory in heaven; but say that they should sell the earth and the heavens, and oppignorate or lay in pledge Sun and Moone and Starres, if they were their moveable inheritance, and sell them all millions of times, they should be farre from any comparable buying of the elect pretious stone that is digged out of *Mount Sion, Iob 28. 13.* *Man knoweth not the price of wisdom, of this wisdom, v. 18. no mention shall be made of coralls, or of pearls: for the price of wisdom is above Rubies, ver. 19. The Topaz of Ethiopia shall not equall it, neither shall it be valued with pure Gold; ther's no talking, no bidding in this market so pretious is the stone, but its the stone living, and breathing out heaven, and God, infinitely more excellent then heaven.*

What excellency is Christ.

3. *To me* (saith Christ) because no excellency can be comparable to him, who only can give God to the sinner, *Joh. 14. 6.* *No man cometh to the Father but by me;* it must be an incomparable priviledge to come by Iesus Christ, to God; God, God is all in all. I cannot savingly be drawn to any but to him, who can reveale God to me. Christ is the bosome, the heart, the only new and living way and door to God; all creatures, Angels, Men, Saints are strangers to God. The substantiall, the essentiall, the living intellectuall Image, and bring God must reveale God; Christ saith to *Philip, Ioh. 14. 9. He that*

that hath seen me, hath seen the Father : open Christ and you open God ; enjoy Christ, and you enjoy God ; come into Christ and you come to a new world, to a new all, to an new infinite Ocean, and you fall in the bosome of a God-head.

4. To me] as to all perfection and compleatnesse of fulnesse; they are but all streames and shaddows, and emptinesse while you come to Christ, poore nothing is an empty bottome to a sinner, *Ioh. 1. 16. Out of his fulnesse have all we received even grace for grace*; this is fountain fulnesse, Gods fulnesse, *Col. 2. 9.* For in Christ is fulnesse it selfe : 2. Not fulnesse going and coming; there a fulnesse in the Sea, but it is ebbing and flowing; a fulnesse in the Moon, but decreasing and growing; an fulnesse in the creature, but going and coming up and and down; but in Christ there dwelleth a fulnesse; it is with Christ new Moon and full Moon, and dawning and noon-day all at once : 3. All fulnesse dwelleth in Christ, there is fulnesse of beauty in *Absolom*, but not of truth and sincerity; fulnesse of wisdom in *Salomon*, but not fulnesse of constancy; he gave his heart to pleasure and folly; fulnesse of policy in *Achitophel*, but not fulnesse of holinesse and faithfulness to his Prince; yea, it was fulnesse of folly to hang himself; fulnesse of strength in *Sampson*, but not fulnesse of faith & soundnesse & courage of minde, he was strong in body, but soft and impotent in minde and was overcome by an woman; there is an hiatus, a hole, and some emptinesse in every creature : an Angels fulnesse sitteth neighbour to pure nothing, the Angel may be turned into nothing, and is by nature capable of folly: But in Christ there is all fulnesse; 4. But as every fulnesse is not all fulnesse, so every fulnesse is not the fulnesse of the God-head; then, to me] its as much as the Elect are drawn to Christ as the choycest, the rarest amongst all.

2. So amongst all choise things and all relations, he is the first and most eminent and glorious, among Kings, *Revel. 1. 5. The Prince of the kings of the earth*, *Revel. 19. 16. The King of kings, the Lord of lords*; Among Prophets, the Prophet, raised out of the inward part of the Brethren, *Deut. 18. 18.* among Priests, the highest and great, the eternall Priest, after the order of *Melchizedech*; *Heb. 2. 1. Heb. 7. 17.* among gods, he stands, he's alone the only wise God; 1 *Tim. 1. 17.* Among Angels, the An-

Three parts of Christs compleatnesse, 1. integrity or fulnesse, 2. primacy, 3. excellency.

What fulnesse is in Christ.

Christ the first and principall of all things.

gel of the Lords substanciall presence, the Arch-angel, the head of Angels: Esai. 63. 9. 1. Thes. 4. 16. Col. 2. 10. Among beautifull things, the flowre of Jesse, the rose of Sharon, the lily of the valleys, fairer then the children of men; Isai. 11. 11. Cant. 2. 1. Psal. 45. 2. there is such grace created in no lips, yea uncreated grace is in no face, but in his only: among shepherds, the chief shepherd, 1 Pet. 5. 4. among Armies the standard-bearer, and Chief amongst ten thousand, Cant. 5. 10. amongst Creatures, the first borne of every creature, Col. 1. 15. among Heirs, the Heir of all things, Heb. 1. 2. among those that were dead, and is alive againe, and the fruit that groweth out of death; Christ is the first born from the dead, Col. 1. 18. and the first fruits of them that sleep, 1 Cor. 15. 20. among sonnes he is Gods first begotten sonne, Heb. 1. 6. his only begotten sonne, 1 Iohn 4. 9. among Saviours none to bee named a Saviour under heaven but he only, Acts 4. 12. neither is there salvation in any other: the first among brethren, Rom. 8. 29. the first born among many brethren. In a word, hee is the choise and the first of the flock, the flower, the first glory, the standard-bearer of heaven, the heart, the rose, the prime delight of heaven, the choisest of heaven and earth, the none-such, the chiefe of all beloveds. Some have one single excellency, some another; Abraham was excellent in faith, Moses in his choise of Christ above all the treasures of Egypt; David in his sincerity, having a heart like Gods heart. But Christ hath all eminency of grace in one. Some are Gods that shal die as men. Christ the Prince of life was dead, but can die no more. Some are wise, but he is wiser than it selfe; some are faire, but Christ is the beauty and brightnesse of the Fathers glory. Wee are apt to have low and creeping thoughts of Iesus Christ, and to undervalue Christ.

The singular excellency of Christ.

None can write or speak of Christ as he is,

3. There's need of an Angel-engine framed in heaven, of a tongue immediate y created by God, and by the infinite Art of omnipotency, above other tongues to speak of the praises of Christ; and that Pen must be moulded of God, and the Ink made of the river of the water of life, and the Paper fairer then the body of the Sunne, and the heart as pure, as innocent and sinlesse Angels, who should write a Book of the vertue and supereminent excellency of Iesus Christ: All words even uttered by Prophets and Apostles, come short of Christ. Imagine

Imagine that Angels and Men, and millions of created heavens of more then now are should build a Temple and a high Seat or Throne of Glory, rayſed from the earth to the highest circumference of the heaven of heavens, and millions of miles above that highest of heavens, and let the timber not be Cedar or Almugge trees, nor the inside Gold of *Ophir* seven times refined, but such trees as should grow out of the banks of the pure *River of water of Life*, that runneth through the street of the *New Ierusalem*, and overlayd with a new sort of Gold that was found above the Sunne and Starres, many degrees above the *Gold of Ophir*; and let the stones not be Marble, nor Saphires, nor Rubies, nor digged out of the excellentest earth imaginable, but more refined then elementary nature can furniſh; let every stone be a starre, or a peece of the body of the Sunne, and let the whole fabrick of the House exceed the glory of *Solomons Temple* as farre as all precious stones exceed the mire in the streets, and let Iesus Christ sit above in the highest Seat of Glory in this Temple, as hee dwelt in *Solomons Temple*, the chair should be but a created shadow, too low and to base for him. This is not yet like the Lords expression by the Apostle, shewing how eminent and high Christ is, *Phil. 2.9. Wherefore God also hath more then exalted him*; hee saith not ὁ Θεὸς ἀντὶ τοῦ ὑψώσαι. God hath highted or exalted Christ; but God hath ὑπερῷωσαι over-highted and super-exalted him, and hath gifted to him ὄνομα τὸ ὑπὲρ πάντων ὀνομάτων, a name above all names that is reall honour, above all expression, above all thoughts; if such a temple and seat of Majesty might be named, it should not be above every name, nor a glory above every glory that can be named either in this world, or in the world to come.

To me] Conversion is the drawing of a sinner to Christ, its a supernaturall journey, its not a common way; to come to this eternall wisdom of God, as saith *Iob 28.7. A path which no fowle knoweth and the vultures eye hath not seen; where is the place of understanding*, ver. 21. *seeing it is hid from all living, and kept close from the fowls of the aire*, v. 22. *destruction and death say we, have heard the same thereof with our eares*, ver. 23. *where is it then?* Natures dark candle cannot show it, ver. 23. *God understandeth the way thereof, and he knoweth the place thereof*, *Prov. 15.24. The way of life is on high*;

high; the way of the life of all excellent lives is an high and an exalted way, every man knows it not.

To be drawn to Christ, is a high work.

2. Christ saith, by way of exclusion, that hee getteth not one soule to him, but by strong hand and violence; never man comes to Christ on his owne clay-leggs, and with the strength of his owne good-will, Ioh. 6. 44. *No man can come to me, except the Father, which hath sent me, draw him.*

The Father gives us to the Sonne, not by alienation.

3. There be other acts of God, of an high reach, in these that come to Christ, as there must be resigning over, a making over of the Father to the Sonne, v. 39. *All that the Father giveth me, shall come;* The Fathers making over of any soule, or his giving one to Christ, is not by way of alienation, as if the man belonged no more to the Father, or were no more under the tutorie, and guidance of the Father, but under the sonne. *Familists teach us (a) That there be distinct seasons of the working of the severall persons of the Trinitie, so as the soule may bee said to be so long under the fathers, and not the Sonnes, and so long under the Sonnes work, and not the Spirits.*

(a) Story of the rise, reign and ruine, of the *Antinomians* error. 41.

8. p.

Libertines teach that we are severall seasons under the working of every person of the Trinity.

Wee know no such distinct posts to heaven, nor such shifting from hand to hand; the Saints have many bouts, in their way to glory, but all the three joyntly at the same season help at the lifting of the dead out of the graves, Ioh. 6. 39. 44. 45. Ioh. 5. 24. 25. All the three in one dead lift, openeth blinde eyes, and converteth lost sinners, Matth. 11. 25. 26. 27. Eph. 1. 17. 18. Mat. 16. 17. Ioh. 1. 2. 3. 2. 2 Cor. 3. 14. 15. 16. 17. Ioh. 14. 23. Ioh. 16. 7. 8. 9. 10. Ioh. 14. 16. Eph. 2. 1. 2. 3. 4. 1 Ioh. 2. 27. 1 Ioh. 5. 6. 7. *Grace, mercy and peace, cometh that the same season, to the seven Churches, from all the three: From him which is, and which was, and which is to come, and from the seven Spirits that is before the throne, and from Iesus Christ, who is the faithfull witness, &c.* 2 Cor. 13. 14. Revel. 1. 4. 5. Then the Father so giveth the elect to the sonne, as I should not desire to be out from under the care and tutory of the Father; the Father maketh them over, and keepeth them in his own bowels, and in the truth, Ioh. 17. 2. 10. 11. So there is the Fathers teaching, and the hearing and learning from the Father, Ioh. 6. 45. *It is written in the Prophets, and they shall all be taught of God, Every man therefore that hath heard, and hath learned of the Father, cometh to mee.*

In the uses of the doctrine, I have three things to speak of;

1. What

1. What a sinne they bee under, who resist the right arm of the Father. 2. What free-will and morall honestie can do, or how nothing they are to work a communion with God. 3. These are to be refuted, who think we are neither to pray, nor to doe, nor to *work out our salvation in fear and trembling*, but when the Lord by saving Grace acteth in us, and draweth irresistibly. Now to the end that this common Gospel sinne may be the better seene in all its spots, consider, 1. What is in Christ the drawer. 2. What is in Grace, by which sinners are drawn.

1. In Christ the drawer: There bee many drawers suiting us: the world is the *taile of the great red Dragon*, and *his taile drew the third part of the starres of heaven and did cast them downe to the earth*, Revel. 12. 4. Glorious professours like glistering starres up in heaven, are drawn away, after the dirty world: should there bee more power in *Sathans* taile to draw own starres from heaven, then there is beauty and sweetnesse in Christs face to ravish hearts? and Deut. 30. 17. Some turn away their hearts, *and are drawn away, and worship other gods, and serve them*; yet they are but ba. tard gods: Christ has a true, reall God-head in himselfe. Why will you not be drawne after the smell of his precious ointments? and Act. 5. 37. *Indas of Galilee arose, and drew away much people after him*, and they were destroyed, and Iam. 1. 14. *every tempted man* (and who is not tempted?) *is drawn away of his own lust*; and this is a mother with child of death and hell: suppose goodnesse is an angle, a vast net, that drawes millions of souls to eternall perdition; every man has a soule-drawer about him, divels, and false teachers are pulling at, and hailing soules. O bee drawn by Christ; he is the rose without a thorne, the Sunne without a cloud, the beauty of the Godhead without a spot; hee drawes his Fathers heart to love him, and delight in him: Christs love and the art of free grace, are good at drawing of soules; there is not a soule-drawer comparable to him: Ah our hearts are as heavy as hell; suppose that hell were of the bignesse of ten worlds, all of Sand, yron, or the heaviest stones in the world, nay, all fancies that pretend lovelinesse are but lyes, and Christ true: every peece of fair clay is hell, and Christ heaven; every beauty blacknesse, and he all loves, Cant. 5. 16.

2. For alluring soules in a morall way, nothing like

What a sin it is to resist Christs drawing.

None so good at drawing of sinners, as Christ.

Nothing like
Christ to allure
soules.

Christ the
sweet singer
of Israel.

The lower
Christ is in
his love, he is
the more draw-
ing.

Christ in the Gospel; *David* is called by the holy Ghost, *the sweet singer of Israel*; when Christ speaketh to hearts, he sings like heaven, and like the glory of a new unseen world, *Deut. 32. 16.* *Ioseph* was blessed of the Lord, *for the good will of him that dwelt in the bush*; Its most alluring in Christ that he is the bird in the bush, the bird of Paradise, the Turtle in our Land, *Can. 2. 12.* that singeth the sweet Gospel-hymnes, and Psalms of good tidings from Zion, peace, peace from heaven to the broken-hearted mourners in Zion; all the Gospel is a love-song of Christ dying for love to enjoy sinners of clay, and to have them with him in heaven; are not these love-songs of the bird whose nest was in the bush? *If any man thirst* (saith Christ) *let him come to me and drink; and whosoever will, let him take of the water of life freely*; if this cannot draw to Christ: the law, curses, rewards, cannot draw; Christ pipeth a spring of joyfull newes, but few dance, *Matth. 11. 16.*

3. The lower that high love descendeth, the sweeter and the more drawing, and the greatest guiltinesse not to be drawn. Christ came down from a Godhead, and *emptied himself* for us *to be a worme, and no man*, *Psal. 22. 6.* *The last of men*, *Esa. 53. 3.* a doubt it was, if he were in the number of men, so the word importeth; and *he dwelt in the bush*; he made not his nest amongst Cedars, but in the bush סנה a bush, whence commeth *Sinab*, or a desert and wildernesse, such as was in *Arabia*; Christ taketh it hard, and weepeth for it, *Matth. 23. 37.* *Luk. 19. 42.* that he came down as a hen in the bush; (O but Christ has broad wings, farre above the Eagle) and would have made sinners in *Ierusalem* his young ones, to nourish them with heat, from his own bosome and heart; but they would not be drawn: And when he appeareth in a time of captivity, *Zach. 1.* to save his people out of captivity, many would not be saved; he is seene, *ver. 8.* *amongst the myrtle trees in the bottome*. It is true, the myrtle tree is farre above the bryar and the thorn, *Esa. 55. 13.* yet its as much, as Christ dwels amongst the bushes, and came down to the lowest plants, for the Myrtle is a bush rather then a tree, and growes in Vallies, Deserts, in the Sea. shoar: Christ is a young low Plant, and *a root out of a dry ground*; its a matter of challenge that *none believed his report*, and few were drawn by

by the Lord Iesus, who is Gods arm, all the strength of God and the drawing power of grace being in Christ, and in Christ who came down so low in his love to us; low-scooping love refused is a great deal of guiltinesse; salvation it selfe cannot save, when love submitting it selfe to hell, to death, to shame, to the grave, cannot save: you think little to let a love song of the Gospel soure times a week passe by you; but you know not what a guiltinesse it is.

4. The greater the happinesse you are drawn to, the higher is the sinne; should Christ draw you to the Mount burning with fire, to the Law-curses, to the terrible sight of the fiery indignation of God, men would say it were lesse sinne to refuse him; but he drawes you, *Heb. 12. 22. To Mount Sion, to the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the generall assembly and Church of the first born which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect; And to Iesus the Mediator of the new Covenant, and to the blood of sprinkling;* and he addeth, *despise not this;* he is a Speaker from heaven: Its but one house, one family, which is in earth and heaven; they differ but as elder and younger brethren. *Paul, Rom. 16. 7. putteth a note of respect on Andronicus and Junia, who (saith he) also were in Christ before me.* There is more honour put on them that are in glory before us, then on us, as the first born of nature and grace; so the first born of glory are honoured before us (we should not weep for our friends crown and honour, when they die) yet they be all one house; then to be drawn to Christ is to be drawn to heaven; he should deservedly weep for ever, and gnash his teeth in hell, who in right down termes refuseth to be drawn to heaven.

Heaven and the Church on earth but one house.

It is an honour to die in the Lord young.

There is another ground of shewing what a high provocation it is, to resist the Gospel-drawings of Christs arme, and it is the way of resisting the operation of grace Interpreters. say on the Text that Christs drawing, when he is lifted upon the crosse, is a clear allusion to the manner of Christs crucifying, for he with his two armes stretched out, holdeth out his breast, openeth his bosome and heart, & cryeth who will come and lodge in Christs heart; And againe, favours profered by a great friend in his death, ought not to be refused; and the

Christ dying and drawing sinners in his death-bed commends his love to us.

four tree of the Crosse was Christs dead bed; here he made his last will, and which no dying friend doth, Christ dying left his heart, and bowels of tender love to his dear friends, he dyed drawing and pulling in sinners to his heart; What a sinne must it be to meet his love with hatred and disdain? 2. Grace moveth in a circle of life, the spring and fountaine is the heart of Christ, and it reflecteth back to Christs heart; he resteth not with stretched out-arms, to pull, while he have his friends and Church in at his heart. 3. The motion of free-grace is a subduing and a conquering thing, and strong to captivate our love; when ye see Christ dying and leaping for joy to die for you, and when yee see him set to his head a cup of thick wrath, of death and hell, and see him smile and sing, and sigh and drink hell and death for you, it layeth bands of love on the heart. What yron bowels must he have who would break the cup on his face, and despise his love? Grace applyed to the heart maketh it ingenuous, free, thankfull; how can the sinner with-hold his love without the greatest guiltinesse, that ever Devils committed? for they cannot resist Christs drawing love: O what sweetnesse of strongest and captivating love to see Christ and the tear in his eye, and his *face foule with weeping*, and his *visage more marred then any of the sonnes of men*, *Eesai. 52. 14.* and a bloch of blood on his body, *Luk. 22. 44.* and yet good-will, and joy, and delight to doe and suffer Gods will for us, sitting on his browes, *Psal. 40. 6. 7, 8.* *Heb. 10. 5, 6, 7.* Now when Christ is burnt up with love, and sick of tender kindnesse; to cast water on this love, by resisting it, is the highest Gospel-sinne that can be, except despising of the holy Ghost; and a third ground of aggravating to the full, this sinne of resisting Christs drawing, I take from the judgement and the plague and Gospel-vengeance on such as Christ draweth, and they will not be drawn, and is the sinne of the times; I referre these to two heads.

Resisting of
Christs draw-
ing of sinners,
near to the sin
against the ho-
ly Ghost.

1. This Gospel, despising of Christ now reigning in the Age and Kingdoms that we live in, commeth neare to the borders of the sin against the holy Ghost; for the more men be convinced and enlightened, if they be not drawn to Christ, they are the nearer to this sinne, *Heb. 6. 4. 5.* chap. *10. 26. 27.* now may we not think hardly of these who are convinced of
many

many Gospel-truths, and yet oppose them? doth not Christs love come neare them, and they flye from it? now but to neighbour or border on the coasts of a sinne, like to the sin against the holy Ghost, may cost men as deare as the losse of their soule and the next furnace for torment and paine, to these that sinne against the holy Ghost.

2. The temporall plague that commeth nearest to eternall, is the judgement of God on the Iewes that refused and resisted Christ; see what expulssion is put on the last judgement, that same is on the judgement of *Ierusalem*s destruction for resisting Christ: For 1. its hell-like, when mothers shall wish their children had never been born; and when they shall as damned in the day of judgement, pray, *Mountaines fall on us, and Hills cover us*, Luk. 23. 29. 30.

Use 2. If Christ draw all men to him, then they are farre wide who think that free-will and morall honesty can bring men to heaven; there be no *Moralists* in heaven who were pure Moralists on Earth, and had nothing of the Gospel-drawing and of supernaturall work in them; civill Saints can never be glorified Saints; thousands are deceived with this; they think their lamp can shew them light to know the Bridegroom chamber-doores; but take these for marks of deluded men.

1. Such men will shoot and cry at adultery, as he that took *Abrahams* Wife from him; and a *Cain* may be maddled with murdering his brother; but was *Cain* touched for Gospel sins? is *Judas* wakened in conscience for that which is the speciall condemning gospel-sinne, the cause of condemnation and dying in sin, *Ioh. 3. 36. Ioh. 16. 9. chap. 8. 24.* No, but for murdering his Master; its the light of the Spirit that seeth sins Spiritually.

Marks of meer Moralists never drawn to Christ.

2. Profession looketh like Paradise and the raine-Bow; its big in its own eyes, and the fairest for variety of colours; but its a self-plague and doth carry millions of souls to hell without din and noise of feet, its Christ acting judicially on the hypocrite within pistoll shot of a besieged soule, making fire-works under the earth; and when all within are sleeping, Christ springeth a powder-Mine, and burneth up all forward: Gospel-fire-works maketh more then ordinary fury in the soule; open, open to Christ; multiplyed fastings, and

Naked profession a vaine thing.

taking Christs crown from him are dreadfull.

3. They had never a sick-night for the want of Christ; Gospel profession is a light to let men see to sinne, a candle to let men see to goe to hell, and lye down in sorrow with art. Ah what comfort is it that I goe to hell, no man seeing me, and by stealth, and my back to the Pit? What a poore comfort to goe to eternall perdition, fasting and praying monthly, multiplying dayes of thanksgiving, and withall plundering Christ of his Royall Crown, following the sinnes of Prelates whom God cast out before us, exercising rapine, and injustice, giving new lawes to Christ, and planting plants, which God will root out? The manner of perishing is a poor accident of death. O but heart-boyling of love, a faint pulse, a pale and a lean sinner dying for the absence of Christ, no man but the Spirit and Physitian knowing what ails him, are sweet diseases; let the love of Christ absent be in the mans soule a deep river: how sweet were it to be drowned in that river, and to die an hundreth deaths in one day, because he whom the soule loves, is gone away? O watchmen know you not where he is? O daughters of *Ierusalem*, can you tell him that I am sick of love? O shepheards, where is Christs Tent? where dwels he? what is profession to this? a shadow, a straw, nothing, vanity.

4. What a decitfull thing is it make free-will the great Idoll, and to hire an house in heaven, for the income and rent of merit? can it be imagined that the love of Christ can be hired? so much as it should have of hire, so much it should want of free-love; how can the heart of God be taken with the merit of man? grace is the floure, and the freeness of grace like the beautifull bloome of the floure; and this freeness is so taking that it layes bands and chaines on the heart; were there a good deserving in the man to buy grace, the cord should be as a single and untwisted thred.

Vse 3. Christ so drawes all men to him, that drawn mans will is not forced, as we have seene; and therefore *Libertines erre foully* who make the drawn partie, blocks, and stones, and meere patients; hence these positions of *Familists* and *Libertines*.

(a) 1. *In the saving and gracious conversion of a sinner the faculties of the soule and working thereof, in things pertaining*

Errors of *Libertines* touching free-will.

(4) A short Story of the rise, reign and ruine of the *Antinomians*, &c. circa. 1640. pag. 1.

to God, are destroyed, and made to cease.

(b) 2. And instead of these the holy Ghost doth come and take place, and doth all the works of these naturall faculties, as the faculties of the humane nature of Christ doe.

3. The (c) new creature, or the new man mentioned in scripture, is not meant of grace, but of Christ.

4. Christ (d) worketh in the regenerate, as in those that are dead, and not as in those that are alive; or, the regenerate after conversion, are altogether dead to spirituall acts.

5. There (e) is no inherent righteousnessse in the Saints, or grace, or graces are not in the soules of beleevers, but grace is Christ himselfe working in us; who are meere patients in all supernaturall works.

6. Faith, repentance (f) new obedience, are gifts, not graces—all the elect are saved, and receive the Kingdome as little children doe their fathers inheritance passively. Mr Towne saith in Sanctification as well as in justification, we are meere patients, and can doe nothing at all. Assertion of grace, p. 11. 68.

7. The Spirit (g) doth not work in Hypocrites by gifts and graces, but in Gods children immediatly.

8. We may not (h) pray for gifts and graces, but onely for Christ.

9. The efficacy (i) of Christs death is to kill all activity of Graces in his members, that he might act all in all.

10. All the activity of a (k) beleever. is to act sinne.

11. We are not bound (l) to keep a constant course of prayer in our families, or privately, unlesse the Spirit stirre us thereunto.

12. If Christ will (m) let me sinne, let him look to it, upon his honour be it.

13. The new heart and the walking in (n) Gods commandements are no conditions of the Covenant of Grace; where is there one word, that God saith to man thou shalt doe this? if God had put man upon these things, then they were conditions indeed: but when God takes all upon himselfe, where are then the conditions on mans part? —If there be a condition, he that undertaketh all things in the covenant must needs be in the fault; if the Lord work not in us a cleane heart, and cause us not walk in his commandements, its then the Lords fault (abscissa blasphemia) if we sinne against the covenant.

(b) Rise, reign, error. 2. p. 1.

(c) Rise, reign, error. 7. p. 2.

(d) Rise, reign, error. 14. p. 3.

(e) Rise, reign, error. 15. p. 3.

(f) As: Towne assertion of Grace, p. 11. 12.

(g) Rise, reign &c. error 18.

p. 4.

(h) Rise, reign, error. 23. p. 5.

(i) Rise, error, 35. p. 7.

(k) Rise, reign, &c. error. 36.

p. 7.

(l) Rise, reign, error, 49. p. 9.

(m) Rise and reign, unfavoury speech. 4. p. 19.

(n) D. Cripps Christ alone exalted, ser. 6.

of the N. Covenant, page

163. 164. The life and light of man, ch. 1.

pag. 4. 7. he will minde and end

of the internall operative Spirit

and life is to be a living active

Lord God in a dead passive

creature; as, I live, yet not I

but Christ live in me.

(o) Ro. Towne
assertion of
Grace, against
D. Taylor pag.
47. 48. 49.

What activity
we have in our
conversion.
In our first cor-
version we are
meer patients.

14. *The (m) blessednesse of a man, is onely passive, not active in his holy, and unblameable walking.*

To the end that these errors may the more fully bee discovered, we are to enquire in these Assertions, what activitie wee have in works of grace.

Asser. 1. In the first moment of our conversion, called *actus primus conversionis*, we are meer patients.

1. Because the infusion of the new heart, Ezech. 36. 26. the pouring of the *Spirit of Grace* and supplication on the familie of *David*, Zach. 12. 10. and of the *Spirit on the thirsty ground*, Esai. 44. 3. is a work of creation, Ephes. 2. 10. Psal. 51. 10. a *quickning of the dead*, Ephes. 2. 1. 2. 3. 4. Ioh. 5. 25. 2 Cor. 4. 6. and the wilderness is not here a coagent for the causing roses to blossome out of the earth.

2. The effect is not wholly denyed of the collaterall cause, and ascribed wholly to another. If *Peter* and *Iohn* draw a ship between them, with joynt strength, you cannot say, the one drew the ship, not the other: But *Christ* said *flesh and blood* maketh no revelations of *Christ*, but *his father* only, Mat. 16. 17. Mat. 11. 25. 26. 27. Iam. 1. 18. Ioh. 1. 18. Then *neither blood, nor the will of man* contribute any active influence to the first framing of the new birth; nor can clay divide the glory of regeneration, with the God of grace, *who maketh all things new*.

Asser. 2. The soule or its faculties are not destroyed in conversion: *Peters* will which he had when he was young, was the same when converted, but renewed, Ioh. 21. 18. the Saints that *Peter* writeth to, are not to runne to the same excessse of riot as: *Sold they wrought the will of the Gentiles*, 1 Pet. 4. 3. 4. *Paul* and *Titus* were the same men, when *disobedient and serving divers lusts*, and when converted, and now washen, regenerated, and justified heirs, Tit. 3. 1. 2. 3. 4. *Paul* the same man, a persecuter, and an Apostle, but Grace made a change, 2 Cor. 15. 9. 10. the same minde and spirit remaineth in nature; but they are renewed in the spirit of the minde, Rom. 12. 2. Eph. 4. 23. It is the same heart, but turned to the Lord, 2 Cor. 5. 15. 26. *Christ* but removeth the scum, and the drosse, and the false metall, and frames the man a new vessell of mercy.

Asser. 3. The person of the holy Ghost is not united to the soule as a beleaver; nor are there two persons here united or made one Spirit by union of person with person; but the person is said

The naturall
powers in our
conversion are
not destroyed.

The Grace in
us inherent is
not the person
of the holy
Ghost.

to come to the Saints, and to dwell with them, and to be in them, Ioh. 14. 16. 17. and God hath sent the Spirit of his son in our hearts, crying, Abba Father, not that the holy Ghost, in proper person, doth in us formally, and immediately beleeve, pray, love, repent, &c. We being meet patients, in understanding, will, affections, memory, as *Libertines* teach. But the holy Ghost cometh to the Saints and dwelleth in them, in the spirituall gifts, and saving graces, and supernaturall qualities created in us, by the holy spirit, and acted, excited, and moved, as supernaturall and heavenly habits, to act with the vitall influence of our understanding, will, and affections.

Improve the former part: 1. Because such a union of the person of the holy Ghost in us, beleeving, loving, joying, praying, and immediately in us, were that blasphemous deifying and Goding of the Saints, so as beleeving, loving, praying, were not our work, but the immediate acts of the holy Ghost, and either the faint manner of beleeving, or the cold slacked loving, and praying of Saints, or their not beleeving, and sinfull omission of the acts of faith, love, praying rejoycing, could not be more imputed to Saints, as their sinfull defects, and transgressions, (but must be laid on the holy Ghosts score) then we can impute the splitting of a ship, to the ship it self and not to the negligent and willfull pilot who of purpose dashed the vessell on a rock; but we must not in reason blame the ship, but the Pilot; for the losse of the ship, is the onely and proper fault of the man that stirred the ship, and the ship is innocent and harmlesse timber: Now what sinne can be in the Saints in these supernaturall acts, if the holy Ghost immediately in his owne person, stirre the helme, and only, without us, act these in us? we might with as good reason say, the shop that a man worketh in doth make the portrair, which is a great untruth, since the artificer in the shop doth it, as say that the Saints doe pray, beleeve, rejoyce, if the holy Ghost immediately doe all these in them, as in a shop

2. Vpon the same ground the Lords coming down and filling Iohn Baptist from his mothers womb, and the Apostles and Stevenfull of the holy Ghost, should be the holy Ghosts personall filling of them, and his immediate acting in them, without any action of them, in preaching, praying, and their heavenly bold confessing of Christ before men; and there should

Henry Nicholas
a German, a blasphemous Libertine, saith, c. 34 ser. 10. God hath raised up mee, H. N. the last among the the Holy ones of God, which lay altogether dead, and without breath, and life among the dead, from the death, and made me alive through Christ, as also appointed me with his godly being manned himself with me, and Godded me with him, &c. The holy ghost in person immediately worketh not in the Saints,

be no difference betweene the Ark and Temple of *Jerusalem*, filled with the immediate presence of God, in the Lords manifestation of his glory there, and these Saints filled with God, in these works of free grace. I shall not beleeeve that the person of God, can be said to be united to either Ark, Temple, Apostle, or Martyr; all the union is in the effects and manifestations of graces, or tokens of Divine presence, which are creatures rising and falling with time.

3. That *excellent and living ark, the most glorious and admirable thing* that heaven hath, the Lord *Iesus*, is God and man, two natures united in one person. But both the word of God making that He, that same Holy thing, *borne of the virgin Mary, the Son of God*, Luke 1. 35. and that same He, and person who came of the Iewes, *according to the flesh, to be God blessed for ever*. Rom. 9. 5. Hebr. 7. 3. Matth. 16. 13. 16, and the third generall Councell, called that of *Ephesus*, and after the counsell of *Chalcedone*, ver. 4. and 5. doe evidence to us that *Christ cannot be two persons as Nestorius dreamed*, and one person. *Paul* spread the Gospel from *Jerusalem* to *Iliricum*, about ten hundreth miles. I know not he, *but the Grace of God that was with him*, 1 Cor. 15. 9. 10. not hee, but the Lord: True, but the question now is whether *Paul* and the *holy Ghost* in all these works of grace, were two persons become one Spirit by union, as some dreamers affirme; because both did the work; I beleeeve not: God and clouds rained down *Manna* to *Israel*; O but Christs father, Ioh. 6. *gave the Manna*, but the question is if the *person of God* were united with the clouds or any second causes producing *Manna*; so the Lord *maketh rich and poore, killeth, and maketh alive, maketh snow, frost, fair weather, drouth, and raine, the Sunne to rise, and go downe*, and that in his owne person, Father, Sonne, and Spirit; *He, he* onely made Heaven, Earth, Sea, and all creatures, and the world; *as* Acts 17. 25, and Psal. 33. 9. doe prove him to be a person who doth all these. But we cannot say that the person of God must be united with Clouds, Ship, Sea, Sunne, Heavens, Men fighting, and Men Saving, and Killing; and that God personally filleth all creatures, only God in the immensitie of his nature, is all these and every where, and is in them by his operation, so the holy Ghost is with the Saints, and dwelleth in them, not by union of his person to them or the immensitie of his

his essence, which is, as David saith, every where, Ps. 139. 7. *Whither shall I go from thy Spirit?* but so he is in Heaven, in Hell, in the Sea. 2. But he dwelleth in the Saints, in regard of the works, operation, gifts, and graces of the holy Ghost.

1. Because the holy Spirit is in them, in that they have in them the fruits of the Spirit, Gal. 5. 22. such as love, joy, peace, long suffering, gentleness, goodness, faith; now these are not the holy Ghost, who is eternall, and God uncreated, but are created in time, out of meer nothing, not out of the potency of the subject, but ere God produce grace, so knotty and so rocky are we, and so contrary to grace, that he must fall upon a new and second creation, Ephes. 2. 10. Col. 2. 10. Psal. 51. 10. the same word that is used for *creating heaven and earth*, Gen. 1. 1. is here used; it is not like the repairing of a fallen house, where the same timber and stones may doe the work, or the repairing of decayed nature, when a healthy body recovereth out of a fever, Grace is a rare and curious workmanship.

2. We are said to *grow in grace*, 2 Pet. 3. 18. and *by grace to increase to the edifying of the body in love*, Ephes. 4. 16. and to *the measure of the stature of the fullnesse of Christ*, 13. and to *add grace to grace*, 2 Pet. 1. 5. 6. 7. and to *goe on to perfection*, Heb. 6. 1. Phil. 3. 12. But the person of the holy Ghost, is not capable of growing, or addition, nor like the morning light, or the New Moone, that can grow and advance in perfection, being *God blessed for ever*.

3. If there be an union of the person of the Holy Ghost with the soule, and not an in-dwelling by graces, the beleever as a beleever, must live by the uncreated and eternall life of the Holy Ghost, or a created life. *Creatum vel increatum dividunt omne ens immediate, sicut finitum & infinitum*: Not the former, neither any man, nor the man Christ can in any capacity be elevated so above it selfe, as to partake of the infinite life of God; how the manhood of Christ partaketh of the personall subsistence of the Godhead, is incomprehensible to me, except that it is not by such a union as my singular nature standeth under personality created, and is by assumption rather then union, how ever if there be an union of the person of the Holy Ghost to our soules, it cannot be conceived, nor doth Scripture speak of it; if the Saints live the life of God, it must be by created Graces, and this is that we conceive.

Reasons proving that the person of the Holy Ghost is not united to our soules, but hee is in us in his operations and his effects or graces and gifts.

4 The person of the Holy Ghost immediatly acting in the Saints, without them or any active and vitall influence of the naturall faculties, cannot be guilty of sinne, because *David* and *Christ* are absolved of sinne in this. *They layd to my charge things that I knew not*, that is, things I never acted, crimes in which I had no action or hand: but we are blamed in the word, for all the omissions of holy duties; and the Holy Ghost cannot be blamed, for he bloweth when, and where he listeth, and is under no Law, in his motions of free grace; then he who cannot be blamed in not acting, cannot bee united as one spirit, person with person, with him who is justly to bee blamed in not acting.

Christ and the inherent grace of Christ in us are two different things.

Affer. 4. It must evidently follow that there is in the Saints a grace created that is neither Christ, nor the Holy Ghost in person; for what reason any hath to phancy an union of the person of Christ or the Holy Ghost in the Saints, the same reason have they to say that all the three are united to the person of the beleever in all supernaturall actions, for the *Father* is said to *draw men to the Sonne*, *Iohn 6.44.* and *Christ* to *reveal the Father*, and to draw men, *Iohn 1.18. Iohn 12.32* and the Holy Ghost to *reveal the deep things of God*, *1 Cor. 2.10, 11.* now al the three in person doe these, but all the three persons are not united to beleivers in person; this were a mystery greater then *God manifested in the flesh*, and unknown to Scripture.

2. If Christ be all the grace of beleivers, faith in Christ, and the love of Christ, should be Christ.

2. Then should a beleever having a new heart, and a new Spirit, be Christed, or Godded; and God should bee incarnate in every beleever, and how many Christs should there be? and the new heart in one Saint, and the grace given to *Paul*, should be the new heart given to *Peter*, whereas God hath given grace to every man, according to his measure, and *there are diversify of gifts, but one Spirit*, *2 Pet. 3.15. Phil. 1.9. Eph. 3.7. 4.5. 1 Cor. 12.3. 5.6. Eph. 4.16.*

Affer. 5. The Grace of God and our free will in a four-fold sense may be said to concur in the same works of Grace.

1. When free-will receiveth no more from Grace and the Lords drawing, but only literall instruction, and if by our industry an habite of the knowledge of the letter of the word

Grace and our free will are said to act together in a four-fold sense.

be acquired, its necessary only to the easier believing, as *Pelagius* said, I may believe without Preaching the Gospel, by Reading, but more easily by faire and powerfull preaching, and by grace helping and assisting preaching, but yet without grace, but with greater difficulty, as I may goe a journey on foot, but more easily on horse-back; then a horse is not simply necessary for the journey; and a ship may sail more easily and expeditely with sailes, yet also without sailes with the help of Oars though with more difficulty; thus Christ and his Grace may be spared, we may sail to heaven by natures sweating and free-wills industry, though the sailes of grace could more expeditely promote our journey. Now we think not that Christ draweth when men speak, but the bare letter of the Gospel; and softly request the dead with only sound of words and syllabls to live, and Orators with golden words doe pray and perswade the blind to see, and the creeples to walk; but its long erre words fetch a soule to dry bones that they may live, or tye the broken eye-strings, or adde vitall power and life to eyes and ankle-bones.

Grace is simply necessary in all supernaturall actions.

Golden words and morall swasion cannot give life.

2. Grace and free-will (as *Bellarmino* and the rest of the Jesuites with *Arminians* teach) may be thought to be two joynt causes, the one not depending on the other, as two carrying one stone or burthen, neither he helpeth him, nor he him, but both joyn their independent strength to one common effect. *Bellarmino* and *Grevinghoevus* with the like comparisons do prove that we may storm heaven, by the strength of free-will, without dependence on Christ; for three untruths are here taught: 1. That Grace determineth not free-will; a saying destructive to providence; if God determine not all second causes, he is not Master of all events, nor hath he a dominion of providence in all things that fall out, good and evil: 2. Grace doth not begin in all things that concerne salvation, nor doth the Lord work in us to will and to doe; if we will not doe without any prior dependence on the influence of the grace of God, we as much work in our selves willing and doing, as the Lord doth, and the Lord in his grace shall follow, and not lead our will. 3. Grace doth not conferre any help on the will to aduate it, and to strengthen it in doing good, in believing, repenting, loving God, hoping, (as *Grevinghoevus* saith) but will and grace doe both joyntly

Grace and free-will are not two collaterall, a dependent causes in the same supernaturall act, as two men drawing a boat.

meet in one and the same effect, in which 4 Free-will divideth the spoyle with Christ; and what need we say, *worthy is the Lamb who has redeemed us*, if free-will in the application of redemption share equally with the Grace of Christ?

Free-will in
supernaturall
actions is not a
meer patient,
but an Agent.

Martinez de
Ripalda de ente
su eternu. 10m.
1. d. 29. scilicet.
1. n. 3. 4.
Concil. 17 d. nti.
sess. 6. c. 5. c. 4.

Free-will an
agent acting
by the strength
of grace in
supernaturall
actions, and
not a patient
Antinomians
drame.

3. The third way is that free-will is said to believe, repent, love God, by a meer extrinsecall denomination, because it carrieth that grace which formally and only doth perform all these supernaturall actions; so Grace doth all, and free-will is a meer patient that conferreth no vitall subordinate and active influence in these acts; as we say, the Apothecaries glasse healeth the wound, because the oyl in the glasse worketh the cure; when the glasse doth actively contribute nothing to the cure; or the Ass maketh rich, when it carrieth the gold that enricheth only; this sense *Antinomians* hold forth, and make us meer patients, and blocks in the way to heaven, and this sense *Jesuites*, especially *Martinez de Ripalda* falsly chargeth upon *Luther* and *Calvin*; and the *Councell of Trent*, inspired with the same lying Spirit saith the same.

4. The fourth sense is that Grace and free will doth work so as Grace is the principall, first inspiring and fountaine cause: 1. It being a new supernaturall disposition and habite in the soule, *Joh. 14. 23. 1 Joh. 2. 27. 1 Joh. 3. 9. Joh. 4. 14. Esai. 44. 3. 4. Ezech. 36. 26. 27. Deut. 30. 6.* A good treasure or stock of grace, *Matth. 12. 35. Luk. 6. 45.* And also actually it determineth, sweetly enclineth and stirreth the will to these acts; yet so as free-will moveth actively, freely, and conferreth a radicall, vitall, & subordinate influence & is not a meer patient in all these, as *Antinomians* dream, *Psal. 119. 32. I will run the way of thy Commandements, when thou shalt enlarge my heart, Joh. 14. 12. he that believeth in me, the works that I do, he shall do, and greater then these, Matth. 12. 50. He that doth the will of my heavenly Father, the same is my brother, &c. 1 Cor. 9. 24. So runne, that ye may obtaine, Revel. 2. 2. I know thy works and thy labour, 1 Thess. 1. 3. Remembring without ceasing your work of faith, and labour of love, and patience of Hope: 2. We are not dead in supernaturall works, and meer blocks, *Rom. 6. 11. We are alive unto God in Iesus Christ, Ephes. 2. 1. He hath quickned us, Revel. 2. 3. For my names sake thou hast laboured, and had not fainted, 1 Cor. 15. 58. Be ye steadfast**

fast, unmoveable, alwayes abundant in the work of the Lord; there is activity in the Spirit to lust against the flesh, Gal. 5. 17. Rom. 7. 15. Nor is the blessednesse of the Saints only passive in receiving: though to be justified and receive Christs righteousness, be the fountain blessednesse, Psal. 32. 1. Rom. 4. 6. 7. Gal. 3. 13. But the Scripture speaketh of a true and solide blessednesse in action, Psal. 119. 1. *Blessed are the undefiled in the way*, Esai. 56. 2. *Blessed is the man that doth this*, Iam. 1. 12. *Blessed is the man that endureth temptation*, Psal. 119. 2. *Blessed are they that keep his testimonies*, Psal. 106. 3. *Blessed are they that keep judgement*, Revel. 22. 14. *Blessed are they that doe his Commandements*, Math. 5. *Blessed are they that mourn, that hunger and thirst*; Then there must be a part of blessednesse in sanctification, as in justification; though the one be the cause, the other the effect.

The blessednesse of the Saints active and not passive only as Antinamians say.

Asser. 6. The Lords working in us the condition of the Covenant of Grace, such as faith is, by his efficacious grace, doth not free us from sinne, when we believe not, nor involve God in the fault, when he worketh not in us to believe, as *Crispe* imagineth; Here let me by the way remove the arguments of Dr *Crispe* by the which he imagineth, that there is no condition at all in the covenant of grace.

D. Crispe Serm. 6. pag. 160.

Argum. 1. The Covenant should not be everlasting, if it depended on a condition of faith to be performed by us; for wee faile in our performances daily, and the Covenant is annulled and broken so soone as the condition is broken.

Ans. 1. We speak not so, that the Covenant of grace depends on a condition in us; dependency includes a causality in that of which the thing has dependency; we know nothing in us, either faith, or any other thing; that is the cause of the covenant of grace, or of the fulfilling of it: a cause is one thing, a condition caused by grace is an other thing; for the perpetuity of the covenant there is not required a condition always in act. 1. If at the eleventh or at the twelfth houre, you come to Christ, the nature of this covenant promiseth you welcome. 2. Particular failings and acts of unbeleif, doe well consist with the habite and stock of faith that remaineth in him that is borne of God, nor is the act so tyed to a time. But 3. There is, by tenuure of the Covenant, a Priviledge twofold here. 1. If by the Law a man step a haire-breath wide off

Comfortable
differences be-
tween the Law
and the Cov-
enant of Grace.

the way, the doore of Paradise is bolted on him, and in a-gaine can he never enter, he must seek another entery, the man has done with heaven that way, the law knoweth not such a thing as repentance; but the Covenant of grace being made with a sinner, a slip, an act of unbelievedoth not forfeit the mercy of this covenant. But Christ saith, if you fall, there is place to rise againe; if you sin, there is an Advocate, there is a blood of an eternall covenant; the covenant stands still to make up roome for repeated grace, for a thred, and continued tract of free-grace and mercy all along that your foot never go out of the traces of renewed pardon, while you be in heaven: though the child of God ought not to sinne, yet can he not out-sin the eternity of the new covenant, nor can he sin an eternall priest out of heaven. 2. The Law requireth a stinted measure of obedience, even to the superlative, with all the soule, and the whole strength; any lesse is the forfeiting of salvation. But the covenant of grace stinteth no weak soule, Christ racketh not, nor doth he (as it were) play the extortioner, and say, either the strongest faith, or none at all; he maketh not *Abrahams* foot a measure to every poor sinner; many smoaking flaxes, and broken reeds on earth are now up before the throne; mighty Cedars, high, tall, green, planted on the banks of the river of life; if *Adam* bee the first in Heaven, what though I be the last that enter in, though I close the doore in the lowest roome, so I see the throne, and him that sits on it, it is enough to me.

Dr Crispe, 1. arg.

2. Arg. All the tie of the covenant lyeth on God, not any on man, as bond or obligation for the fulfilling of the covenant, or partaking of the benefits thereof, Heb. 8. 10. Ezech. 36. 25. 26. Jer. 31. the Lord promiseth to doe all, and the new heart is but a consequent of the covenant; where is there in all this covenant, one word that God sayes to man, Thou must do this? If God had put man on these conditions, then they were conditions indeed: But when God takes all upon himself, where are then the conditions on Mans part? Give me leave, suppose there should be a fault of performing in this covenant: whose were the fault? must not the fault or failing be in him who is tyed and bound to every thing in the covenant, and saith, he will do it? If there bee a condition, and there should be a failing in the condition, he that undertaketh all things in the covenant must needs be in the fault, — God saith

nor,

not, make your selves cleane ; get you the Law of God in your mind, get you power to walk in my Statutes, and when you do e this, then I will be your God, and enter in Covenant with you.

Ans^r. 1. We never teach that the making to our selves a new heart is an antecedent condition required before the Lord can make the New-Covenant with us, as this man would charge Protestant Divines, but that it is a condition required in the party covenanting ; which is *conditio fœderatorum, non fœderis*, and such a condition without which its impossible they can fulfill the other condition which is to believe and so lay hold on the Covenant : but it is clear, *Antinomians* think the new heart no inherent grace in us, but that Christ is grace working immediately in us as in stones, and the new heart is justification, without us in Christ only : let *Crispe* shew where the making of a new heart is commanded to us as a consequent and an effect of the Covenant ; surely the new heart, the washing of us with cleane water, be it an antecedent, or be it a consequent of the Covenant of Grace, it is a promise that God doth freely and of meere grace undertake to perform in us, *Ezech. 36. 26. A new heart will I give you,* so *Ier. 32. 39, 40. Ier. 31. 23. Ezech. 11. 19. 20. Esa. 54. 13. Ioh. 6. 45. Ezech. 36. 32. Not for your sakes, doe I this, saith the Lord God, be it known unto you ; be ashamed and confounded for your own wayes, O house of Israel, ver. 22. I doe not this for your sakes, O house of Israel, but for mine holy names sake, which yee have prophaned amongst the heathen, whether ye went ; and Crispe saith the Covenant in the old Testament had annexed to it divers conditions, of legall washing and sacrifices, whereas the New Covenant under the New Testament is every way of free grace : He is farre wide ; conditions wrought in us by grace, such as we asserre, take not one jot or tittle of the freedome of Grace away, and though there be *major gratia* a larger measure of grace under the New Testament, yet there is not *magis gratia*, there is no more of the essence of free-grace in the one, then in the other ; for all was free grace to them, as to us ; why did the Lord enter in Covenant wth the Iewes more then with other Nations ? *Deut. 7. 7. The Lord loved you because he loved you. Was Ierusalem, Ezech. 16. holier then the Ephesians, Eph. 2. No, their nativity was of the land of Canaan, their Father an Amorite, their Mother an Hittite, Ezech. 16. 5. Thou wast**

Grace in the old and New Testament the same grace in nature and essence, but different in degrees.

cast out in the open field, to the loathing of thy person, in the day that thou wast borne, ver. 6. And when I passed by thee, and saw thee polluted in thine own blood, I said to thee in thy blood, live; And to cause grace have a deeper impression and sinking down into the hearts bottome, he repeateth it againe, *I said unto thee in thy blood, live*; And will *Crispe* say, that this is not a history of free grace, as farre from bribe or hire of merite as in the world? or, will he say, it was Gods meaning, First, *wash you with holy water, and sacrifice to me, and performe all these legall conditions to me while you are Amorites and Hittites by kinde, and that being done, I'll enter in Covenant with you, when yee have done your work. I'll pay your wages, and be your God.*

2. This Argument militateth strongly against every Gospel duty, and the whole course of Sanctification. God must so be the cause & only cause of all our sinfull omissions, & sins under the Covenant of grace, in that he promiseth to work in us to will and to do, & to give us grace to abstain from sin, but does not stand to his word as *Antinomians* teach, which is an Argument unanswerable to me, that its the minde of *Antinomians* that no justified person can sinne, but that they omit good, or commit ill, God is in the fault, not they; and that the justified are meer blocks in all the course of their sanctification; in all the sins they doe, they are patients; God should more carefully see to his own honour, and not suffer them to sinne; so they and the old *Libertines* goe on together. For say, that the new heart, that to will and to doe, to persevere stedfastly in the Grace of God, were no conditions of the Covenant (sure believing in the Lord Iesus is clearly a condition of the *righteousnesse of faith, as doing is of the righteousness which is of the Law*, Rom. 10. 3, 4, 5, 6, 7, 8. Gal. 4. 22, 23, 24, 25, 26, 27, 28) say that to repent, pray, love God, and serve him, were not from God through the tye of the New-Covenant, yet Gods promise, his single word when he saith he will doe such and such things, is as strong a tye as his Covenant and oath, when he knoweth its impossible these things that he saith he will doe, can be done, except he, of his meer grace, work, them in us. Now the Lord clearely promiseth, that he will give repentance, *Act. 5. 31.* Sorrow for sinne, the Spirit of grace and supplication, *Zach. 12. 10.* a circumcised heart to love and serve the Lord, *Deut. 30. 6.* *Ezech. 36. 26.* perseverance in Grace, *Ier.*

32. 40, 41. *Eesai.* 54. 10. chap. 59. 20, 21. *Psal.* 1. 3. *Joh.* 4. 14. chap. 10. 28. *Phil.* 1. 6. *Ephes.* 5. 26. 27. 1 *Ioh.* 2. 1. Then let D. Crispe or any *Libertine* say, when the Saints sinne, in not praying, in not sorrowing for sin, in not willing, and doing, in their sinnes and falls in their Christian race to heaven, let me speak in the words of *Crisp*, *whos fault is it, or failing not to perform the word, or promise of God? God undertaketh by promise, yea by his simple word, to fulfill what he promiseth, and saith he will work all these in us, yea to will and to doe; Ergo, if it be not done, the fault cannot be mans, but it must be,* (which I abhorre to writ or speak) the Lords.

3. God takes all upon himselfe, *in genere causa gratiose, Libertissima, independentis, primæ, non obligatæ ad agendum ex ulla lege;* in the kind of a cause that worketh by meer grace, freely, Independently, without any Law above him to oblige him to doe otherwise with his own, then he freely willeth, decreeth, promiseth; for men carnally divide Gods decree, which is most free, from his promise which is as free as his decree but it followeth in no sort, as *Arminians* and *Jesuites* object to us; therefore men whodoe not believe, pray, walk holily, are not in the fault, being under a Law to obey; for sinnefull inability to obey can ransom no man from the obligation of obedience; and most blasphemous it is, that because, God undertaketh in the Covenant, that we shall walk in his commandements, as he doth promise, *Ezech.* 36. 27. and that we shall feare him, *Ier.* 32. 39, 40. That God should therefore be in the fault, and we free of all fault, when in many particulars we offend all. *Iam.* 3. 2. and we feare not God, in this or this sinne; as is possible and may be gathered from *Iosephs* speech to his brethren; who sayes he would not wrong them, for he feared God; and *Iobs* word, that he durst not disperse the cause of his servant, because he was affraid of God. Yet God promiseth, that he will keep *Ioseph*, *Iob* and all the elect in the way of Gods Commandements, that they shall not fully fall away from him: God never by promise, covenant, oath, or word, undertaketh to keep his elect from this or this particular breach and act of unbelieve, against the Covenant of grace.

4. The fault against the Gospel or any sin in a believer must justly be imputed to him, because he is tyed by the Evangelick Law not to sinne in any thing, the Gospel granteth pardons;

The justified cannot sinne, according to the doctrine of *Libertines*.

God never promised in his Covenant, to keep the Saints from these particular sins they fall in, nor are these such sins as break, farre less annul the Covenant of grace;

Faith is a condition of the Covenant, but not this or that particular act of faith which wee ought to perform, when we wisb. live God.

but not dispensations in any sins; and it can in no sort bee imputed to God, because if any believer fall in a particular sin or act of unbeliefe against the covenant of grace, the Lord neither decreed, nor did ever undertake by Covenant or promise to keep him, by his effectuall grace from falling in that sinne; for the Lord would then certainly have keepeed him, as he did *Peter*, and doth all the Elect that are effectually called, that in mighty temptations their faith faile them nor. Nor is the act of believing, that is wanting in that particular fall, such a condition of the Covenant as Christ either promised to work, or the necessary condition of the Covenant of Grace, or such a condition the want whereof doth annull and make voyde the eternall Covenant of grace.

5. I here smell in *Antinomians*, that God must bee in fault, as the author of our unbelief, our stony hearts, our walking in our fleshly wayes, because God hath promised to give us faith, and a heart of flesh, to walk in his wayes, as the old *Libertines* said God was the principall and chief cause of sin, and that God did all things, both good and ill, the *Creatures* did nothing. So *Calvine* in institut. adversus *Libertines*, chap. 14. in opus, pag. 446. Mr. Archer down right faith, God is the authour of sin. what end is there of erring, if God leave us? It is true, the tie, and all the tie of giving a new heart, and the Spirit of grace and supplication lieth on the Lord who promised so to do, Deut. 30. 6. Ezech. 11. 19. 20. chap. 36. 26. 27. Ier. 31. 33. 34. 35. 36. But yet so that we are under the obligation of divine precepts to doe our part, Ezech. 18. 31. make you a new heart, and a new Spirit. for why will ye die, O house of Israel? Ier. 4. 4. Circumcise your selves to the Lord, and take away the foreskinne of your heart, Ephes. 4. 23. be renewed in the Spirit of your mind, Rom. 12. 2. Rom. 13. 14. and 1 Thessal. 5. 17. pray without ceasing, Psal. 50. 15. Call upon mee, Matth. 26. 41. Watch and pray: Therefore all the tie and obligation of what ever kind cannot so free us from sinfull omissions, nor can the tie ly on God; evangelick commandments are accompanied with grace to obey & grace layeth a tie on us also to yeeld obedience.

6. Its a foule and ignorant mistake in *Crispe* to make the Covenant nothing but that love of God to man, which bee cast on man before the Children had done good or evil, Rom. 9. 1. That love is eternall and hath no respect to faith as to a condition, but

The Covenant of grace is not formally the love of God but flows from the love of God.

its not the covenant it selfe, because it is the cause of the covenant. 2. To the love of election, there is no love, no work, no act of beleeving required on our part; Yea, no mediator, no shedding of blood; wee are loved with an everlasting love, before all these; but the covenant though as decreed of God, it be everlasting, (as all the works of creation and divine providence which fall out in time, and have beginning and end are so everlasting, for God decreed from eternity that they should be) yet it is not in being formally while it bee preached to Adam after his fall, and there is required faith on all the Saints part, *to lay hold on the Covenant*, Esai. 56. 4. and to make it a covenant of peace to the Saints in particular. 2. Faith is the condition of the covenant. 3. Christ the mediator of it. 4. *Christ's blood* the seal of it. 5. *The Spirit* must write it in our heart: But the love of election is a compleat free, full love, before our faith, or shedding of blood, or a mediator be at all.

The love of God is prior to our faith, to redemption, to a Mediator, or shedding of blood.

Object. *We are not saved, nor justified, nor taken in Covenant by faith, as a work,* (saith Crispe) *for then we should not be saved by grace; and grace should not be grace; but wee are justified by faith, that is, by that Christ which faith knoweth, according to that, by his knowledge shall my righteous servant justify many; therefore faith is no condition of this covenant.*

Ansiv. The contrary rather followeth: 1. Seeing Crispe doth say, none under heaven can be saved till they have believed; We are not taken in covenant by faith; neither wee nor scripture speak so; taking us in covenant is before wee can beleeve, but we lay hold on Christ, and righteousness by faith, not as a work, but a necessary condition required of us. 2. I leave it to the consideration of the Godly; if beleeving in him who justifieth the ungodly be no condition; (a work justifying, I do not think it) but onely I beleeve and know that Christ justified me before I beleeved, from eternity, as some say; when I was conceived in the womb, as Crispe saith; and that threatening, *he that believeth not, is condemned already*, carries this sence, he that believeth not that he is not condemned; hee is already condemned: Who can believe such toys?

To beleeve is not to know that it was justified, ere ever I beleeved.

2. Beleeving is a receiving of Christ, Ioh. 1. 12. Christ dwelling in the heart Ephes. 3. 17. Then to beleeve, must be to know that Christ was in mee, before I beleeved, and that I received.

received him from eternity, or from my conception.

3. To believe maketh mee a sonne borne, not of flesh and blood, Ioh. 1. 12. 13. and Gal. 3. 26. and by faith wee receive the Spirit: This then must be nothing else but I know by the light of faith, I was a sonne before, and had received the Spirit, before I believed: What more absurd?

4. And by faith I live not, Christ liveth in mee, and I am crucified and mortified; that is, by faith I know that I did live the life of God, and was crucified to the world; whereas I was dead in sinnes, before I believed.

5. And because believing is somewhat more then a naked act of the mind, it being a fiduciall adherence unto, and an affiance, acquiescence, & heart-relyance, & staying on Christ, or a rolling of our selves on God for salvation, as is clear in the originall holy languages of scripture, Psal. 18. 18. Esai. 26. 3. Psal. 112. 8. Esai. 10. 21. Mich. 3. 11. Psal. 22, 8. Psal. 55. 22. 1 Pet. 5. 7. Cant. 8. 5. Ioh. 1. 12. It stood hungry a notion of faith, to make it nothing but a knowing of that which really was before; for heart-adherence is not an act of the mind, and so not an act of knowledge, but of the will and affection, in which there is no act of knowledge formally, though it presuppose an act of knowledge.

6. Then wicked men must be in their sinnes, not justified in his blood, because they will not know that Christ dyed for them in particular, and that Christ bore their sinnes on the crosse, and justified and pardoned them long agoe, all which to believe is to hold a lye in the right hand. But to returne.

Asser. 7. How the Lord worketh in us to will and to do, the power and the act, and yet we are guilty in our omissions of good, or in our sinfull and remisse manner of working with the grace of God, is a point more mysterious, then I dare undertake to explaine, if these may give light, I offer them to the Reader.

Posit. 1. Grace, free-grace, is the great and Master-wheele, that carrieth about heart, senses, foot, and hand, & not that only, but seede and tree and fruit, the flower, the principle dependeth necessarily on free grace; and for a third, the state and condition is higher then either principle or seed, or fruit; to bee an heir of glory, is more then a supernaturall principle of gift, and

more

Grace chang-
eth both the
principles, the
act, and the
state.

more then one single action above nature: Grace must make the principle gracious, and grace must inact and quicken the principle to bring forth, and graces policie makes naturall men, citizens of heaven, *sonnes of God*, heirs of life, Ioh. 1. 12. 13. Gal. 4. 4. 5.

Positi. 2. This must stand as a ground, that there is not any gracious act performed by the members, but the head Christ, is so interested in it, that as even the finger and toe, in the naturall body, cannot stirre without the motion takes its beginning from life, and head, so neither can the mysticall body or any joynt or member of it, act or move in its supernaturall orbe of grace, but every individuall act of grace must pay the rent of glory, to the mysticall head, whose predeterminating influence does act and stirre the ship; for Christ is not only the compasse, and day-Starre, according to which spirituall motions are directed, and hand and finger, foot, and all see with the visive power seated in the head, (for they have no facultie of seeing in themselves) and the Saints in these actions stirre with the light, in the two eyes, or seven eyes and lamps that are in the head Christ, but also the real motions of grace in their physicall, as well as in their morall sphere are shapen and acted by Christ: It is not much, (though it be a wonder) that a huge great ship made up of so many peeces of dry and dead timber can move regularly through so many circles, compasses, turnings of many coasts, countreyes, change of windes, ten thousand miles, to a certain harbrie, when timber is acted and moved with the borrowed art and reason of a man stirring the helme; so there is a *λύσις*, a reason, a wisdom in him, *who is made our wisdom*, to act the Saints in their heaven-ward motion, that are carried through so many sea-circles, turnings, contrary windes of temptations, afflictions, various soule-dispensations of sweet and lowre, absence, presence, going and coming again, of Christ, to such a determinate home as heaven, for the Father must thank the steers-man Christ, his sonne, that the broken bark and all his poore friends are landed, with the borrowed art of Christ, and no more thanks and praise to us, then to dead timber. That we should be *ἐκ τῆς ἐν αὐτῷ χάριτος* to the praise of his glory, Ep. 1. 12. as if our passive being (it is a borrowed expression, for we are coagents with, and under Christ, in the work) were destinated to the praise of the glory of his

The head of grace acteth in all the members, & moves their naturall faculties.

The actual influence of grace, is most necessarie to every act above nature.

grace.

grace; but wee are so drawne as Christ is great Lord, moderator, and authour, and God in the second and new world of grace, as God creator is in all actions of nature, Ioh. 15. 5. without mee, (as your vine tree, in whom you grow, and a stock in whom you bring forth fruit, every blossome of life, every apple) *ye can do nothing*, Phil. 2. 13. *For it is God that worketh in you to will and to doe, according to his good pleasure*, 2 Cor. 13. 3. *Since ye seek a proof of Christ speaking in me, which to youward is not weak, but is mighty in you*; then every word that Paul spoke, Christ in him spoke it not formally, as if Paul had been a meer patient, but efficaciously, Rom. 15. 18. *for I will not dare to speak of any of these things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed*, Esa. 27. 3. *I the Lord doe keep (the Church the garden of red wine) I will water it every moment, lest any hurt it, I will keep it night and day*; keeping and watering every moment, is grace actual every moment to make his tender Vines grow, and preserving his own from succumbing under every temptation.

2. There were no ground for Adams thankfulness and praise, that he stood one moment, or that he gave names to every thing according to their nature, or ever heard with patience the command of God, thou shalt not eat, if in every act of obedience, he had not need of the actual predeterminating influence of God, nor were there ground for this prayer in faith, and in patient submission to God, as to one to whom we owe the praises of the not failing of our faith, *Lead us not into temptation; but deliver us from evil*, nor were there any glory due to Christs advocacy and intercession, that we fall not fully; and finally off Christ and from Christ; and the state of Grace, when we are tempted, if free-will, not the actual influence of predeterminating grace did keep the Saints, and stirre them to every act.

3. Who is the Author and finisher of our faith? Christ; and who perfecteth the good work once begun, but Christ? and who but he bringeth many children to glory? Not we, when the soule is distempered under desertion; the soule is so tender and excellent a piece, love so curious and rare a work of Christ, that let all the Angels in heaven *Seraphims*, and *Dominions*, and *Thrones* set their shoulders and strength together, they cannot with Angell-tongues, (let them speak heaven, and Christ,

I.
Christ only,
not a creature,
Man or Angel
can calme a
soule-feaver of
desertion.

and glory) calme a soul-feaver, and words of silk; and oyle dropped from the clouds, cannot command the love-sicknesse of a sad soule. Will ye look to heaven, while your sight faile, and weep out two eyes while Christs time come, you cannot find ease for a broken spirit; when Christ breaketh, can Angels make whole? The conscience is a hell-feaver, the comforter is gone; can you with a nodde bring the physitian back againe? can golden words charme and calme a feaver of hell? can you with all the love-waters on earth quench a coale of fire that came from heaven? Send up to heaven a Mandate against the decree and dispensation of God, if you can; if the gates of death can open to thee; or if thou hast set the doores of the shadow of death; or can doe such great works of creation, as to *lay the corner-stone of the earth*, or *hang the world on nothing*, which Iob could not doe, chap. 37. chap. 38. But who can command soule-furies? onely onely Christ.

The soule is downe amongst the dead, wandering from one grave to another. Can you make a dead Spirit, a Gospel-harp to play on of the springs of *Zion*, the songs of the holy Ghost? Christ can doe it. Can you cry, and finde obedience to your call, *O North, O South winde blow upon the Garden*? Christ hath his owne winde at command; hee is master of his owne mercies: Can you prophecie to the winde to come, and breathe on dead bones? Christ onely can: Can you breathe life, soule, and five senses on a coffin? could you make way for breathing in the narrow and deep grave, when clods of clay closeth the passage of the nostrils? Christ can; *Isai. 26. 19. Thy dead menshall live, together with my body they shall arise: awake and sing. ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead.* Can you draw the virgins after the strong and delicious smell of the ointments of Christ? but if he draw, the virgins runne after his love, *Cant. 1. 3.* Christ indiceth warre, are you a creator to make peace? he cryes Hell, and wrath; can you speak joy, and consolation? are you an anti creator, to undo what Christ does? Christ commandeth fury against a people, or person; can men, can angels, can heaven countermand?

Position, 3. The Lords suspending of his grace cometh under a twofold consideration. 1. As the Lord denyeth it to his

The Lords deniall of grace falls under a threefold consideration.

own children. 2. As to wicked men also. As he withholdeth grace, especially actuall and predeterminating: It falleth under a threefold respect; 1. As it is a work of the free and good pleasure and Sovereignty of God.

2. As it is a punishment of former sinnes.

3. As from it resulteth our sinne, even as the night hath its being from the absence of the Sunne; Death from the removal of life.

Affer.

4. The Lords denyall of Grace, is seene most eminently in two cases: 1. In the parting asunder of the two decrees of election and reprobation.

2. In Gods, with drawing of himselfe and his assistance, in the case of trying the Saints.

The freedome
of grace evi-
denced highly
in Angels.

In the former the Lord has put forth his soveraigntie in his two excellentest creatures: Angels and men; if wee make any cause in the free-will of Angels: I speake of a separating and discriminating cause, why some Angels did stand, and never sinne, some fall, and become divels, wee must deny freedom of Gods grace in the predestination of Angels: now the Scripture calleth them *Elect Angels*; how then came it that they fell not? from free-will? No; Angels are *made of God, and for God, and to God*; then by the Apostles reason, they could not give first to God, to ingage the Almighty to a recompence, they could not first set their free-will to work their owne standing in Court, before God did with his grace separate them from Angels that fell, Rom. 11. 36. Esai. 40. 13. 2. Make an election of Angels, as the Scripture doth, when some are called *Elect Angels*, and some not, then it must bee an Election of grace; an election of works it cannot be; because Angels *must glory in the Lord*, that they stand, when others fell, Rom. 4. 2. *as mendo*, Proverb. 16. 4. Ier. 9. 23. 24. 2 Cor. 10. 17. Rom. 11. 36. for no creature, Angels or Men, can glory in his sight; for Angels are for him, and of him, as their last end, and first Authour, Rom. 11. 36. then they gave not first to God, to ingage the Lord in their debt, vestr. 35. for if so, then glory should be to the Angels: but now upon this ground, that none can ingage the Lord in their debt, *Paul*, vestr. 36. saith *to him be glory for ever*; because none can give to him first, and all are for him, and of him; then so are Angels.

3. Angels are associated in the Element and orbe of free grace

grace to move as men, with graces wings, to fly over the Lake prepared for the diuel and his Angels, whereas others fell in; otherwise Christ the Lord Treasurer of free grace, cannot bee the head of Angels, Col. 2. 9. as of men, Col. 1. 8. Ephes. 1. 20. 21. 22. 23. for as art, not nature, can prevent a dangerous feaver, by drawing blood, or some other way, even as the same art can recover a sick man out of a feaver, whereas another sick of that same disease, yet wanting the helpe of art, dieth: So the same free grace in nature, speece, and kinde, not free will, hindered the elected Angels to fall, where as by constitution of nature and mutabilitie, being descended of that first common poor and base house, the first spring of all the creation of God, meere and simple *Nothing*; the mother of change and of all defects naturall, and morall, in every the most excellent creature; they were as an humorous grosse body, in which the vessels are full and in a neereft propension to the same feaver that devils fell into, *evento the ill of the second death*, if the grace of God had not prevented them.

2. In men, God has declared the deep Sovereignty and dominion of free grace in calling effectually one man, *Isaakob*, not *Esau*, *Peter*, not *Judas*, in having mercy, in time, *on whom hee will, and hardening whom hee will*; I humbly provoke all *Arminians*, all *Libertines* who dash themselves, the contrary way against the same stone, to show a reason why one obeyeth and actively joyneth with the draught and pull of the right arme of Iesus Christ, Ioh. 12. 32. and his father, Ioh. 6. 44. and another refuseth, and actively and wilfully withdraweth from the call of God, if the omnipotency of never enough praised grace, bee not the cause, the adequate, highest, and principall cause; I deny not but corrupt and rebellious will is the inferiour, culpable, and onely culpable and morall cause why *Judas* denyeth obedienceto the holy call of Christ.

It is a sweet contemplation that Angels and Men sing the same song and Psalme of free grace in heaven, to the Lamb, to him that sitteth on the Throne; and a question it is, if a more ingaging and obliging way to free grace could be devised, then that as many as are in the glorified Troops and triumphing armies in heaven clothed in white, should bee also the sworne subjects, and the eternall debtors of the freest grace of him, who is the high Lord Redeemer, and head of Angels and Men.

The freedome of grace is evidenced in the conversion of one man, not of another.

But in the engagement it selfe of the winde of the Spirit, for the tryall of the Saints there is great ground of admiration, as 1. the blowing of the soft and pleasant breathings of the South-winde of free-grace lying under the only work of soveraignty, *when, and where, and in the measure*, the Lord pleaseth, is a high and deep expression of the freedome of grace, for in one and the same prayer (the like by proportion may bee said of the acts of faith, love, patience, hope) we often begin to pray, with sad and fleshly complaints of unbelieve, as is evident in many Psalms and Prayers of the Saints in Scripture, *Jeremy, Lament. 3. of Job, of David*; yet going on, the breathings of the holy Ghost will fill the sailes, and he returneth: therefore this is a ground, yea, a demonstration to me; then when I finde no motion of the holy Ghost, no spirituall disposition, but meere deadnesse, I am not to abstaine from praying, because I finde the Spirit not acting nor stirring in me, as *Antinomians* say; but 1. I am to act and doe, though the principle of motion be naturall; as if the first stroak on flint make not fire, we are to strike againe and againe: and if the fire blowing of the bellows kindle not the sticks *let us be doing, and the Lord will be with us*. A kindling and a flame may come from heaven; say that the Lord were wanting to me in a dead and low ebbe; he will not once roll about the sight of his eye, nor let out one blast or stirring of aire and winde of the Spirit toward me; yet my deadnesse is my sin, and freeth not me from an obligation to pray and to seek to God; the doore is fast bolted, shall I not therefore knock? access is denyed, and the *Lord in anger shutteth out my prayer, Lam. 3. 8*. May not I look and sigh and groane toward his holy Temple? deadnesse is not the Lords revealed will forbidding me to pray, because I am dead and indisposed.

2. Deadnesse and indisposition is a sinne, then must we confesse to God, and tell the Lord when we are indisposed to pray, that we cannot pray; and let the dead and the blind but bow his knee and lay a dead Spirit, and naked wretched soul, a paire of blinde eyes before God: for we are commanded to confesse this to God, as may be gathered from, *Revel. 3. 17. 1 Joh. 1. 9. Prov. 28. 13. Psal. 32. 5*.

3. We are expressly commanded in the day of trouble and of our temptation to pray, and seek help from God under our

Wee are to pray and stirre up our selves to supernaturall duties when we are undisposed.

We are obligated to pray, when under indisposition we cannot.

temp-

temptations, *Psal.* 50. 15. *Matth.* 6. 13. 1 *Thess.* 5. 17. As the Saints have done, *Psal.* 18. 6. *Psal.* 34. 6. *Psal.* 61. 2. 2 *Cor.* 12. ver. 7. 8. 9. If then wee judge the no breathing of the holy Ghost a temptation, and a cause of humiliation, as it is, and the Saints doe judge it, then are we to pray though most indisposed; why doth *David* complain that he was as a bottle in the smoak, and pray sooften that God would quicken him, if under a dead disposition we were not to pray?

4. If often the Saints beginning to pray, doe speak words of unbelieve and from a principle of nature, and if words flowing from the deadnesse and misgivings and roving of the flesh interwoven in with the spirituall and heavenly ravishments of the Spirit of grace and supplication in one and the same complaint and prayer to God, as *Psal.* 38. *Psal.* 102. *Psal.* 77. *Psal.* 88. *Lament.* 3. *Ier.* 20. *Job* 8. ch. 16. ch. 19. and in many other passages, where the Spirit and the flesh have Dialogues and Speeches by turnes, and by course, then may and ought the Saints to pray under deadnesse, and do as much as their present indisposition can permit them; and the Spirit is keen to come and blow, not by obligation of Covenant or promise, on Gods part, as *Jesuites* and *Arminians* with *Pelagians* have taught, but in his ordinary free practises of grace as *Philip* was commanded to come and preach Christ to the *Eunuch* while he was reading the Book of the Prophet *Esay*, not because he was reading Scripture, or because such a promise is made to these who read Scripture, as the Angels revealed the glad tydings of the birth of Christ, while the shepheards were attending their flocks in the field, not because they were so doing, as if a promise of the Gospel belonged to men because they wait on their calling; and *Annianias* is sent to preach Christ to *Saul* and open his eyes, while he was praying, not because he was praying, but of meer free-grace, which moveth in this ordinary current and sphere of free love congruously to the Lords freely intended end to save his people; even as the Lord joyneth his influence and blessing to give bread and a Harvest to the sower, *Esay* 55. yet not that he hath tyed himself by promise to give a good Harvest to every industrious husbandman; yet this ordinary practise of Grace with the Commandement of God is enough to set us on work to pray, to believe, to acts of love to Christ, in the saddest and deadeest times.

Flesh and Spirit
in their severall
ups and downes in one
and the same
prayer.

5. It should be no sinfull omission in us, not to pray when the Spirit stirreth us not, if our deadnesse should free us from all sin, because we cannot run, when the Bridegroom doth not draw. Christs drawing goeth along with the secret decree of Election, but is not to us a signification of the Lords revealed will, that we should not follow Christ, when he suspendeth the influence of his drawing power.

Affert. 1.

5.

In what cases
God useth to
withdraw his
influence.

6. Now as in nature, men may to dare the Almighty in his face, that God in justice may deny his influence to naturall causes: as when malice opposeth the Spirit of God in the Prophet of God, that the Lord refuseth to concurre with the oyle in *Iereboams* whithered arm, that he cannot pull it in againe to him. 2. When the Lord is put to a contest with falses, god's to work a miracle, as in his refusing to concurre with the fire in burning the three children; for in all causes naturall, or morall, or whatever they be, God has a negative voyce and more. 3. When the axe or the saw boasteth it selfe against him that listeth it; the Lord may use his liberty. So (to come to the second consideration) when *Peter* proudly trusteth in himselfe: *I will dye with thee ere I deny thee*; the Lord to punish his pride, must deny his assisting grace, when *Peter* is tempted, that he may know that nature is a sorry undertaker; that the man rideth to heaven on a whithered reed, who aymeth to climbe that up-hill-city on his own fleshy and clay, strength; and God to show a black spot on a faire face in heaven, will have it said, there standeth *David* before the Throne, who once committed adultery and to cover the shame of it from men, killed most treacherously an innocent godly man: God here out of the ashes of our sin will have a rose of free-grace, that filleth the foure corners of heaven with its smell, to grow green up in the higher Paradise, for a summer of eternity; and will have no Tenants in heaven but the free-holders of grace; it is a question whither there be more grace or more glory in heaven; for the crown of glory is a crown of grace; that vaste sea of the redemption of grace issued from under our sinfull falls.

We are to stir
up grace in
ourselves and
blow the fire.

7. Yea, upon this reasonlesse and fleshy ground, if we may omit praying, and so believing, loving, repenting, mortifying our lusts, when the Spirit stirres us not to these acts, and say, if God will suffer me to sinne, let him see to it, then upon the same ground

ground all the justified Saints (I should think them Devils, not Saints) might sin, murder, blaspheme, whore, oppresse, commit Sodomy, Incest as *Lot*, deny Iesus Christ, as *Peter* did, and say as we are not to pray, nor obliged to a constant course in prayer, when Christ draweth not, and when the Spirit moveth us not (as *Antimonians* say (with Mr *Crispe* and others) error, 49. pag. 9. 10. Rise, Reign) so neither are we to abstaine from murder, denying of Christ, blasphemy, Sodomy, when the spirit of Christ draweth us not, and moveth & stirreth not our soule to abstinency and a holy feare and circumspection that we commit not such abominations, and *Peter* might say, *I am not obliged to a constant course of confessing Christ before men, unlesse the Spirit stirre me thereunto*, and *David* or any Saint might say, *If the Lord will suffer me to murder the innocent, let him see to it*; for the Lords drawing and the Spirits stirring is as necessary in a holyeschewing of sinnes of commission, as in sins of omission; and by as great, and an every way equall necessity, if the Lord withdraw himself and the Spirit stirre not, we must fall in such abominations, when tempted by *Sathan* and the flesh, as in the sins of sinfull omitting of praying, praying, believing, when the Spirit stirres us not thereunto; but the truth is, this necessity can neither lay the blame on the holy & spotlesse dispensation of God, nor free us from guiltinesse, because between Gods withdrawing influence, and the sin, there doth interveen an obliging Law that forbids sin, and our free-will and reason acting the sin freely. But we are commanded, *2 Tim. 1. 6. To stirre up the grace of God in us*, ἀναζωοποιεῖν its an allusion to the *Priests*, who were to keep in the fire that came from heaven; grace is resembled to fire under ashes, which with blowing of bellows is made to revive and burn again; it is the Prophets complaint, *Esa. 64. 7. There is none that calleth upon thy name, or stirres up himselfe to lay hold on thee*; the habit of grace may be warmed, blown upon, and kindled, that as fire makes fire, so grace may put forth it self, in acts of grace; and the seed of God, in the Saints, *1 Joh. 3. 9.* may bring forth births like it selfe; motion here produceth heat.

Object. But the actuall predetermination of grace is not in your hand; and without this, acts of praying and believing, are impossible to me.

Answer.

Ans. If this were a sufficient reason, then all works of nature, whatever the creature doth were impossible; for the plowman should not goe to till, sow, and reape, because, without the blessing of the common and naturall influence of the first cause he could do none of these things.

2. Because the Saints know not the counsell and minde of God in his decree of joyning of his supernaturall influence, or his suspending of the same, to this or this act of praying, beleeving, hoping, loving of Christ, &c. Therefore upon all occasions, the Saints, what ever be their present deadnesse and indisposition, are to pray, beleve, and *to stirre up themselves to lay hold on God.* 1. Because as in naturall and morall actions, men are not to neglect plowing, earing, journeying, eating, drinking, sleeping, buying, and selling, upon this ground because they are ignorant, whether in the work, the Lord shall be pleased to joyne his influence, as the first cause without whom all inferiour causes can doe nothing: So are not the Saints to neglect to pray, because they are dead and indisposed, upon the ground of their doubting and not knowing whether the *Lord of grace* will be pleased to adde his actuall assistance of grace, to worke in them to will, and to doe; for the Lord may be pleased to adde his supernaturall influence in a moment, his winde bloweth when it listeth, his grace moveth swiftly, when, and where he pleaseth: our good disposition is neither rule, condition, worke, nor hire to move him to work.

2. It is all one, as if we willfully neglected to pray, and resisted the predeterminating grace of God, when wee know not whether the Lord shall deny his influence or no; Yet we disobey the Lord commanding and so obliging us to pray; for as if wee had his influence at our elbow, attending us, so wee are to pray, and set to work: yea, our voluntarie refusing to pray, wee onely conjecturing evil of God, and of his free grace, without ground, must come from sinnefull wickednesse, not from impotency and weaknesse; for who told you that Christ would bee wanting in his influence? You knew it not from any word of God; and shall you fancie a jealousy against Christs love, without any warrant? even as a servant commanded to lift a burthen, upon a sluggishnesse should say, It came thither in a Cart and two horses when hee would never move an arme to take a tryall what he could doe, though the burden

How our not praying, and sinfull omissions are willfull sinnes, even though we be indisposed and not Masters of the Lords predeterminating grace.

burthen were above his strength, when he will not doe as much as he can, his disobedience is wilfull: Therefore wee may say, if wee speake of a voluntary, willfull and groundlesse forsaking of God, in order of time, we first forsake God ere hee desert us; but in order of nature, God first forsaketh us, that is, he withdraweth his heavenly influence from us, but so as before and after the act of withdrawing, wee are willing that God should withdraw, and be gone; for we love in all the acts of sinning to have a world of our own.

How we leave God ere hee leave us, and God leaves us first also.

3. Wee are to beleve in the generall, we being within the covenant, the Lord will keep his promise, Deut. 30. 6. *And the Lord thy God, will circumcise thine heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all thy soule, that thou mayest live,* Ezech. 11. 19. *And I will give them one heart, and I will put a new Spirit within you, — 20. that they may walke in my Statutes,* Ezech. 36. 27. then are we so to set to these duties of walking in the Lords way, as wee are to beleve he will not deny actuall grace, necessary for our perseverance, because it is his expresse promise, Ier. 31. 33. 34. 35. 36. Ier. 32. 39. 40. Esai. 59. 19. 20. 21. Esai. 54. 10. 11. Ezech. 36. 26. 27. 1 Ioh. 2. 1. 2. Matth. 16. 18. Luk. 22. 31. 32. though in acts not fundamentall, and simply necessary for our being in the state of grace, the Lord hath reserved a latitude of independent Sovereignty to act the soule in these and these particular acts, as seemeth good to him, that every new breathing of the Spirit of Iesus, may bee a new debt, and obligation of free grace, to Christ.

How we are to beleve the Lord will joyne his influence of actuall grace for our perseverance.

We are absolutely to pray for the breathings of Christs Spirit, to goe along with us, in all the particular acts of a gracious and spirituall walking; but we know the Lords absolute good pleasure is his rule hee walks by: so here our desires may bee absolute in seeking, where the Lord gives upon condition of his owne good will; nor are our desires in prayer to bee conformable to Gods decree, or free pleasure, but to his revealed will.

Grace is the colours of the inhabitants and citizens of the house of the lower and higher roomes of the new *Ierusalem*; all the way, and all the home the Saints walk in this white; Christ keeps not his Spouse in a close chamber, it is not one great act of free grace onely, when all were in one day redeemed on the crosse, but dayly Christ weareth his Church as a brace-

Christ cannot
beweary of
being gracious

let about his neck, as a seal on his heart, as his Royall diadem, and a crowne of glory on his head, as his love-ring on his hand; this day grace, to morrow new and fresh supply of grace: the next houre grace; hee has strowed all the way to heaven with new grace, every day new wine, new Spiknard new perfume, new ointments.

Grace an im-
mortal sparkle
and ray of
God.

When will Christ grow old, and gray-haired? Never: Will his heart ever grow cold of love? No: Will hee tyre of love? will he weare out of delight in the Spouse that lyeth for eternity betweene his breasts? No, no: The love of Christ is alwaies greene, as young-like, as fair, and white today, as from eternity; this rose is not altered a whit. Who knowes how grace and love in Christs breast solaced themselves in these infinite revolutions of ages, before the creation: how Christs heart was cheering it selfe, and rejoycing to have the first day of the creation dawning, that he might enjoy the love of the sonnes of men, not then created, Proverb. 8. 30. 31. as if grace and love had thought long to finde a channell with wide banks to flow in; as if Christ having infinite love within him, in that long, long age (to borrow that expression) should say, when shall time begin? and sinfull men and my mysticall body, and desired spouse my Church, have being in the world, that I may out that grace on her? I have love within me, and lying beside me; I rejoyce to have a lover: as if grace in Christ, had been in too narrow banks, in the infinite acts of the infinite minde of God and the heart of Christ, and longed to have Men and Angels to give a vent to his love.

And that long *avum*, the ages that were before the world was, brought it green to us, that long, long endlesse and vast duration, when time shall bee no more, cannot make Christs love change the colour, or grow lesse, or root one Saint out of his heart; When God leaveth off to bee God, Grace will leave off to bee Grace: Make Christ repent of Grace, if you can; as Christ has washen his Spouse, and in regard of the guilt of sin, has made her all fair and spotlesse; so doth he daily lick and purge, and cleanse her, in regard of the inherent blot, while shee bee faire as the Sunne, and all a new heaven.

Asser. 7. In the third consideration, from this suspension of divine influence cometh our sinne, as a necessary consequent.

sequent and result; yet so as the Lords suspension, and our transgression fall both in the bosome of divine providence: The Lord knoweth why he withdraweth his grace, that we might know how weighty a thing great heaven is laid upon our poor shoulders, and that we would make foule work out of all wee have received, and the stock the *second Adam* has given us, if we had not Christ to stirre the ship, to lead the minors to heaven, to keepe the inheritance to the little heirs of Christ, should evanish to nothing.

Po. tion 9. If wee consider the Lords denyall of Christ, from wicked men; they cannot turne to God, but that impotency lay in the womb of will; it is not weaknesse onely, but also wilfullnesse, *Match. 23. verse 37. I would have gathered you, (saith Christ) yee would not, Ioh. 5. 6. Christ saith to the sick man, wilt thou bee made whole?* Then there was a stop in his will, as well as in his weaknesse, *Ier. 44. 16. As for the word that thou hast spoken to us, in the Name of the Lord, we will not hearken to thee.*

Wicked mens
impotency to
come to
Christ es-
sentially wil-
full.

2. Love and delight to do ill, is from the strength and marrow of the will, not from weaknesse onely; the servant that would not leave his master, because he loved him; is a slave for ever, through love to slavery, rather then through impotency to bee free? In those that delight to doe evil, Will hath a strong influence in the evil they doe: every sinner esteemes his prison of hell, a heaven; his fetters of sinne on his legs, as a gold chain about his neck.

3. It is a journey of a hundred miles to Christ, it is impossible to the naturall man to compasse it, yet he may walk two of these hundred miles, though not as a part of the way; he will not so much as cast a sad look after Christ, he will not bestow one sigh after Christ, nor know his own weaknesse, nor despair of his own hability, nor lie at the water-side, and cry, *Lord Iesus come, carry me over*; he positively hates Christ; were it possible that the unrenewed man had the two eyes of a renewed man, to see the beauty and high excellency of Iesus, though he had still his own lame legs, he would weep out his eyes for a Chariot to carry him to Christ, hee would send sad love-challenges, after Christ; could these that are scorched in hell-fire and hear the howling of their fellow prisoners, and see the ugly Devils, the bloody Scorpions

Naturall men
do not obtaine
Christ, as they
can doe.

If naturall men
should see, they
would be much
affected with
Christ.

with which Satan lasheth miserable soules, and the huge, deep, broad furnace of eternall vengeance, have but a window opened to see heaven, the thorne, the tree of life, the glory of the Troops clothed in white, and hear the musick of these that prayse him that sitteth on the the Throne, or say but one of the apples of the tree of life were sent down to Hell, and that the damned had senses to taste and smell a graine weight of the glory that is in it, what thoughts would they have of Christ and heaven? It is like they would hate themselves, and send up sad wishes at least, for the continuance of that sight. O could but naturall men see Christ with his own light, it may be they would make out for him: but when all is said of this subject, the grace of God is a desirable thing, better have Christ's heart and love and soule toward you, then what else your thoughts could imagine above or below heaven.

If I be lifted up from the earth, I will draw all men to mee.

The condition
of Christ's
drawing.

Articl. 5. I come now to the fifth Article, the condition of Christ's drawing, *ἐὰν υψωθῶ ἐκ τῆ γῆς*; *If I be lifted up from the Earth*; this particle *ἐὰν* (if) is not as in other places, a note of doubting or of a thing of a contingent and uncertaine event; Yea, it signifieth here that Christ was not on any deliberation; *Shall I die, or shall I not die, for losse man?* Christ is not wavering, dubious and uncertaine in his love; love in Christ is more fixed and resolved upon, then the Covenant of night and day, and the standing of mountaines and hills, *Ier. 31. 35. Esai. 54. 10.* in other places of Scripture, it is not a matter of debate; as *Ioh. 14. 3.* *If I goe away* *ἐὰν πορευθῶ*. Christ made no question whether he would goe to his father, *1 Ioh. 2. 1.* *ἐὰν τις ἀμάρτη, ἔσται ἱκετὴς αὐτοῦ*, *If any man sinne, we have an Advocate*; there is no doubt but the Saints sinne, and if we say we have no sinne, we deceive our selves, and the truth is not in us, *1 Ioh. 1. 8.*

To be lifted up from the earth, is expounded to be crucified, *v. 33.* this is Christ's Metaphrase of the kinde of death which he suffered.

Crucifying was a cursed shamefull and base death, *Deut. 21. 23.* yet Christ expresseth it by a word of exaltation, *Phil. 2. 9.* *lifting up, from the earth*: Christ's death is life, his shame glory

glory; there be *pearls* and *saphires* of heaven in Christs hell; and Christ keepeth warm breath of life and hot blood in the cold grave; when he is in an agony, which materially was hell, a glorious Angell of Heaven is in that hell with him to comfort him; when he is born a poore man on earth, and lies in a horses manger, there s a new bon-fire in Heaven for joy that a great Prince is born, a new starre appeares; the weaknesse of Christ is stronger then men. The blacknesse of Christs marred visage is faire; in Christs poverty, when hee has not to pay Tribute to the Emperour *Casar*, the Sea payes Tribute to the King and Prince of Kings, Iesus; a fish yeelds him a piece of moeny; the lowest and basest reproaches of Christ, his Crosse and sufferings drops the honey, the sweet smell of heaven; Christs thorne is a rose, his sadnesse joy; O what most immediate rayes of glory that comes from his face be? the very second Table of Heaven must be exceeding fatnesse, the back parts of the glorious King that sitteth on the Throne must be desirable; the fragments and the broken meat of the Lords higher Table must be incomparably dainty: all the earth to these are husks; the reproaches of Christ must be not so sower as they are reported of. 2. He maketh it the cause of Christs drawing all men to him. 1. The Holy Ghost will expresse the cursed and shamefull death of Christ, by a word of glory to be lifted up.

1. The dying of Christ is a leaving of the earth.

2. It is a matter of exaltation that Christ was thus abused; Of these two only in this place in the New Testament, and *Ioh. 3. 15.* is Christs dying so expressed; It is considerable that in this manner of death, Christ will hold forth to us, that the dying of Christ is in a speciall manner a leaving of the earth; so *Ezechiah*, *Esa. 37. 11.* *I shall behold man no more with the inhabitants of the world;* that is, I must leave the earth, and see the *Sunne* no more; and Christ, *Ioh. 13. 1.* *Iesus knew that his houre was come, and that he should depart out of this world into the Father;* Hence his own word to the repenting Theife, *Luk. 23. 43.* *To day thou shalt be with me in Paradise,* *Ioh. 8. 21.* *I goe my way, and yee shall seek me, and shall die in your sinnes: whither I goe yee cannot come.*

Christs dying;
a leaving of
the earth.

Doct. Christ choosed a kinde of death which was a visible leaving of the earth, and a going to heaven ere he came down

again off the Crosse; for that day his soule was in Paradise; as the Serpent was lifted up in the wilderness, *Ioh. 3. 15.* Christs motion in death is from the earth; Christ was tired of the earth, and had his fill of it, he desired no more of it. It is not a place much to be loved by you, Saints, for your deare Saviour had but few and sadde dayes on the earth, he was served as a stranger here, and has now left the earth, and gone to the Father; consider but a few reasons to move you to leave the earth: 1. The earth was Christs prison, he could not escape out of it, till he payed his sweet life for it; only two that we read of, *Enoch* and *Elias* left the earth, and went to heaven and saw not death; these that shall be changed and shall not die, at Christs comming have this priviledge; but otherwise all have a bruise in the heel, ere they goe out of earth. 2. When Christ was on his journey, he was not so much in love with the earth, as to repent and turn back again; as Christs head and face was toward heaven, so his heart and soule followed, hee went from the Crosse straight way to Paradise. 3. What doth Christ leave? the earth. It is thy fellow-creature of God.

Grounds of
leaving of the
earth.

But 1. the foot-stoole for the soles of Christs feet, *Esa. 66. 1.* *Math. 5. 35.*

2. A foot-stoole of clay farre from the throne of glory, the office-house of sin, *Esa. 24. 5.* The earth also is defiled under the inhabitants thereof, chap. 26. 21. For the Lord commeth out of his place, to punish the inhabitants of the earth for their iniquity; It is Satans walk, *Iob 2. 2.* And the Lord said unto Satan from whence commeth thou? and Satan answered the Lord and said, from going up and fro in the earth, and from walking up and down in it.

3. Its the poore heritage of the Sonnes of men, a clay patrimony, *Psal. 115. 16.* The heaven even the heavens are Lords; but the earth hath he given to the children of men; and oppressors are the Land-lords of it. *Psal. 10.* God ariseth to judge, ver. 18. that the man of the earth may no more oppresse, *Iob. 9. 24.* The earth is given to the hand of the wicked.

4. Yea, it is not only the slaughter-house and shambles where Christ was slain, but all the Martyrs and witnesses of Iesus were butchered here; for its said of Babylon, *Rev. 18. 24.* And in her was found the blood of Prophets and of the Saints, and

of

of all that were slain on the earth; then the earth is the scaffold of the Lambs of Christ where their throats have been cut.

5. Its a common Inne where bed and board is free to men, Devils, Sonnes, Bastards, Elect and Reprobate; yea, to beasts called from their Country, *Gen. 1. 25.* beasts of the earth; an earthly minded man, is a fellow-citizen with beasts; it is a home to all but the Saints, its their Pilgrime-Innes; it is a strange land and the house of their Pilgrimage; *Psal. 119. 19. I am a stranger in the earth;* so David; so Abraham and his; though they had the heritage of a pleasant spot of the earth by promise, even the *Land of Canaan*; yet they *sojourned in it as a strange Countrey*; and *Heb. 11. 13. Confessed they were strangers and Pilgrimes on Earth,* 2 Cor. 5. 6. *While we are at home in the body we are absent from the Lord.*

The earth the Saints Pilgrimes-Innes;

6. The first doomes day fell upon the earth, for mans sinne, *Genes. 3. 17. Cursed shall the earth bee for thy sake, in sorrow shalt thou eat of it all thy dayes.* Its a cursed table to man: And the other doomes-day is ripening for it, *Revel. 14. 15. 16. Antichrist's seat,* the Earth of the fallie Church, is a ripe harvest for the Lords sickle of destruction. The last doomes-day is approaching when this clay-stage shall be removed, 2 Pet. 3. 10. *The earth and the works therein, the house and all the plenishing shall be burnt with fire:* Its no long time that we are here, if wee beleeeve, *Iob chap. 7. 1. Is there not an appointed time to man upon Earth? are not his dayes like the dayes of an hireling?* *Iob 14. 2. Hee cometh forth as a flower, and is cut down, he fleeth also as a shadow, and continueth not.* Many generations of hirelings have ended their dayes taske, and have now their wages, many shadowes are gone downe, many Actors have closed their game, as it may be, and some have fulfilled their course with joy, and are now within the curtaine, since the creation.

The earths Doomes-day.

The earth is a short induring stage.

7. It is a poore narrow room; Some, *Esa. 5. 8. make house to touch house, and lay field to field, till there bee want of place, that they onely may be placed alone on the earth:* if they report right of the earth, who make it one and twenty thousand miles in circuit, if new found Lands adde to this some poore akers, and the Western Beasts have much of this, *Revel. 13. 8.* and the other Beasts of the East, the *Turke*, the enemy of Iesus Christ, have eight thousand miles of the Land, and other eight thousand miles of Sea, making sixteene thousand miles

The earth a poore narrow piece.

We should willingly leave the earth and follow Christ.

miles of the two little Globes, (I leave others to examine their Geographie) then it must be a base plea, and a poore lodging to contend for; it were a good use for us to argue, Was the earth my Saviours refuse, and his Inne, not his home, and if Christ left the earth long agoe, and was tired of it, *then let us* (Heb. 13. 13.) *goe forth therefore unto him, without the camp, bearing his reproach: for here have we no continuing citie, but we seeke one to come:* We cannot lodge, far lesse can we dwell in a house that shall be burnt with fire; Nor is there roome for us here; there is a more excellent countrey above, where men have no winter, no night, no sighing, no sicknesse, no death, but they live for evermore: wee are thronged here for want of roome, and its a narrow tent; O what a large land is that above, in which we shall not strive for Akers, Land, Kingdomes? *In my Fathers house* (saith Christ) *there are many dwelling places*, houses, great and fair, and numerous; all these are holden forth to us; the earth is a creature neere of kin and blood to the half of us, and our body. When a Sonne of Adam dieth, hee returneth *לְאֶרֶץ* to his owne earth; had he no free heritage on the world, though hee were no landed man, yet when hee goeth to his grave, hee returneth to his owne free heritage, *to his owne earth*,

32. *If I be lifted up from the earth, I will draw &c.*

Christs dying a special ground of mortification.

Here is a speciall condition of drawing sinners to Christ; the manner of Christs death, his being lifted up from the earth, holdeth forth a drawing of sinners up after him from the earth to heaven; hence Christs death is a speciall meanes of heavenly-mindnesse and mortification. So 1 Pet. 2. 24. *Who his own selfe bare our sinnes in his own body on the tree, that we being dead to sins, should live unto righteousness,* Col. 3. 2. *Set your affections on things above, not on things on the earth.* 3. *For you are dead, and your life is hid with Christ in God,* &c. 5. *Mortifie therefore your members, that are on earth, fornication, uncleannesse, &c.*

Beza, Piscator, and others think it probable that Christ uttered this prayer to his father, in the Syriack tongue, because the Evangelist useth th word *וָאֵלֶּם*, to bee lifted up from the earth, and the word *וָאֵלֶּם* signifieth both to cut off, as *אֵלֶּם* doth, as Daniel 8. 11. *by him the daily sacrifice וָאֵלֶּם was taken away;* and to exalt and lift on high, 1 Sam. 2. 1. *my horne is exalted*

exalted, Psal. 99. 2. *the Lord is high, ויָּרָם above all the people*, Psal. 18. 47. *Let the Lord be exalted* Numb. 24. 7. Psal. 46. 11. Elai. 49. 11. Gen. 14. 22. *for he holdeth forth such an exalting of Christ, as is to cut off, and to slay; this doth come home to drawing of man from sinne, and the earth, by that Spirit purchased to us by Christs death: Now Christs dying, thus being a taking of him away from the earth, and from sinners, and that in a shamefull manner, hee being lifted up on the crosse, and hee in this posture drawing us after him, its a clear working in us the death of sinne, and our deadnesse to the pleasures and glory of the world.* 1. Christ dyed pulling his brethren out of hell and sinne, hee dyed, and his Spouse in his armes; and this sheweth how desirous Christ is to have an union with us; its a posture of love and grace, his head bowed downe to kisse sinners, his armes stretched out to embrace them; his bosome open to receive them, his sides pierced that the doves may fly into the holes of the rock, and lodge there; Christ on the crosse, broached and pierced, as a full vessell, out of whom issueth blood and water, justification and redemption from the guilt of sinne, and sanctification, is a drawing lover. 2 Here is fulnesse of power, *to reconcile to himselfe all things, whether they bee things in heaven, or things on earth, by the blood of his crosse*; here wee are made Christs friends, to doe whatsover hee commands us, Col. 1. 20 Ioh. 15. 15.

The manner of Christs dying speaketh the love we owe to him.

3. Nor is there a stronger band or cord to draw men from sinne, then the faith of Christs death, Gal. 2. 20. *I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Sonne of God, who loved me, and gave himselfe for me*, Gal. 6. 14. *But God forbid that I should glory, save in the cross of our Lord Iesus Christ, by whom the world is crucified to mee, and I unto the world*; here is reciprocation of death's: Paul is crucified to the world, as a dead man, not in the world, nor one of the worlds number: A mortified Saint drawne up to heaven from the earth, is an odd person, not undertale, hee may bee spared well enough; the world and the Towne he lives in may be well without him; as Ioseph was the odde ladde separated from his brethren, and David none of the seven, miscounted in the telling among the Ewes at the sheepfolds, and forgotten as a bastard, or as a dead man out of thought: And againe the world

To be crucified to the world what it is.

How base the
world is to a
Saint.

is crucified to *Paul*, for it looks like a hanged man, it smell^s like a dead corps to a Saint's senses. Now thus they have not eyes more affected with the world, nor eares more taken with their musick, nor a heart more overcome with the lusts of the world, nor a dead man set to a rich table is affected with all the dainties there, or with the harping of the sweetest musician; the man has escaped the *μυσματα τῆ νουου* the pollutions of the world, to him the world has sooty fingers, and dirty and picky hands, it defiles washen soules but to the unmortified man the world smelleth like the garden of God: Lust casteth in, and welcometh to eye and heart and fancy, Granadoes and fire-bals of uncleannesse; sinfull pleasure has a rosie face, profit has golden fingers, Court and honour has a sweete breath, the world is not to him an ill smelled stinking corps, fit for nothing but for a hole under the earth; Nay but *god-Mammon* looks like heaven; the world a poore thing, yea the world of it self is but a bagge of empty winde, a fancy: (1.) It has no weight, as touching the part of it wee count most of, the earth, but so many pounds of clay, the dreggs, the earthie bottome of the creation: (2.) the stage that peeces of brittle clay comes upon, and weeps, and laughs, and lives, speaks and dies: (3.) The flowers of it, that we are most in love withall, *the lusts of the eye, the lust of the flesh, the pride of life*, are not of God, 1 Ioh. 3. 16. (4) It is a house of glasse, or of Ice that stands for the fourth part of the yeere, for winter, but is removed in the Spring, and is never to be seene againe, for it passeth away like a figure written on the Sea-shoar, when the sea floweth, 1 Cor. 7. 31. (5.) the frenizes, or passements of it, pleasure, profit, honour, are all sick of vanity and change, to the Saints that are crucified, and buried with Christ, in whom lust is nailed to the crosse of Christ, the world is a dead bagge of despised dust, and though a toe or a finger of a crucified Saint will make a motion and a stirre, and breake a wedge of the Crosse, because of the indwelling of a body of death, yet hear his arguing, O vaine clay-god, dirty Earth, I owe thee no love, because my Lord was lifted up from the earth, and has drawne me after him. I care not for this bubble of a vaine life, this transient shaddow, seeing Christ could not brook it: What is the fancie of a plaistered and faired worldly glory to mee, if Iesus his face was spitted on? what is this painted globe of an

empty perishing, and death-condemned world to my happines, seeing my Saviour was a borrowed body, a stranger and slaughtered in the world, and had all against him, and alwayes the windeon his face?

Now let us consider what *Antinomians* say of mortification; What is mortification (saith (a) Mr Den) but the apprehension of sin slain by the body of Christ? what is vivification but our new life? The just shall live by faith, I may know (saith the *Antinomian*) (b) I am Christs, not because I do crucifie the lusts of the flesh, but because I do not crucifie them, but beleeve in Christ that crucified my lusts for me: Much of this lawlesse and carnall mortification is to be found in *Saltmarsh* his unexperienced treatise of free Grace, in which he labours to make *Protestant Divines* *Antichristian Legalists* in the doctrine of mortification; for his way is (c) that we are to beleeve our Repentance true in Christ, who hath repented for us; our mortifying sinne true in him through whom wee are more then conquerers; our new obedience true in him who hath obeyed the Law for us, and is the end of the Law to every one that beleeveth, our change of the whole man is true in him, who is righteousness and true holinesse; and thus without faith it is possible to please God, for there is (saith hee) (d) great decessfulnesse in mortification of sin, as it is commonly taken, (hee muſt point at *Calvin*, and other *Protestant Divines*, for as *Papists* and *Arminians* commonly speake and teach, wee are justified by works of penance and mortification) for the not acting of sinne, or conceivings of lust is not pure mortification; for then (e) children, and civilly morall men were mortified persons, &c. It is not in the weere absence of the body of sinne, for then dead or sick men were mortified persons.

Eatons Honey comb of justification, chap. 8. pag. 164. 165. Wee mortifie our selves onely declaratively, to the sight of men—whereby the holy Ghost seeth not us properly mortifying our sinnes out of the sight of God; for then he should see us robbing Christ of that glory which his blood hath freely done, before wee begin; nay but when the wedding garment hath freely purified us in the sight of God, then the Spirit enters in us to dwell, which otherwise hee would not do, and enableth us to walk holily and righteously, to avoid and purifie out of our owne sight, sence, and feeling, and out of the sight of other men, that sin which the wedding garment hath purified and abolished before out of the sight of God.

Denne his doctrine of Iohn Baptist, pag. 48.

(b) Rise Peigne unsavory speeches, cr. 7. pag. 19.

Antinomians fleshly doctrine of mortification.

(c) Free Grace chap. pag. 84. 85.

(d) Free Grace chap. 3. observ. 5. pag. 60.

(e) pag. 66.

Chap. 18. pag. 450. Si Dei sumus, veterem hominem in nobis crucifigi oportet re, veterem Adamum interire.

Antinomian Mortification is the brood of the fleshly sensibleness of the old Libertines. pag. 541.

Quia hoc Adam peccatum fuit comedere de fructu scientie boni & mali, Sic, ex Libertinorum sententia veterem Adamum mortificationibus a iudicio est quam nihil discernere, quasi malitiam cognitione sublata: ac puero unum more naturalem sensum atque inclinationem sequi hinc orationi locus Scripturæ accommodant, quibus puerilis simplicitas commendatur. 451. Calvi. ibid.

But this in name, and thing, is the doctrine of the old Libertines in Calvin's time, as ye may read, Calvin opuscul. instructio adversus Libertinos chap. 18. pag. 450. 451. The Libertines (saith Calvins) seeme to bee of the same minde with us, and extoll Mortification and Regeneration, and say, we cannot be the sons of God, except we be borne againe, and if we belong to God, the old man must in us bee crucified, the old Adam must perish, and our flesh must be mortified; but they destroy all holinesse, and transforme themselves into beasts, when they explaine to us their regeneration and Mortification; they say, regeneration is the restitution of man, to that innocency in the which Adam was created.

And they expound it thus; This state of innocency was to know nothing, neither good nor ill, black nor white, not to know or feel sinne; because this was Adams sinne to eat of the tree of knowledge of good and evill; so by the minde of Libertines, to crucifie old Adam is no other thing then to discern nothing, not to feel sinne in our selves, as Mr Eaton saith, but all knowledge of sinne being removed, it is, according to the custome of children, to follow sense and naturall inclination; hence they drew into their mortification all the places of Scripture in which the simplicity of children is commended; Eaton just so, Honey-Comb, p. 165. unto naturall reason (or sense) objecting, if we be perfectly holy in the sight of God, then we may live freely, as we list in sinne; Paul Answers, Nay, that is impossible; for (saith he) how can we that are dead unto sinne live yet therein? that is as if a man be by justification restored to the case of the first Adam or perfectly freed from all sin in the sight of God, as hee is freed from the traffick and businesse of this life that is dead, which must needs be, if we be made perfectly holy in the sight of God from all spot of sinne? Nay, he cannot chuse but shew and declare the same by holy and righteous living, to the sight of men, and mortifie them to himself and to his own feeling and sense, as he is by justification dead to them in the sight of God. Consider if Antinomians and Libertines doe not both joyn in this; that though sinne in our conversation and before men, as to walk after our lusts, we being once justified, is truly contrary to the Law of God, yet to mortifie sin to our sense is to attain to a sense and feeling that it is no sinne to us and before men, as it is no sin in the sight of God, and in the Court of

rice, because its freely pardoned ; this is the currant Doctrine of Antinomians.

Parallel. 2.

When Libertines saw any man troubled in conscience with sinne, they said to him, O Adam, knowest thou somewhat yet? Is not the old man yet crucified in thee? If they saw any stricken with the fear of the judgement of God; hast thou yet (said they) a taste of the apple? beware that that morsell strangle thee not; sinne yet raignes in thee. So Mr Town the Antinomian said, pag. 103. David confessed his sinne, not according to the truth and confession of faith, but from want and weaknes of faith and effectuall apprehension of forgiveness, pag. 97. I can look on my self my actions, yea, into my conscience, and my sins remaine (this is the sense of the old Adam, the unmortified flesh) but look into the records of Heaven, and Gods justice, and since the blood-shed of Christ (why were not the fathers pardoned before Christ shed his blood?) I can finde there nothing against me, but the band by my surety is satisfied, and cancelled, and even these present sinnes, which so fearefully stare in my face, are there blotted out, and become a nullity with the Lord; I need not cite Mr Denue, Eaton, Crispe, Saltmarsh; for Town and all the Antinomian race teach that it is unbelieve, a work of the flesh of the old Adam, and our weak sense, and want of mortification, that the justified person feels sinne; sorroweth for sinne, complaines of the body of sinne, as Paul doth, Rom. 7. For in that Chapter (saith Crispe) he doth not act the person of a regenerate person, but of a scrupulous and doubting unbeliever: But for the justified person, its more then he ought to doe, if he confesse sinne, crave pardon, mourn, fast, walke in sack cloth, he has peace (saith Towne, pag. 34) Security, consolation, joy, contentment and hapinesse, except his flesh rob him of these: Its legall and bewrayeth the man to be under a Covenant of works, if upon the committing of Incest, or the greatest sinnes, he doubt whether God be his deare Father, Rise, raign, error. 20. And after the revelation of the Spirit, neither the Devill nor sin can make the soule to doubt. Error 32.

Pag. 451. Cal-
vin. Ibid. Si
quem videt
mali conscientia
moveri: O A-
dam, inquit, ad-
huc alicui
cernis: vetus
homo nondum
in te crucifixus
est? Si quem
videant timore
iudicii divini
percelli, adhuc,
inquunt pomi
gustum habes?
cave ne buccella
ista te strangu-
let; si quis pec-
cata sua conside-
rans sibi displi-
ceat, ac maiore
afficiatur: pec-
catum adhuc in
ipso regnare ai-
unt: & sensu
carnis sue cap-
tivum teneri.

Parallel. 3.

Libertines said, sinne, the world, the flesh, the old man was no-
thing but an opinion or an imagination, and these were new crea-

Calvin. opufe.
adverf. Libert.
cap. 13. p. 451.
Vt autem (in-
quit) facilius
Libertinorum
turpitudine inno-
tefcit, No audiu
eff peccatum,
mundum, car-
nem, Vicerem

hominem nihil aliud effe apud ipfos, quam id quod orinationem vocant. Sic, modo ne amplius opinemur, ex eorum fententia non peccamus; fub hac autem opinione comprehendunt omnem fynterefin, fcrupulum, deing, omnem fenfum iudicii — qui nullam habent rationem peccati, ipsam pro nihilo dicentes, novas creaturas vocant; quod ab orinatione vacui funt, ficque nullum in fe peccatum habeant. En, in quo conftituunt beneficium redemptionis per Chriftum facte: nempe quod orinationem illam ceffruunt, que Adam culpa in mundum ingreffa, cum hac opinatio abolita eff, nullus, ex eorum fententia, fuperff aut mundus aut diabolus; nullum enim alium, à quo infeftentur, inimicum habent.

Antinomians come well neere fully up to *Libertines* in this, for in their writings they tell us, that what finnes justified persons fall in, being once justified, are finnes (faith H. Denne) of our converfation, and before men, not finnes in the confcience and in the Court of Divine juftice, or as Eaton faith, Honey-Combe, pag. 165, 166. Before God they are no finnes, and in his fight they are perfectly abolifhed; yea, and become nullities, faith Mr Town Affert. of grace, pag. 97. But to our carnall fenfe and feeling faith Eaton, they are finnes, till our fenfe be mortified, and when we look on our felves, our own aétions, yea on our own confcience. Now the adulteries, murtherers, denying of the Lord Iefus; that David and Peter and other Saints fall in after their juftification, cannot be fins in themfelves; but only in the opinion and fenfe and feeling of fuch as commit thefe fins, and in fuch a fenfe as is contrary to faith and the light of faith that believeth free juftification in Chrifts death, and muft be abolifhed and removed by perfect mortification, then all the juftified are to believe what ever fins they commit in their converfation, and before men, are no fins in themfelves, or the court of Divine Juftice, or in relation to a Divine Law; but they are finnes in their fenfe or erroneous opinion. If Iofeph be only dead in the opinion and in his Fathers miftaking judgement, then hee is not really dead, but lives.

2. Vnder this head *Libertines* faid mortification was not in

The finnes of the juftified to *Antinomians* are not fins in themfelves, and in the fight of God, but only fins to their crooked fenfe and erroneous opinion.

abftaining

abstaining from fleshly lusts that warre against the soule; but in removing the opinion and sense of apprehending sinne to bee sinne; and so *Saltemarsh* forbiddeth: 1. Any man to doubt whether his faith be true faith or no, and it is true faith, and wil- leth all within the visible Church to believe *God loved them with an everlasting love*, and its true they are all chosen to sal- vation and that *Christ died for all*, and that opinion makes it true, that *Christ died for them all*, and they are all justified in *Christ blood*; there is here strong power in opinions.

3. *Saltemarsh, Den, Town*, say mortification is not in personall abstinence from worldly lusts, but in faith apprehending that *Christ dying on the Crosse satisfied for the body of sinne*; then if they abstaine from adultery, murder, perjury, being once justified, its of meer curtesie, and of no obligation to ei- ther Law or Gospel command, and if they commit such flesh- ly sinnes, they are only sinnes to their weak flesh and opi- nion, not in themselves; and if they lay aside that opinion and carnall sense, by the which they believe these to be sinnes, and believe that *Christ has abolished them*, then these sinnes are no sinnes, but perfectly mortified and abolished; that I doe them no wronge, I repeat *Mr Eaton's words*; *Honey- Combe*, chap. 8. pag. 165. *The Holy Ghost seeth us not properly mortifying, cleansing and purifying our sinnes out of the sight of God our selves, for then he should see us robbing Christ of that glory which his blood hath freely done, before we begin; but when the wedding garment wrought by his blood, hath freely purified them out of Gods sight, then the spirit (we being thus first clean in his sight) enters into us to dwell in us, which otherwise he would not doe; but being entered and dwelling in us, he inableth us by walking holily and righteously to avoyd and purifie out of our own sight, and out of the sight of other men, that sin which the wedding garment hath purified and abolished before out of the sight of God, and so we meerey declare before the Spirit, that he himself and Christs righteousness have originally and properly cleansed and purified away and utterly abolished them out of Gods sight freely.* But this holy walking, they talk of is not opposed to sinning or walking after the flesh, it is but a removing of the sinfull sense and feeling or knowledge of unbelieve, by which we apprehended sin pardoned to be sinne, when it was no such thing; but our erroneous sense or opini-

What sense and feeling of sinne is to Antinomians.

on as the taste of the forbidden apple remaining, could not rightly judge of these finnes, because our life of justification is hid with Christ in God, and we apprehended our selves to be under a Law, and our lying, adulteries, swearing, &c. to bee finnes before God and contrary to his holy Law, when they were no such thing; for we being justified, are under no Law, and so as clean from sinne as Christ himselfe, but our dreaming sense judged so, but erroneously and falsly; for abolished finnes are no finnes.

Parallel. 4.

Calvin. p. 451.
Fingunt regenera-
tionem in Bar
Angelici esse
status, in quo
homo de inque-
re aut labi non
possit. — cum
reprehendun-
tur de multis
dicunt — se
illa minime ad-
misisse, sed As-
inum suum.

Not to feele
sin is mortifi-
cation to both
Antinomians
now and to
Libertines of
old.

Libertines taught that regeneration was a cleane Angelicke state in which they were voyde of sinne, and when they were rebuked for sinne, they answered, non ego sum qui pecco, sed asinus meus, Its not I, but my asse or sinne dwelling in me doth the sinne; and they cited the same Text, that Antinomians doe now, 1 Ioh. 3. He that is borne of God, sinneth not. So Antinomians. Mr Eaton frequently, especially Honey. Combe, chap. 6. chap. 7. saith, being justified we are made perfectly holy and righteous from all spot of sinne in the sight of God. Saltmarsh flowings, par. 2. chap. 29. pag. 140. The Spirit of Christ sets a believer as free from hell, the Law and bondage here on earth, as if he were in heaven, nor wants he any thing to make him so, but to make him believe he is so; for Sathan sinfull flesh, and the Law are all so neare, and about him in this life, that he cannot so walk by sight or in the clear apprehension of it, but the just doe live by faith. So Sal. abets nothings of what Libertines say, he will not have sinne dwelling in the Saints, but will have the justified as clean from sinne, both the guilt and obligation to eternall wrath (which we yeeld) and from the bondage and in-dwelling of sinne, of which Paul complaineth so sadly, Rom. 7. as the glorified in heaven. 2. If the justified sinne only, he doth not really sinne, but only in the dreamings and lying imaginations of his sinfull flesh; because, Sin, Sathan and the Law, are near him; so that it is the Devill and the living flesh, the asse; not Paul that makes him Rom. 7. complaine he was sold under sinne; Crisp saith, Paul lyed when he saith so; If Peter walk by faith, then Peter shall see his denyall of Christ, and David his adultery and murder to be no finnes, for they want nothing to make them as free from sinne, death, as these that are now in heaven, but believe it is so, believe

adultery and murther in these justified persons to be no sins, and they are no sinners; this looketh as like the Devilish mortification of *David Georgius*, and *Libertines*, and the casting off of their sense of discerning good and ill, and the banishing common honesty, and the principels of a naturall conscience, as milke is like milke. Yea, Mr *Town* contendeth for a compleat perfection, not only of persons justified in Christ, but also of performances, so that (saith he) pag 73, *I believe there is no sinne, no malefaction, no death in the Church of God, for they that believe in Christ are no sinners; and hee will have a perfection not of parts, but also of degrees, pag. 77.* This he proveth from *Luthers* words perverted.

Parall. 5.

Libertines, (saith *Calvine*) because the Scripture saith we are freed from the curse of the Law, and made free in Christ, without all distinction, will have the whole Law abolished, and that we are to have no regard of the Law at all.

Now I need not cite Mr *Town* and others *Antinomians*, who will have believers freed not only from the curse & rigor of the Law, but from the Law as a rule of righteousness, its obvious to all that read their writings, to which *Calvine* Answers well, *There is not (saith he) any Epistle of Paul, in which he doth not send believers to the Law, as to a rule of holy living, to the which they all must conform their life: Yet Antinomians are not ashamed to pretend Calvins name and authority for their opinion, when Calvine in a learned Treatise refuting the Libertines of his time, doth clearly condemn the Antinomians of our time; and proveth from the necessity of sanctification, that we are not freed from the Law.*

Some a little legally bluffed (saith *Saltnash* (f)) are carried to mortifie sinne by voves, promises, shunning occasions, removing temptations, strictnesse and severity in duties, (what aileth him at walking awesō; strictly, Ephel. 5. 15. Psal. 16. 4. Iud. v. 23?) feare of hell and judgement, — watchfulnesse, scarce rising so high for thier mortification as Christ — but pure, spirituall, (g) mysticall mortification is being planted together in Christs death, in our union with Christ. So as a believer is to consider himselfe dead to sinne only in the fellowship of Christs death mystically, and to consider himself only dying to sinne in his own nature spiritually, so as in Christ he is only compleat; and in

Mr *Town* offer.
of free grace,
pag. 77. *Calv. n.*
Instructi. adver.
Liberti. cap. 19.
pag. 455.

Primum cum
Scriptura ostendat nos à legis maledictione exemptos esse, sicq; in libertatem vindictos, &c. — sublatâ omni distinctione totam legem abolere volunt, inquietes nullam amplius ejus frustrationem habendam, Calvin. 16. Deinceps nulla extat (Pauli) Epistola in qua non remittit eò fideles, tanquam ad bene vivendi regulam, ad quam omnes conformari decet.

(f) Pag. 48.

(g) Pag. 66. 67.

(b) Pag. 70. 71.

himselfe imperfect at the best. I finde (saith Salmarsh) (h) no promise made against the never committing such a particular act or sinne which a man lived in, in his unregenerated condition; there are differences made, but it puzzles both Divines and the godliest to finde a difference between sinnes committed before, and after regeneration; for take a man in the strength of naturall or common light, living under a powerfull word or preacher, by which his candle is better lighted then it was, such a man shall sinne against as seeming strong conviction, as the other, if not more; This to me is that which the Libertines of New-England (i) say, That there is no difference between the graces of hypocrites and believers in their kind; And (k) now in the Covenant of works, a legalist may attaine the same righteousness for truth which Adam had in innocency, before the fall; And (l) a living faith, that hath living fruits may grow from the living law. I see not but all these must follow, if a regenerate David, or Peter may commit the same act of relapse and falling in the same sinne of adultery and murther after conversion, which he committed before conversion: then he must commit the same sin with the like intension & height of benefill of wil after, as before conversion, & he must now after he is converted, fall again in the same act of murther, deny all of Christ, being now converted, which he committed before conversion, that is as the unconverted man with the rankest and highest strength of lust, & unrenewed will in its fervor of strength and rebellion did murther & deny Christ, without any reluctancy and protestation on the contrary from the renewed will or the Spirit, he may, being converted, fall in the same sinne; yea, with a higher hand, and without any reluctancy from the regenerate part; this to me must inferre necessarily the Apostacy of the Saints, as that believers may fall againe in these same sinnes with as high and up-lifted hand against God, with as strong, full and high bended acts of the will after, as before conversion, so as the battell of the Spirit against the flesh in this wicked relapse does utterly cease: for Perkins who denyeth a man can fall in the same sinne, of which he once syncerly repented, and whom Salmarsh judgeth a Legalist and Anti-Christian in this point, denyeth that a Convert may fall in the same sinne that he committed in his unregenerated state, or that a Convert can fall in the same sinne,

(i) Rise, Reign,
e or, 16. p 4.(k) Error, 12.
pag. 3.(l) Unsavory
speeches, error
6. pag. 19.

How a Con-
vert cannot
fall in the
same sinne af-
ter conversion.
that he com-
mitted before
conversion.

every way the same with the like strength of corruption that this Convert before acted in his unregenerated condition, yea, or regenerate, he having a further growth of habituall renovation in the second fall, and so a higher habituall reluctancy of the renewed part, then when he formerly fell in the same sinne, and so it cannot be the same sinne but a lesser, otherwise he never sincerely repented of the former sinne, if this bee more grievous and committed with a higher hand: Now *Salmarsh* his ground is different from all Protestant Divines, to wit, (m) *That the wound, pricking or sorrow for sinne in an enlightened soule leaveth no such habituall impression of remorse as the man dare never adventure to commit the like again; for (saith he) the gales and breathings of the Spirit of sorrow for sinne are like the winde that makes a thing move or tremble while the power of the aire is upon it, but as that slackens or breaths, so doth it.*

(m) *Salmarsh* free-grace, p. 70.

But this is to say right down that the Spirit of Grace, that causeth sorrow according to God, and repentance which is never to be repented of, is but an evanishing and transient act like the blowing of the wind on a tree; the Scripture maketh the spirit that produceth mourning and remorse for sin, when the sinner seeth him whom he has pierced, an habituall in-dwelling Spirit, and calls him, *Zach. 12. 10. The Spirit of grace and supplication*; if then the Spirit of Adoption be not transient, but an habituall and inbiding grace, as is evident, *Rom. 8. 23, 24, 25, 26.* It is a received spirit, abiding in us helping our infirmities, teaching us what to pray; it is *Esa. 44. 3, 4, 5, 6. Water poured on the thirsty,* making us confesse and subscribe the Covenant, & if it be, as it is the *New heart, Ezech. 36. 26, 27. The Law in the inner parts, Jer. 31. 33 the seed of God, 1 Ioh. 3. 9. the anointing abiding in us, 1 Ioh. 3. 27. A well of water of an everlasting spring within us, Ioh. 4. 14.* I see not how a Spirit groaning in us, when we pray, *Rom. 8. 26.* sighing, sorrowing for the in-dwelling body of sin, *Rom. 7. 14, 23, 27.* can be but a passing away motion like a blast of ayre; but this is the mystery of *Libertines* that there is no inherent grace in-biding in the Saints, no spring of sanctification; all grace is in Christ and his imputed righteousness, and so they destroy sanctification: 2. The ayme of *Sal.* is here, that if we sorrow once, and scarce that, at the beginning of conversion, wee are never more to confesse or

Sorrow for sin is habituall in the Saints.

sorrow for sinne, when that transient motion, like a fire-flaught in the ayre is gone. But for mortification against all contrary blasphemies we say.

Denne Doctrin
of I. Baptist, p.
43.
Mortification
is not formal-
ly an apprehen-
sion of the
mind, nor an
act of faith, as
Antinomians
say.

Asser. 1. Mortification is not as Mr Denne saith, *An apprehension of sin slain by the body of Christ*: 1. Because this apprehension is an act of faith, in the understanding faculty, believing that Christ has mortified sin for me, and so Mr Denne saith, *vivification is to live by faith*, that is to believe that I am justified and have life and righteousness freely in Christ. Now mortification is not formally any such apprehension, it doth flow from faith as the effect from the cause; but mortification denominates the man mortified not in his apprehending and knowing that Christ was mortified and dyed for him; but in that he really himself is dead, when it is said, *Col. 3. 3. for you are dead, Gal. 6. 14. by Christ I am crucified to the world, and the world crucified to me*: by this fancy, the world and the sinfull pleasures crucified must be the faith and apprehension that is in the fleshly pleasures and lawlesse lusts by which these lusts apprehend and know that Christ dyed for them; for *Paul* saith, as well that the world is crucified to him, as he unto the world.

Mortification
is a deadnesse
of the powers
of the soule to
the pleasures
of the crea-
ture.

2. Mortification is a deadnesse in will and affections, and the abaiting, halfe death, the languor and dying of the power of our lusts to sinne; as a believer is dead to vaine-glory, when contentedly he can be despised, have his name trampled on, be called a *Deceiver*, a *Samaritan*, and when the Apostles went out from the Councell, *Act. 5. 41. Rejoycing that they were counted worthy to suffer shame*; and the Saints are persecuted, reviled, and men speak all manner of evill against them falsely, for the name of Christ, *Matth. 5. 11, 12.* and yet are so farre from the boyling and rising of sinfull lusts in them, that as if their lusts were dead, they rejoyce under the hope of glory, then are they mortified to these lusts and the like, I say, of fleshly pleasures, of unlawfull gaine. 2. Mortification is when the heart runnes not out wantonly and whoorishly upon the pleasures of the creature, we are too ready to take the creature in our bosome; but mortification is when the heart stands at a distance from creatures; as *Iob* saith of himselfe, *Chap. 31. 24. If I have made gold my hope, or said to the fine gold, thou art my confidence, yet. 25. if I rejoyced because my wealth*

wealth was great. 3. Its to be from under the power or bondage to the creature or the world, the believer is above the creature, and the world is under his feet as a drudge or servant; they have no Dominion over the heart; he has a wife as if he had no wife; the man buys and possesseth not; because when he has bought houses, gardens, lands, they are no more in the center & heart of his love, then if they were the houses & lands of an other man; mortification is a Lord over the creature. But there is nothing more contrary to the Gospel and the grace of Christ, then that the Apostles rejoycing, when they were scourged & shamed for Christ, had nothing of realty of scourging of shame, nor of reall joy & deadnesse to the world in their persons; only they believed and apprehended that Christ was scourged, shamed, crucified for their sinnes; this is but *opinative*, not reall mortification; The Scripture knoweth nothing of impured mortification, as contra-distinguished from reall personall and inherent mortification.

3. When Paul saith, *Col. 3. 5. Mortifie therefore your members, which are upon earth, fornication, uncleannesse, inordinate affection, evil concupiscence—for which things the wrath of God commeth on the children of disobedience*; his sense must be, believe and apprehend that fornication, uncleannesse, are mortified to your hand, and that Christ has slain the body of sin on the crosse, and there is an end; now this is to annihilate sanctification, and to make justification all; whereas justification, it alone is no justification being separated from sanctification, as *Libertines* doe, and the Popish sanctification, or the morall acquiring of a new habit of holinesse, and the infusion of supernaturall habits is not justification at all, yea, nor true sanctification, for they separate it from the free imputation of Christs righteousness, to a believing sinner: The *Libertine* takes away sanctification and makes justification all; the Papist takes away justification by faith and the free grace of God, and in the place thereof substitutes a supposed morall, or civill sanctification; which to him is all in all; further if this (*Mortifie your members and the body of sinne*) be nothing but believe that Christ has mortified the body of sin already, then as we are justified from eternity, as as some *Libertines* say, or as all say, before we believe remission of sins in Christs blood: so to be mortified to our lusts,

The Scripture holds forth a reall and physical and personall mortification inherent in us, and saith nothing of the putative or apprehensive mortification in Christ.

must be to believe we are mortified to our lusts long before we believe. *Paul* thinks not so of the *Colossians*, for he saith, v. 7. chap. 3. *In which also yee walked some time, when yee lived in them*, v. 8. *But now also put off all these, wrath, malice, &c.* Then before they were converted, and did believe, they were not mortified nor freed from uncleanness, fornication, because then they walked in these; except *Libertines* say that they were mortified and did not walk in uncleanness, before they believed, but were delivered in themselves from walking in these lusts, only they were not in their own sense delivered, but in their own sense, though not really, they did walk in fornication and uncleanness; this is not sober divinity; for they say, before we believe wee are justified, though not to, or in our own sense and feeling till we believe; and why are we not also sanctified and effectually called before we believe? for *whom he called and predestinated, them also he justified*, Rom. 8. 30. And the Scripture never shewes us of a man in time justified, before hee bee sanctified, and mortified in some measure.

4. When *Paul* saith *Col. 2. 6. As yee have therefore received Christ, so walk in him*, hee meanes so mortifie your lusts; then he must intend this; walk in Christ, that is believe that Christ walked in Christ for you; and *put on love and brotherly kindnesse, and pray continually, in all things give thanks, abstaine from worldly lusts, love one another, keep your selves from Idols, seeke the things that are above, &c.* must have no other meaning but believe that Christ has put on love for you, that he abstaines from fornication for you, gives thanks, abstains from worldly lusts for you, keeps himselfe from Idols, seeks the things that are above, mortifies his members that are on earth, fornication, uncleanness, inordinate affection, for you; all which are blasphemies; or they can have this sense at the best, *love one another*; that is, *believe that Christ hath satisfied for your hating one another*, and then yee love one another; and *keep your selves from Idols*, that is, *apprehend and believe that Christ hath died for your Idolatry*. Now this is a mocking of sanctification, not a commanding of it.

Then to doe all these and abstaine from fornication, must be commanded and forbidden in some other Gospel, otherwise we performe will-worship, and will-obedience to God, with-

out warrant of his word, and the grace of God in the Gospel doth not teach us to *deny ungodlinesse and worldly lusts*, in our owne person, but onely to beleeve that Iesus Christ has and doth deny ungodlinesse and worldly lusts, and performe active and personall obedience for us, and to our hand; for *Libertines* cannot expound one Gospel charge one way, and another Gospel command another way, and that wee are obliged to personall active obedience in one precept, and to imputed active or *fidei iussory*, or *mediatory* obedience in Christ, in another; yea when we are in the Gospel to beleeve with a promise of life and righteousnesse, and that damnation is threatned, if we believe not, so are wee commanded to mortifie our lusts, and seek the things that are above with promises, and forbidden to walk after our lusts, *because for these things the wrath of God comes on the children of disobedience*, then I may with equall strength of reason say that the sense of these passages, *Beleeve in Iesus Christ* who justifies the *ungodly*, and beleeve the immediate *testimonie* of the holy Ghost witnessing to your hearts that ye are the sonnes of God, must bee not to beleeve in your owne persons, but beleeve that Iesus Christ beleeveth for you, on Christ that justifieth sinners and beleeve that the Spirit: witnesseth to Christs Spirit, that yee are the sonnes of God: Now if the commands of the Gospel urge us not to personall obedience, but to beleeve that Christ (as *S.* saith) *has obeyed for us*, and that in the Gospel way, they cannot oblige us in a law-way, as they teach, so by law and Gospel wee shall bee freed from all personall obedience and mortification, *Salmarsh* and *Libertines* bid us bee merry, and beleeve that Christ has done all these for us.

If one Gospel precept for acts of sanctification lay no obligation of personall or inherent obedience on us, then neither can any of them at all oblige us;

5. A fleshly presumer walking after his lusts may beleeve that Christ *mortified sin for him, obeyed the Law, & repented for him*: so if a hypocrite as an hypocrite, a presumer vainly puffed up, void of all down-casting and conscience of sin, beleeve that Christ has repented and mortified sinne, and beleeved for him, though he live as the devil beleeving and trembling, hee is not to doubt his faith.

If they say, that men beleeving savingly and sincerely, cannot goe on in a constant walking after their lusts, never humbled for sinne, never despairing in themselves, never out of love constraining them to please God and strive to walk in Christ

Christ, as they have learned him; for if they be such, their faith is but wilde oats, and empty presumption: then they say, 1. Men know their faith to be sound, by holy walking: 2. Men may call in question their faith, if their works belie their faith: 3. They deny that a fleshly man, as such, and never humbled, can beleve, (this is our doctrine.)

Asser. 2 Never any of our Divines said that pure mortification is the not acting of sinne, or the not conceiving of lusts; nor that it is the meere absence of the body of sinne; this is a foule slander; which if willfull, Antinomians, though in their owne eyes perfectly holy, in the sight of God must answer to God for: nor is that any argument of weight to prove that mortification is not the absence of the body of sin, because then (saith hee) dead and sick men were mortified persons, except wee admit such new vaine divinitie that a bodily ague or sicknesse does extirpate the body of sinne out of the soule, which mad or frantick men would not say; and if it bee truth that the body of sinne dwelleth in us, in this life, this body of sinne is either sinne, or no sinne; if it bee no sinne, let Libertines speak plaine truth, wee deceive our selves, if wee have no sinne; If it bee sinne; Then let Libertines resolve us, how Crispe and Eaton and Denne say we are all as holy and cleane from sinne, being once justified, as our surety Christ is, and as spotlesse on earth as the Angels and glorified that are in heaven that stand before the throne; now certaine, neither in Christ, nor in Angels, is there any spot of sinne, or any indwelling body of lust: and Crispe gives this reason why sinne dwelling in the Saints, is no sinne; It cannot sink (saith he) into the head of any reasonable person, that sin should be taken away (by the Lambe of God, 1oh. 1. 29) and yet be left behind; it is a flat contradiction; if a man be to receive money at such a place, and he doth take this money away with him, is the money left in that place, when he hath taken it away? Mr Denne has a fine shift for this; hee saith, there is sin in the conscience, and sinne in the conversations: Christ hath taken away sin out of the conscience of his called people, 1 Pet. 3. 21. Heb. 10. 22. The white rayment wherewith the Saints are cloathed significeth not only cleannesse before God, but also purity and cleannesse of conscience consisting in the apprehension of that glorious estate and conduion in Christs death; so there is no sin at all in the Saints, 1 Ioh. 1. 8. and the blood of Iesus Christ

*Crisp Serm. 4.
volum. 2. pag.
116.*

*Antinomians
deny any sin to
be in the just-
fied, and so
that they can
sin, or that the
body of sinne
can be sinne.*

*Denne Serm.
The man of sin
discovered, pag.
9. 10. 11, 12, 13.*

Christ shall purge you from all sin: in the conscience does joy and gladnesse dwell, and there is no more place for sorrow and sighing; and there is sin in the conversation or hands: now a man may be strict in conversation, and yet not pure and cleane in Conscience: So its possible a man hath beene an exceeding sinner, and yet is not wholly cleansed from all wickednesse in conversation; if this seeme a mystery to you that sinne in the flesh (in the body, outward man or conversation) should stand with puritie of conscience, take these reasons; if puritie of conscience could not be found, but where there is puritie in the flesh, a pure conscience could not at all be found on earth, for there is none that doth good, no not one, Rom. 3. 12. (2.) Puritie of conscience ariseth not from puritie of conversation; but the original of puritie of conversation is from the consciences apprehension that all our impurities and sins were laid on Christ; and in regard of sin in the conversation, if we say we have no sin, we deceive our selves, 1 Ioh. 1. and 1 Ioh. 3. 9. He that is borne of God doth not commit sinne.

Ans. 1. Sinne in the conversation, and outward man is essentially sin; to kill my neighbour with my hands, to speak with an unbridled tongue, to the Apostle James, argueth a vain religion, and must be pardoned, else such sins condemn; for he that offends in one, is guilty of the breach of the whole law. Ergo, sinne in the conversation must be sinne in the conscience, and the distinction must be vaine; for the one member is essentially affirmed of the other.

Now when John saith, if wee say wee have no sinne, wee deceive our selves; hee must mean of sinne in the conscience, and of sinne before God, and not in the flesh and conversation only, because if sinne in the conversation bee no sinne, then when wee commit sinne in the conversation, we faile against no Law of God, and doe nothing that can bring us under eternall condemnation, and if in committing sinne in the conversation, we do nothing contrary to Gods Law, wee may well say wee sin not, and yet not lye in saying so.

2. John must understand sinne in the conscience, and in the sight of God, when he saith, if wee say wee have no sin, wee lye, because that of that same sinne of conversation of which Mr. Den supposeth John to speake, hee addeth in the next words, 1 Ioh. 2. 1. If wee sin, wee have an advocate; but the sinne which has need of an advocate, has need also of a pardon, and

*Mr. Dennes
Fleishly distinction of sin in the conscience and sin in the conversation
refuted.*

is a sinne against the Law, and in the sight of God, *and in the conscience.*

No sin in the justified, according to the *Antinomians.*

Sin in the conversation is sin in the conscience, and before God.

3. By this wee may bee pardoned, pure in conscience, justified in *Christs blood*, and yet before men, in the flesh, outward man, and conversation under sinne, and yet not bee guilty before God; so drunkenness, murder, Sodomy, incest, denying of the Lord Iesus Christ before men, shall bee no sinnes before God; for that which is pardoned is no more sinne then if it never had been committed, as *Libertines* say, and is no more sin then any thing that ever our Saviour Christ did, or the elect Angels; now the sinnes which they call *sins of conversation*, and the *Apostle Peters* denyall of Christ, and all the sinnes of the Iustified Saints, their *Murthers*, *Adulteries*, *Parricides*, &c. are pardoned, before they have the being or essence of sinne, ere they bee committed; ergo, when they are committed they are no more *sins before God*, and in the *Court of Conscience*, and no more capable of pardon, then they were before they had any being, and were not as yet committed at all: the murder that *David* is to commit some twenty yeers before ever he bee King of *Israel*, and shall commit, it is no more his sinne to bee charged on him in the *sight of God*, then originall sinne can be charged on *David* before *David* or his father *Iesse* bee borne; what may be charged as a sinne on *David*, in regard hee is not yet borne, is no more his guiltinesse, as yet, then the guiltines of any other man: Now *Davids* murder, *Peters* denyall, they being justified from these sinnes, and pardoned ere the sinnes have any being in the world, cannot bee sinnes at all, nor such as are charged on Mankinde, Rom. 3. Psal. 14. *There is none that doth good, no not one*; for this sinne stops the mouth of all the world, makes them silent, guiltie and under condemnation before God, v. 19. 20. and how Mr. *Den* can cite this to prove that there bee some sinnes of conversation distinct from sinnes in the conscience, let the Reader judge; Yea, to my best understanding by these reasons while I bee resolved, Otherwise *Libertines* must hold neither the elect before or after justification can sinne any at all.

4. It is most false that a man strict and upright in conversation, can have a foule and polluted conscience, if you speake of true sincere strictnesse and uprightnesse of conversation, as the scripture speaketh, Psal. 50. 23. *To him that ordereth his*

conversation aright, I will shew the salvation of God, Psal. 37. 14. The wicked drawes his bow to slay such as bee of *upright conversation*; the principle of a sound conversation is the grace of God, 2 Cor. 1. 12. the sound conversation is heavenly mindednesse, Phil. 3. 20. *and is in heaven*, and must be, *as becometh the Gospel of Christ*, Phil. 1. 27. *a good conversation*, Iam. 3. 13. *wee are to be holy in all manner of conversation*, 1 Pet. 1. 15. and so even before men; God beholdes the sins that we doe to men, no lesse then our secret sinnes wee commit against God, and the scripture requires in our conversation that it bee *holy*, 1 Pet. 1. 15. *honest*, 1 Pet. 2. 12. *chaste*, 1 Pet. 3. 2. *without covetousnesse*, Heb. 13. 5. *not vain*, 1 Pet. 3. 16. *not as in times past in the lusts of the flesh*. Ephes. 2. 3. *But the putting off of the old man*, Ephes. 4. 22. *In charitie, in Spirit, in Faith, in puritie*, 1 Tim. 4. 12. Now every conversation contrary to this, argueth an unjustified and unpardoned man, and must be an unpardoned and sinfull conversation, so as there is neither strictnesse nor uprightness, nor any thing but sinne and an unpardoned estate, where this conversation is not, what ever *Antinomians* say on the contrary, beeing in this, as in other points, declared enemies to the grace of sanctification. But if we speak of a *strict and upright conversation*, in an hypocriticall outside, Its true, many are as *Paul* was, *strict Pharisee*, precise *Civilians*, painted tombes without, but within full of rottennesse and dead mens boxes: But this way Sathan onely saith *Iob* is a strict walker, and serveth God for hire, and the enemies of Christ joyn with *Antinomians* in this, to say, that the justified in Christ, have but sinne in their conversation, but wide consciences, because they study strictnesse of walking with God; but puritie of conversation, (as the places cited prove) must bee unseparably conjoynd with puritie of conscience; separate them who will, Christ hath joyned them.

Mr. *Eaton* and Mr. *Town* call the sinnes of justified persons sinnes according to their sence or the flesh, but in regard of faith they are cleane of all sin, and without spot in the sight of God. So *Eaton Honycombe*, chap. 5. page 87. *God freeeth us not of sins to our sence and feeling, till death, for the exercise of our faith, yet in his owne sight he hath perfectly healed us.* chap. 5. pag. 95. So *Salmarsh Free grace*, page 57. chap. 3. article 3. calls it the

lust of sinne, *the just* (saith he) *shall live by faith, which is not a life of sense and sanctification meerly, but by beleeving of life in another.*

I should gladly know, if sinne in the justified be sinne really and indeed, or against any Law? I beleieve not. 1. *Eaton saith, sin hath lost its being in the justified: Salmarsh part. 2. chap. 32. If a beleever live onely by sense, reason, experience of himselfe, as he lives to men, he lives both under the power and feeling of sin and the Law:* Now hee should not live so; this is the life of unbeleefe; ergo, He ought to beleevethat he hath no sinne; and so hee hath no sinne, nor doth he sinne, onely the blinde flesh falsely thinketh that is sinne which is no sinne.

But faith is not to beleieve a lie; then a beleever may say, he has no sin; *John saith, that is a lie.*

Mortification is in abstaining from sin and in the remissiones and faintnes of the powers of the soul to act sinne.

*Assert. 3. Mortification essentially is in abstaining from worldly lusts, and in remisse and slacke acts of sinning, and in begun walking with God, and acts of holy living, yet so as all these do flow from faith in Christ; another mytticall or Gospel-mortification is unknown to the Gospel, Rom. 6. 4. Therefore we are buried with him by Baptism unto death, that like as Christ was raised up from the dead, by the glory of the Father, so we also (consider the formall acts of mortification) should walk in newnesse of life, ver. 5. For if we have been planted together in the liknesse of his death: we shall be also in the liknesse of his resurrection, ver. 6. knowing this that our old man is crucified with him, that the body of sinne might be destroyed, that henceforth we should not serve sin; Then as it is one thing to sinne, and another thing to serve sinne; so acts of mortification must be in abstaining from greedy sinne, as hired servants make it their life and work to sin; and in remisse and weakned acts of sinne, as a dying mans operation are lesse intended and hightned then of a strong man in vigor and health; as for the plenary mortification, expiring, and death of the body of sin, we think it cannot be, so long as we are in the body, Col. 3. 3. *Ye are dead, ver. 5. mortifie therefore your members that are upon earth, fornication, uncleannesse, &c.* To mortifie fornication, must be the none-acting of fornication: 1. Because it is an abominable sense to imagine that we mortifie fornication, when we beleievethat Christ abstained from fornication for us: 2. Or to beleieve that Christ dyed for our fornication,*

on and uncleanness; for both these may hold forth mortification of fornication and committing of fornication. 2. Because for not mortifying of fornication, *the wrath of God comes on the children of disobedience*, ver. 6. Now wrath comes not on wicked men because they believe not that Christ abstained from fornication for them; many walk in uncleanness, covetousness, who are therefore under wrath, who are not obliged to believe that, because they never heard the Gospel. 3. Such an abstinence from fornication is here commanded, as the *Colossians* and other *Gentiles* walked in, ver. 7. and *which they had now put off with the old man*, ver. 8. But the *Colossians*, while they were *Gentiles*, and heard not of the Gospel, did not walk in this as in a sin, that they believed not that Christ abstained from fornication for them and satisfied divine justice for their fornication; but their sin was, that in person, they committed these sinnes, 1 *Pet.* 2. 11. *Dearely beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts that warre against the soule*, ver. 24. *Who his own self bare our sinnes in his own body on the tree, that we being dead to sinnes, should live to righteousness*, Rom. 8. 11. *And if the Spirit of him that raised Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortall bodies*, ver. 12. *Therefore brethren, we are debtors not to the flesh, to live after the flesh*, vers. 13. *for if yee live after the flesh, yee shall die: But if yee, through the Spirit, do mortifie the deeds of the body, ye shall live*, ver. 10. *If Christ be in you, the body is dead because of sin*, Gal. 5. 24. *They that are Christs, have crucified the flesh, with the affections & lusts*, Gal. 2. 19. *For I, through the Law, am dead to the Law, that I might live unto God*; all Gospel-commands to subdue the lusts of flesh, not to serve the flesh as debtors paying rent thereunto: to mortifie the deeds of the body, not to live to our selves, &c. were meer precepts for justification, not for sanctification and mortification of lusts, and should turn the Saints into meere *Solifidians*, *Gnosticks*, empty Professors and fruitlesse trees, if our mortification were not in the weakning of lusts, abstinence from sin-service, and living to him who is our ransomner. There is nothing more false then that ever our Divines taught to mortifie sinnes by voves, promises, strictnesse and severity of duties, watchfulnesse scarce rising so high for mortification as Christ: For its Christ and faith in his death

V. u u 3

that

that is the spring and fountaine of mortification; yet is mortification formally in holy walking, and not formally in believing, for then should we be justified by mortification, for sure we are justified by faith: 2. Faith is a duty of the first Table respecting God in Christ as its object: mortification to uncleanness, vaine-glory or the like, is a duty of the second Table respecting men.

To live by
faith includeth
sanctification
as the fruit.

Affert. 4. The living of the just by faith, is as well the life of sanctification, as of justification; its true the life of justification is the cause, more compleat and perfect, and the other the effect and unperfect; but our spirituall condition is not only in sanctification, but also in justification. And only enemies of free-grace, separate the one from the other; and lighten the one to feed men on the East wind, and lessen the other, as if sanctification were an accident, and some indifferent Ceremony, that men walk after the flesh and believe, that Christ for them walked after the Spirit, and that is enough: nor doe wee teach men to weigh their state of Grace in the scales of mortification or simple not acting of sin, as mortification commeth from morall and naturall principles, but as it floweth from faith apprehending Christ crucified, and from the Spirit of the Father and the Son drawing the sinner to Christ, and our blessednesse is no lesse in that corruption is subdued, and the dominion removed, then in that the curse is taken away. *Salmarsh* when he willethe the *sinner as a sinner*, a Parricide, a Man-slayer, a slave to his lusts, to believe and apply Christ as his Redeemer without any sense of sin or humiliation at all, and then saith the mans blessednesse is more to have the curse of sin, then the corruption of sinne removed, clearly concludeth that a man that walks after his lusts in actuall lusting against the Lord Iesus and the Gospel; proud, vaine, selfe-righteous, is as such a man to believe, and so blessed and may promise to himselfe peace, though he walk after the imaginations of his own heart.

A sinner as a
sinner not
humbled is
not to believe
applicatorily.

Nor is arguing against the temptation with spirituall reason from the word as *Ioseph* did *Gen. 39. 8. 9.* and *Iob ch. 2. 9. 10.* and *David, 2 Sam. 16. 7, 8, 9, 10, 11, 12, 13, 14.* our own power or contrary to the fighting by the shield of faith, the Word of God; as *Salmarsh* imagineth.

Affert. 5. It is to be reputed as a most blasphemous assertion, that

that we know we are Christs, not because we crucifie the lusts of the flesh; but because we do not crucifie them; For 1. Crucifying of our lusts is a mark of our being in Christ, *Gal. 5. 24. Rom. 8. 13.* This maketh walking after the Spirit, and departing from iniquity, and being pure in Spirit, and dying to sin, a mark of no interell in Christ, contrary to *Rom. 8. 1, 2. 2 Tim. 2. 19. Math. 5. 8. 1 Pet. 24. Gal. 1. 4. 1 Pet. 1. 18.* and contrary to the whole Gospel: which was that blasphemy of David George, who taught mortification was to act all uncleannesse without shame or sense of sinne; and the more men are voyd of the common passion that follows sin, the more mortified and spirituall they are; and this is very like the Libertines way, who teach (a) That to take delight in the holy service of God is to goe a whooring from God; and that they are (b) legally biaised, that would mortifie the flesh by watchfulnesse and strictnesse of walking; whereas to put our duties on the Throne with Christ, and to put Christs crown on our mortification, as if we were thereby justified, is the Idolatry; But the delighting in the Law of the Lord, and taking of the Lords testimonines for our heritage, a serving the Lord with chearefulnesse and fervor of Spirit, *Psal. 1. 2. Psal. 119. 111. 262. Isai. 58. 13. Psal. 112. 1. Rom. 7. 22. Rom. 12. 8. 2 Cor. 9. 7. Phil. 4. 4. Act. 20. 24. Iam. 1. 2.* are marks of a blessed condition. If any teach that wee mortifie the flesh by watchfulnesse and strictnesse of walking, as if these did merit mortification, we judge it curled doctrine; but if Libertines deny, as they doe, that acts of mortification doe formally consist in watchfull, strict and accurate walking with God, in being not taken, nor madly drunken with the lusts of sin, but dead to pleasures, as these acts flow from the Spirit of Christ, we curse their fleshly doctrine also.

Its no consequent to say, because (c) Regeneration is not a work of nature, but of the Spirit of God and the way of the Spirit is not so grosse and carnall as the Divinity of former times, it being hard to trace and find the impressions of the Spirit, therefore we are not to take experience so low, and carnally, by the feelings of flesh and blood and signs not infallible, as to write of Regeneration as Philosophers do of morall vertues.

Ans. 1. Regeneration is above nature every way, but in this its most suable to nature. That as a man come to age doth not at all times, even when he is sick, in a swon, in a deep

The mortification of David George.

(a) Rise, Reign error. 57. p. 11.
(b) Saltmarsh free grace, ch. 5. pag. 58.

(c) Saltmarsh free grace, c. 5. pag. 71. 72.

sleep know that he liveth; yet ordinarily life hath reflect acts on it self, so as a living man may know that he lives by many signes of life; so a regenerate man, except hee be deserted, may know that he lives the life of God.

Antinomians
have much new
divinity not
known in for-
mer ages; not
we.

Mr Towne
After of grace,
pag. 71. 72. 73.

Holinesse and
morall vertues
farre diffc.
cent.

2. If *Antinomians* find out new Divinity lesse carnall, more spirituall, then in former times, how is it that Christians are to live from under all rule of life? and not to pray, *forgive us our sinnes, when they pray for daily bread*? and that none justified are to confesse their sins and to sorrow for them: that new obedience, mortification, repentance, is to believe that Christ has done these for us; that we are not to pray continually, but only when the Spirit stirreth us? an hundreth of these false wayes may be shown; is this *more spirituall Divinity then in former ages*? is it not the most carnall divinity that we read of? for when D. Taylor objecteth to *Antinomians*, as a limbe of their fleshly divinity, *No action of the Believer after justification is sinne*, Mr Towne answereth nothing at all *but off the way, no action is sin, the disorder and ataxie of the action is the sin*. But D. Taylor meanted that there is no disorder in the actions of a justified man by their way; to this Mr Towne replyeth not one word, but *saith unto faith there is no sin, because there is not one spot in a justified person*; and he citeth *Rev. 1. 5. Eph. 5. 26. Cant. 4. 7. and 6. 9. 1 Cor. 6. 11. because Christ hath washed Rev. 1. 5. purged, Heb. 1. 3. abolished, Heb. 9. 26. all our sinnes, and hath made us holy and unblamable and unrebukable in the sight of God; we are like Christ voyd of sin*; which is not the removall of sinne, but of the guilt, that is, of the obligation to eternall wrath and the curse of the Law; *for if we say we (even though justified as John the Apostle was) have no sin, we are lyars*; can this be any but a divinity of the flesh that *Antinomians* teach?

3. Sanctification is a farre other thing then morall vertues:
1. A moralist that is temperate, chaste, is never so over-clouded in his faith, as to doubt, whither he be a temperate man or not; a sanctified soule will often doubt if he have any sanctification at all: 2. A sanctified man must have the use of the light of the Spirit to know his state, and *these things that are freely given him of God*, 1 Cor. 2. 12. A Moralist knoweth with the light of his own sparks, what he is; does *Salmarsh* know of any desertions or overcloudings of the Spirit, in a morall *Seneca, Aristides, Plato*? 3. The Moralist dreames of justifi-
fication

fication by his vertues. 4. He needs only naturall reason, not the breathings and stirring of the Spirit to act according to his morall habits. 5. Nor are his habits infused from heaven, but his own conquest. 6. Nor knowes he an absence or a presence of the Spirit, all which are peculiar to sanctified and justified persons.

We are not completely (saith Saltemarsh) or perfectly mortified to sin, by our being planted into Christ, and the fellowship of his death.

Ans. But if mortification bee the faith and apprehension that Christ mortified sinne for us, then as we are perfectly justified, so are wee perfectly mortified; now *Antinomians* teach the former.

Let not (saith he) mortification of sin in Christ, tempt any to a neglect of mortification of sinne in the body, no more then the free-grace of God in forgiveness of sinne ought to tempt any to take liberty to sinne.

Ans. 1. Surely as to adde any thing to justification, so to advan. in mortification must be as wicked and blasphemous, according to the way of *Antinomians*; for if mortification be the believing that Christ has slaine the body of sin, as Mr Den saith (and *Saltemarsh* seconds him as a brother) then our neglecting of mortification is no sinne, for we are to believe that Christ has removed all neglects of mortification, if mortification bee faith and beliefe that Christ mortified sinne for us.

2. I cannot neglect justification or apprehension that Christ mortified sinne for me, any otherwise but by a remisse act of believing, or neglect of a higher measure, and a more intense and strong act of faith, and not by an abstinence from fleshly lusts; such an abstinence is no faith or apprehension that Christ has slaine and mortified the body of sinne for me; for non-sinuing cannot formally bee believing; that were nonsense.

3. If the meaning be that we are not to abstaine from fleshly lusts, that is from sinnes that the flesh or the body of sinne acteth in us, this is neither mortification nor any part thereof, to *Antinomians*. But I desire and provoke *Antinomians* to satisfie us in these; if *Saltemarsh* one of their Patrons can.

1. Whither or no *sins of the body*, or *in the body*, as *Saltemarsh*

To adde to
Antinomians
mortification
is to adde to
Christ's me-
rits.

Mr Twn affer.
of grace, pag.
72.

Queries that
Antinomians
can never An-
swer.

calleth them here, or *sins of conversation*, as Mr Den saith, or *sinnes*, as Mr Town speaketh, arising out of these earthly members of our flesh, be sinnes against the Law of God; if so, they involve the justified under a curse, and so they are sins formally, and the justified either cannot sin at all, which I feare is the fleshly way of *Libertines*, a way that my soul abhors, if I be not deceived; or then, the sinnes, the adultery of a justified man, the murder, the denyall of *Christ in Peter*, is no lesse a breach of the Law of God, then the denyall of *Christ in Judas* (it may be the one with a greater benefit of will denyes Christ, then the other; *sed magis & minus non variant speciem*) and so the justified doe as truly and essentially sin against the Law, as the unregenerate doth; then they are not as clean from sin as Christ the Saviour is.

2. If murders, adulteries committed by the justified be sinnes of their flesh and body that is, such sinnes as they are not by any Prophet or *Nathan* to be rebuked for; because the Spirit that is not in their power, in his actions and motions did assist not them to abstaine, and they are under no other Law, but the only irresistible action of the Spirit to hinder them physically in all sinnes, to abstain from any sin, this must be *Antinomians* spirituall divinity; to make no Rule no Law of ordering the life and conversation of an justified man; but only the motions of a Spirit separated from the world.

3. Whither or not when *Paul* said, *Rom. 7. 17. Now it is no more I (that sinne) but sinne that dwelleth in me*, ver. 18. *I know that in me, that is, in my flesh, dwelleth no good thing*, his meaning be according to the *Antinomians* divinity, that no regenerate man sinneth, but his flesh and sensitive part which is not capable of any Law, sinneth: but he who acteth the sin being above or from under Law, Rule, or direction, sinneth not against God, or any Law?

4. Whither or no the *Euthyasts* Rule, which is the immediate and irresistible inspiration of a Spirit, which doth presse a brother to kill a brother, and has done it, as *Bulinger* saith of the practise of divers *Anabatists*, and some of *New England* said, though they resisted the *Christian Magistrate*, and fired the *Churches of Christ* there, yet they should be miraculously delivered from the Court; as *Daniel* was from the den of *Lyons*; whither or no this Rule of the Spirits immediate

mediate acting without Law and Gospel be the only Law and Rule that the justified are under and led by?

5. Whither from this spring does not flow the rejecting of all the Scriptures or written Law or Gospel, as if they were but a covenant of works, and the walking by the Spirit separated from the word, and the denying any marks as love to the brethren sincerity, keeping of the commandments of God recommended in the word, *Ioh. 14. 15. 1 Ioh. 2. 3. 4. 5. 1 Ioh. 3. 14?* and if this be the spirituall divinity spoken of here?

6. Whither or no sinnes of the body and of the flesh or conversation (as *Antinomians* call them) be not sinnes against the Law of God, and make the justified truly guilty, if the Lord should enter in judgement with them, and though they that commit them be justified, and so absolved from obligation to eternall wrath, are not formally and inherently blotted, and sinfull in those sinfull acts?

7. If they are not to be sad for them as offensive to the authority of the Law-Giver, and the love of Christ, though they be not to fear the eternall punishment of them? for sorrow for sin, and feare for sin, are most different to us.

8. Whither the free-grace of God doth not tempt men to sin, most kindly and from the nature of free-grace, according to the *Antinomian* way, if the free-grace of justification doe free the justified so from sinning; as their indulgence to the flesh and sinfull pleasure, can bee no sinne in Gods court, no more then there can be sin in Christ; and if they be as free, notwithstanding of all the sin they doe, being once justified, as if they never had sinned, or as the sinlesse Angels; and if the essence of sinne and all they doe against the Law of God, be as cleane removed as money taken away out of a place, which sure cannot be said without a contradiction, to remaine in that place, as Dr *Crispe* speaketh, and that before the sin be committed? whither can a thing in its essence be wholly removed, as if it never had been, before it have any being at all; can a rose be said to be withered and destroyed as if it had never been, before ever that same rose spring out of the earth? sure faith cannot phansie lies and contradictions.

However it be, Christs death teacheth us mortification of our lusts, it is a mortified like death, for he dyeth on a visible journey leaving the earth; his back was towards life, plea-

sure, profit, he is not dead to his lusts, whatever be his boasting who is not *dead in, or with Christ to sinne.*

Divers manifestations of Christ's deadnesse to the world.

1. Christ minded heaven exceedingly in his race.

For 1. Christs death and his contempt of the world teacheth that we should follow him. 1. He looked even straight before him, neither to the right, nor left hand, nor behind him; the meadows, buildings, faire flowers and roses in the way of this passenger, did never allure him to stay in the way and fall in love with any thing on this side of heaven, *Heb. 12.* 2. as our ἀρχηγὸς the captaine of our faith ἀπὸ τῆς θανάσεως αὐτοῦ χάρις for the joy that was set before him, he endured the crosse; his heart was so upon the crown, and that which was his garland, his conquered Spouse, that he did runne his race with all his breath and wearied not; his heart was much upon the prize that he did runne for.

Christ dead to the gaine and glory of the world.

2. He was nothing beholding to the world, he came to the house of his friends, they refused him house- roome and lodging, *Ioh. 1. 11.* His own received him not, and therefore he was faine to lie with the birds of heaven, and the Foxes of the earth; Christ was no landed man on earth, hee had never a free house of his own above his head; he had a purse, but no free rent, no income by year, *Math. 8. 20.* he had not where- on to buy a grave when he dyed, *Ioh. 19. 41.* The earth was his Fathers land; but he lodged in a borrowed grave; his coat was all his legacy, yet it could not buy a winding sheet to him; the souldiers thought it too little fee for their paines in crucifying him, and it was not of much worth, when they put it to the hazzard of lots, take it that wins it; his heart was never on the world, he refused a Kings Crown when it was offered to him, without stroak of sword, *Ioh. 6. 15.* He had neither heart nor leasure to enjoy the world, *Ioh. 4.* when he wanted his dinner, he begged a drink of water from a stranger, and was weary with walking on foot, yet he was the one great Bishop, the head of the body of the Church, and had neither horse nor coach, and he could have made the clouds his chariot; *he became poore that we might be made rich.* Was sweet Iesus thy Saviour a poore man in the world? learn to be a stranger and to want, and to be content to borrow, and to lie in the fields, and to have a dead heart to the world: 1. O glory worldly, O all crownes, and gold, and stately Palaces, blush, be ashamed, take not such a wide lodging in the hearts of

of Saints, goe not with so broad and faire Peacock-wings, ye are too bigge in mens eyes, Christ our dear Saviour refused you: 2. Rich Saints, drink at leasure, use the world at the by, as if you used it not. Look with halfe an eye, the least halfe of your desire upon this borrowed shaddow: Let not thy heart water, nor itch after white and yellow clay: 3. Gold, thou art not God, Saints look over crownes and court; see, see what a Kingdome is above your hand; Pilgrims, drink, but lay not down your burthen and your staffe: let it be a standing drink, and bee gone; 4. Yee are longed for in heaven, 5. Your King lodged with poverty and abasement, and shame; love the lodging the better that hee was there before you. Christs love is languishing to have you soon out of this passing transitory world and to be at your best home.

3. Christ did never laugh on earth that we read of, but he wept; O what a sad world! *Psal. 69. 11. I made sackcloth my garment*; O pretious Redeemer, cloth of gold is too course for thee, *v. 20. Reproach hath broken my heart, I am full of heavinesse*; he was a man made of sorrow, *Esa. 53. 3.* and had experience and familiar acquaintance with grief; there be a multitude that goes laughing, harping, piping and dancing to heaven, as whole and unbroken-hearted Christians *mysticall mortification* (say they) *is only faith, and joy*; we have nothing to doe with weeping, confessing, sorrow for sinne, that is a dish of the Law-Vinegar and Gall, it belongs not to us; we are not under the Law, but under grace; that soure sauce is the due of carnall men under the bondage of the Law; but will Christ wipe away teares from the eyes of laughing men, when they come to heaven? believe it, there goes no unbroken and whole professors to heaven; that is farre from mortification; heaven will not lodge whole soules, with their Iron sinnew in the neck never cracked by the death of Christ.

Object. But godlinesse is not melancholy, but joy of the holy Ghost.

Ans. 1. True; but whom does Christ, with the bowels and hand of a Saviour binde up, but the broken-hearted mourners in Zion, and such as lie in ashes? *Esa. 61. 1. 2. 3.* sorrow and joy may lodge in one soule.

2. Christ feasts some in the way to heaven, and dyets them daintily; some feed ordinarily on the fat and marrow of the

Christ a sad man in the world.

The various dispensation of God in leading some to heaven, through sweets, some through lowre.

Lords house, Psal. 63. 5. And there is a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined Esai. 25. 6. and has not the King a banqueting house, a wine-celler (Cant. 2. 4.) for some? and doe they not feed upon the hony-comb, and the wine, the spiced wine and the milk? Cant. 5. 1. Cant. 8. 2. But these that drink wine at some time, must at another time bee glad of a drink of water.

The various
Temper of
the Saints re-
quire that some
feast on fat
things and
wines, and o-
thers drink
water.

2. And if there bee varieties of temperature of Saints, some rough and stiffe, some milde, some old men, and some babes, 1 Ioh. 2. 13. and as there be some Lambs, some fainting, weak and swooning tender things that Christ feeds like Kings sons, with wine of heaven: so there bee others that are under the care of the steward Christ, who are heifers and young bullocks, like Ephraim not well broken yet. Jerem. 31. 18. 19. and there be hoping and waiting Saints, that must *bear the yoke in their youth*, Lament. 3. 26. 27. and sundry kindes and sizes of children; every one must have their owne portion and diet, 2 Tim. 2. 15. Matth. 24. 45. One mans meat is anothers poyson, and yet they are both the sonnes of one Father.

3 Can every head that shall weare a crowne in heaven, bear this wine, on the earth, being clothed with such a nature? and must every one be taken into the *Kings house of wine*, and sit betweene the Fathers knees, at the high table, and eat marrow, and drink spiced wine? are there not some set at the by-board, that must bee content with browne-bread and small drink or water?

4. Though the word should be silent, it is easie to prove that Saints have not the like fare of Christs dainties at all times; for the Church, Cant. 2. 4. is taken into the *banqueting house*, and feasts on fatnesse of free love; and yet againe, Cant. 3. crys hunger, and seeks and findes not; and Cant. 5. 1. feasts with Christ on wine and honey and milk; but vers. 5. 6. there is a dinner of gall, hunger, and swooning, *my soule* (saith the Spouse) *went out of me*.

Christ and the
Saints have a
sad journey to
heaven in re-
gard of afflicti-
ons.

5. How many Saints goe to heaven, and you never heard another word from them but complaints, want of access, straitning of Spirit, deadnesse, absence, withdrawings of the beloved, at every slippe, scourged, chastised every morning? their complainings cannot be praised; yea till they land, they

are

are ever sea-sick, till they bee at shoare, never see a faire day, nor one joyfull houre, 1st sal. 88. 15. *I am afflicted and ready to die מַצָּר from my youth I suffer thy terrors, and am distracted sore*, for the Lords dispensation, wee may say, *who hath been upon his counsels and who hath instructed him?* Antinomians allow dayly feasts and the strongest of the Gospel-wine for dayly food to all that are sinners; this wee dare not doe; but as we judge it a sinne to stand aloofe from free grace, because we have no mony nor hire: so to fill out the wine of the the Gospel more largely and profusely then the King of the feast allowes, even to sinners as sinners, and all unhumbled and highminded *Pharisees*, is to be stewards to mens lusts, and to turn the Gospel in to the doctrine of licence to the flesh, and not to extoll Free grace.

4. Christ in his way had no reason to glory in friends, 1. How was hee despised of them? Elai. 53. 3. *Wee did hide our faces from him*; all his friends thought shame of him, and fled the way for him, they refuse to give him one looke of their eye, 2. Psal. 31. 11. *I was a reproach amongst all mine enemies, but especially among my neighbours; and a feare to mine acquaintance, they that see me without fled from me*; this is more to be a reproach and a feare to neighbour and friend. 3. Nature and blood went against it self, Psal. 69. 8. *I am become a stranger to my brethren, and an alien to my mothers children.*

All the Saints Idols are broken, to the end God may be one for all; this is a good ground of mortification; men shall be cruell brechren, and redeemed ones shall have the yron bowels of an Ostrich, a Lion to kill you and to consent to make war against you, that Christs meekenesse may appeare; friends must besowre, that Christ may bee sweet; and you may be deadned in love to brechren and friends, yea to a forsaking father and mother, Psal. 27. 10. 5. No lust had any life or stirring in Christ, this cannot be in us; the old man that has lived five thousand ycers and above, is not so gray haired as to dye, in any Saint while he dy, his *deceivable lusts* at best come to a stasse and trembling, and gray hairs in the holiest and most mortified, but expire not till dust returne to dust.

Christ free
from lusts, so
we are not.

If I be lifted up, I will draw, When Christ is weakest and bleeding to death on the crosse, he is strongest, Col. 2. 15. *he triumphed over principalities and powers*; there is more of strength

and

Christ weakest
is strong.

and omnipotency in Christs weaknesse, then in all the power and might of Men and Angels; *the weaknesse of God is stronger then men*, 1 Cor. 1. 25. there is more of life in Christs death, then in all the world; hee was a graine of wheat cast in the earth, and sowed in the grave, and there sprung out of dead Christ a numerous off-spring of children, all the redeemed ones grew out of the womb of his grave, his Catholicke Church was formed out of the side of the *second Adam*, when hee was fast asleepe on the crosse,

2. This makes the way of redemption so much the more admirable, that out of a way of weaknesse, of death and shame, the Lord should out-work sinne and the Devil, and rear up to himselfe out of dust and hell and death, glory, heaven and eternall life: Infinite glory made a chariot of shame, and from it highly honoured Christ: Omnipotency did ride upon death, and triumph over hell and devils, 1 Cor. 1. 27. *God hath chosen the weak things of the world, to confound things that are mighty*, 28. and *τὰ ἀγενῆ τὰ ὀλίγα* the base, the kinlesse things that are of no noble blood, and *τὰ ἐξουγενήα*, things that are despised, the nothings of the world he hath chosen, and things that are not, *καὶ τὰ μὴ ὄντα* that he may make idle and fruitlesse, or bring to nothing, things that are.

Christ now
strong to save
his Church.

Use if the Lord Iesus at the lowest and weakest, his dying and shamed condition be so strong as to pull his bride from under the water, and out of the bottome of hell, up to heaven, what power has he now, when hee is exalted at the right hand of the Majesty of God, and has obtained a name above all names, and is crowned King in Zion? It is better to be weak, and sick, and weepe and sigh with Christ then to bee strong, and live, dance, sing, laugh, and ride upon the skies with men in the world; sure his enemies will be now lesse then bread to him, and shall be his footstoole.

Christ minded
us much in
death.

2. Christ had cause to minde himselfe, and forget us, being now lifted up to the crosse under extreame paine and shame; but love has a sharpe memory, even in death.

Two things helpe our memory, and they were both in Christ: 1. Extreame love; the mothers memory cannot faile in minding her childe, because the childe is in her heart, and deepe in her love: the wretch cannot forget his treasure, his gold is in his heart; Christ loved his Church, both by will, and

nature, and cannot forget her, she is Christs gold, and his treasure, *Esa. 49. 14, 15.* Christ could not cast off nature, the husband cannot forget the wife of his youth; and the deeper love is rooted, the memory of the thing loved is the stronger. O but it is many yeares since Christ loved his redeemed ones: 1. Sense helpeth memory; a man cannot goe abroad in cold weather and forget to put on his cloaths; sense will teach him to doe that; a paining boyle will keep a man in minde of paine; the Church is a fragment and a piece of mysticall Christ; hee cannot forget his own body; the Church is bone of his bone; the head forgets not a wound in the hand. Love did sweat up an high and mighty mountaine with thousands on his back: 1. O what sweating for us even in death, and sweating of blood: 2. O what praying, and praying more earnestly; *Lord help me up the mountaine with this burden*; and all this time, he is drawing and carrying on his shoulders hell up to heaven. 3. What a sight was it to behold Christ dying, bleeding, pained, shamed, tormented in foule, wrestling in an agony with divine justice and wrath, receiving stroaks and lashes from an angry God, and yet he kept fast in his bosome his redeemed ones, and said, *death and hell, paine and wrath shall not part us. It pleased the Lord to bruise him, to afflict his soule, not to spare him, to smite the shepherd*, but it pleased him in that condition out of deep love to draw his redeemed ones from the earth up after him to heaven. Christ was a good servant, he alwayes minded his work, even to his dying day.

Use. If he in his weakest condition draw all men.

1. How easily can he with one look, blast the beauty and strength of his enemies being a God of such majesty and glory? how weak is hell and all the Iron gates of it? when Christ at the weakest, plucks his Church out of the *jawes of death*; and triumphs over death and hell.

All weak, and
Christ strong.

2. It shall be nothing to him with a pull of his finger, when he appeares the second time in power and great glory, to break the pillars that beare up heaven and earth, and to dissolve with the heat and sparkles of fire that comes from his angry face, the great Globe of the whole world, as a hot hand can melt a little snow-ball of some few ounces weight, and to loose with one shake of his arme all the Starres in heaven, especially

The world a
weak thing to
Christ.

since the world is now but an old thred-bare-worn case, and the best jewell in the case is man, who is old and failed, and passeth away like a figure; and it shall be but a case of dead bones, and of old broken earthen shards at Christs comming, and Christ with no labour or paine, can crush down the Pot- ters house, marre all the clay-vessels, and burn with fire all the work of the house, the Houses, Castles, Towe s, Cities, Aikers, Lands, Woods, Gold, Silver, Silks, and whatever is in it; glory not in the creatures, but glo y in Christ.

Christ Strong
on the Crosse.

Providence
most speciall
to things most
excellent.

3. Death and the crosse are the weakest things in the world, but being on Christs back they are the strongest things in the world, 2 Cor. 13. 4. *Though he was crucified through weaknesse, yet he liveth by the power of God:* 1. The crosse was Christs triumphing Chariot; there is power and strength in Christs teares, in his sighes, in the holes that the thornes made in his head, in the stone laied above him, when he is buried: 2. His shame, death, and buriall, made the greatest turning of wheels in the earth and heaven that ever the eares of man heard; the more providence does concerne God, his highnesse, his glory, the more speciall it is and accurate, not that infinite wisdom is not infinite in the care over a worm, as over an Angel; but because there is more art of seen and externall visible providence in whole Kingdomes, in Kings, in the Church, then toward one man or one Saint; so providence must have more of the art, wisdom, speciall care of God toward his Catholick Church, and his own only begotten Son in redeeming the whole Catholick Church, then in caring for the Lilies of the field, and the wormes of the earth, or some one particular Saint: What wonder then there be an eminent providence observed in the disposing of Christs coat when he dyed, & in the borrowing of an Ass for him to ride on, and in casting a garment on the Ass for a Saddle, or a foot-mantell when he rode into *Ierusalem*? so in Christs suffering there is much of God; there was a more noble work in his dying on the crosse, then the creating of the world; and there were foure things of the greatest baseness imaginable upon Christ, in this providence: for there were upon Christ. 1. The weaknesse of death. 2. Extreame paine. 3. The openest shame, Christ dying poore, despised, forsaken of all friend and unfriend. 4. The curse of the Law in the manner of his death; yet in all

all these he acted the part of a triumphing redeemer, *Col. 1. 19.* For it pleased the Father that in him all fulnesse should dwell, ver. 20. and (having made peace through the blood of his crosse) by him, to reconcile all things to himselfe, whether they bee things in earth, or things in heaven.

Use. Yea, we see Christ has never loosed any thing by the crosse, but has gained much, *Rom. 8. 37.* in all these we are more then conquerours, in death we die not, a dead man is more then a conquerour, and if he should not live and triumph, he could not be capable of conquering, farre lesse could he be more then a Conquerour, *Revel. 12. 11.* The Saints overcome, but its a bloody victory; *They overcame by the blood of the Lamb, and by the word of their Testimony;* Then if the word be an overcoming and prevailing thing, the cause overcame; but what if the persons be killed, then they are overcome? No; for the victory is personall, the followers of the Lamb, overcame by dying, because they loved not their lives unto death: Triumphing in the grave is admirable, Things work in a threefold consideration: 1. According to excellency of their being, *modus operandi sequitur modum essendi*, mens operations flowing from reason are more excellent then actions of beasts. And Angels excell men in their actions. Its a noble and excellent being that is in Christ, being the only begotten Son of God; what excellency of working is this, that not only the dead, but death should live? and shame should shine in glory? the dumb may speak, and the deafe hear; but that dumbnesse should speak, and deafnesse heare, is more then a miracle; here Christ causeth death, shame, cursing be immediate organs and instruments of life, glory, immortality and honour. 2. Christ was never weaker and lower then now, and never more glorious in his working, *Esa. 63. 2.* Wherefore are thou red in thy apparell, and thy garments like one that treadeth in the wine fat? *Rev. 19. 15.* he himselfe was trodden on in the wine-presse, and fiercenesse, and wrath of Almighty God? but *Esa. 63. 1.* he is glorious in his apparell and travelleth in the greatnesse of his strength; so in his lowest condition, when he is shamed, he is glorious; when he is weak and lying on his back, he walketh and walketh in the greatnesse of his strength; from the basenesse of the instruments, in excellent works, we collect that there must be a high, noble and excel-

Christ and his Church lose nothing by suffering.

A threefold excellency of working in Christ dying.

lent cause, who acteth on these instruments : 3. Agents work according to the distance they are to that they work upon; a shot as farre off is weaker. Now on the crosse, 1. Christ is nearer to us, and so getteth a heartier life of us; death and blood are neare of kindred to us; 2. Christ comming so near death, hath a fairer shot and visie of death, and the grave, and Hell, and all our enemies, *Heb. 2. 14, 15. Hee dyed that by death he might destroy him that had the power of death.*

Christ in drawing sinners in his death, draweth, 1. Lovingly, 2. Suffering paine, 3. Strongly, 4. completely, 5. Finally, dying and drawing.

1. Drawing when he is on the Crosse, doth most extoll Christ's love: death parteth company amongst men, and often parteth loves; but Christ dying draweth his Church into his bosome and heart, as not willing that the grave should part them and him, *Ioh. 14. 1. Christ having loved his own, that were in the world, to the end he loved them: Christ dyed loving, and dyed drawing.*

2. The cords of love with which he draweth sinners, were woven and spunne, in all their threds and twistings, out of the bowels and heart of Christ, out of his blood, death, and paine; though it be sweet to Christ to draw, yet its laborious and and painfull to Christ. It cost Christ a pained back, and holed sides, and pierced hands and feet, an head harrowed with thornes and a bleeding body, and a bruised soule to draw sinners; he drew while hee did bleed againe, he dyed under the work.

3. All the bones of all mankinde that have been, are, or shall be, all the strength of Angels in one arme could not have drawn one sinner out of Hell. But O the strength of the merits of his lifting upon the Crosse! one sinner is as heavie as hell, as a mountaine of Iron; what burthen must it be to Christ to have millions of soules and all their sins hanging on him? *He carried on his body on the tree, so many millions of sinners, and drew up after him so many thousand redeemed ones, as would have made the world to crack, the whole earth to groan and cry for paine like a sick woman in child-birth paine.*

4. The white and red in a flower or rose contempered together, make up a beautifull colour and pleasant to the eie; 1. Love in Christ; 2. Lowlinesse; 3. And singular care to save, made up a sweet mixture in Jesus that *flower of Iesse*, to draw strongly sinners to him. See 2. Father carrying seven or eight children on his back, through a deep river, he binds

What strength of love to draw the weight of so many sinners.

them all in his garment that none of them fall in the water, he leans on his staffe; how doth he with advised choyse and election order every step, that he seeme not to them to slip or fall? and he cryes comfort over his shoulder to them, *Fear not, be not dismayed, I will present you safe on dry land:* so Christ with all his children, great *Iesus Christ* had his off-spring lapped up in his merits, and did wade through the floods of death and hell and the curse of the Law with redeemed ones in his armes crying, *Fear not worm Iacob, be not dismayd: I will helpe thee, the floods shall not drown thee;* and for his own condition, his faith was that he should safely swim through the Sea, and the mighty waters of all his deepest sufferings, and that he and his mysticall body (for Christ was a publick surety, not one private man in this case) should shoar on the land of prayes, and this is above all doubting, when he saith, *Esa. 50. 7. For the Lord God will helpe me, therefore shall I not bee confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed;* and then Christ had a most watchfull and prudent care, *Esa. 53.* that not one pinne, not one wheele in the work of our salvation should miscary, but all should goe right, nothing neglected, in doing, comforting, preaching, praying, suffering, sweating, weeping, believing, hoping in patience, in being shamed, spitted on, scourged, accused, railed on, traduced, condemn'd, belyed, pained, crucified between two Theeves, buried in a sinners grave; there was not one hole, one want, one stumble, one slip in all or any thing, but the work was whole entire and perfectly finished to Gods satisfaction, *Esa. 53. 11. Luk. 22. 27. Ioh. 19. 30.*

5. That drawing of sinners to Christ was his last work in his death-bed and departure out of this life, cryeth that he was desirous to lie in one grave with his Spouse the *Lambs wife*, and dyed inclosed in an union with Saints; it saith also, O how admirable was his love! and that love was Christs last work in this life, he dyed of no other sicknesse but *love, love, love* was Christs death-work, Christs Testament, Christs winding sheet, Christs grave, he took his Bride lapped in his love and hart to Paradise with him, his last breath was *love*. The myrrhe, when it is withered has the same smell (and a sweeter) that it had while it was green. *Christ that bundle of myrrhe that lyeth all the night between the Churches breasts,* when withered

Christ and all his in his bosome did wale strongly through all the floods of his suffering.

Loving and drawing sinners Christs last work in his death-bed.

and dead, smelled of love, for hee opened the graves and raised the dead, and took a repenting sinner to Paradise with him, which are acts of great love; its considerable that hee is at one time a dying, a drawing and a loving Saviour; and ask what was Christs last act on earth, its answered, he dyed in the very act of loving, and drawing sinners to his heart.

Vse, We are engaged to love him, and if so, to keepe his commandments, and to draw him after us; his owne image, ho inesse in the Saint takes Christ, and causes him fall in love with us, *Cant. 4. 9. Thou hast ravished my heart, my sister, my Spouse, thou hast ravished my heart, with one of thine eyes, with a chaine of thy neck;* Its much love that ravishes Christ; yea it so overcomes him, that hee professes its above him, hee must desire his Spouse to looke away, *Cant. 6. 5. Turne away thine eyes from me, for they have overcome me, Cant. 7. 5. The king is held in his galleries:* holiness makes our king, the Lord Iesus a captive, for eternitie he will delight to see the *Lambs wife* his bride, when shee shall bee decked up with endlesse glory; Bee holy, and the king shall desire your beauty; ingage Christ more to love you, deck your selves with chains, with bracelets, be attired in raiment of needle work, the braver in this apparell you are, yee are the lovelier to Christ, the wedding garment makes you fair to the king; put on the crowne of grace on your head, and bee highly beloved of this Prince.

Ver. 33. *Now this he spoke signifying what death he should dye.*

The last article in Christs drawing of sinners, is the exposition of the *Evangelist Iohn*, who openeth to us the sense of Christs words, to wit, what was meant by Christs *lifting up from the earth*; for it is not an ordinary phrase to expresse dying on the crosse; therefore saith *Iohn* hee meant by *his lifting up from the earth*, the kinde and manner of his death, to wit, that he should bee crucified, and dye the shamefull and ignominious death of the crosse; it would seeme that the exposition of *Iohn* may be referred to the whole verse, 32. What is the sense of this? If Christ be lifted up hee will draw all men up to him, that is, if he be crucified, by that shamefull and painfull death and the merits thereof he will draw all men to him, and translate them from the kingdome of darknesse to the state of saving grace, which is true in it self, but seemeth not to bee the sense of the words.

What it is to
bee lifted up
from the earth.

1. Because the Evangelists use to expound what may appeare ambiguous to the hearers, as *Iob. 7. 8. 30. But this he spoke of the Spirit, Iob. 20. 23. Then went this saying abroad among the Brethren, that that disciple (Iohn) should not dye: yet Iesus said not to him, hee shall not dye: So Matth. 2. 16. 17, 18.* But that Christ draweth sinners by his death, was not so much controverted; for *to come to Christ, to beleeve in Christ, to bee drawn to Christ*, were Phrases obviouse enough, and known to all.

2. It is most pertinent to the text, that *lifting up from the earth*, which is ambiguous, and may seeme to allude to *Elias* his being carried up to heaven, should bee expounded by Christs manner of death, to wit, by crucifying.

3. Because the holy Ghost expoundeth not the connexion of the conditionall proposition, *If I be lifted up from the earth, I will draw all men after me*, which he must doe, if the sense goe thus; but onely speaketh of the kinde and nature of Christs death, which was known to the Jewes to bee both shamefull and cursed; but in his exposition hee speaks nothing of the fruit of Christs death, but of the kinde and manner of death.

Now that the Evangelist expoundeth the sence of Christs words, what he meant, by being *lift up from the earth*, it holdeth forth to us a necessity that the Lord speak plaine language to us in scripture, and that one scripture expound another.

In finding the meaning of scripture, these considerations may give light.

1. The Scripture in the plainest expressions is dark, that is, high and deepe in regard of the matter which is deepe; high, above the reach of reason, and yet the language plaine, obviouse ease, that a virgin shall be a mother, the antient of dayes a young sucking infant; that through one man, death digged a hole in the world, and sinne passed on all; through a second Man life and heaven entered again; are high and deepe mysteries, yet is not the Gospel obscure, as Papists say.

The Scripture plain.

2. In meer historicall narrations and prophecies foretelling the wars of the Lamb, the Dragon and the Beast, the Antichrist, their persuing the woman in traveling in birth, to bring forth a man child, the matter subject is not profound, nor deepe, yet the expressions are dark and covered, while the

The matter of the Scripture deepe and high: but the Scripture is not obscure as Papists say.

works.

works of the Lord be a key to open his word; Here's the wisdom of God, that in deepe and high mysteries necessary for salvation, the Lord is plaine, and lower and easier stories are foretold more darkly; articles of faith are not set downe in dark and enigmaticall propheties, but plainly, whereas histories of things to come are more mysteriously proposed.

3. The Scripture in no place is in the popish sense dark, that is, that we are not to take any sense for the word of life, and the object of our faith, but that which the Church giveth as the sense, in regard the Scripture is a nose of wax, with equall propension to contradictory senses, except the mistress of our faith, the witch of *Babel* expound it, and then it is for such formally the word of God, as she expoundeth it.

4. The holy Ghost the Authour of Scripture has concreated with the words, the true native sense, which all the powers on earth cannot alter.

Then when we sweare a covenant with the Lord in plaine easie countrey language, not devised of purpose to be ambiguous or to hold forth that all sects, *Antinomians*, *Socinians*, *Arminians*, *Prelaticall halters*, *Anabaptists*, *Seekers*, &c. may salve every one his owne way, and his *самоволя*, what hee thinks good; to obtrude any authoritative interpretation on this covenant, which it holds not forth in its owne simple words, to the reader, is the greatest tyranny and equivocating juggling in the world, and we may easily distinguish and dispute our selves out of a good conscience, or rather confesse wee had never any intent to keep it, or acknowledge it was our sin we did swear it, and because unlawfull, it obliges us not.

When wee accuse the scripture of darknesse, wee would but snuff the Sun, and blow at it with a pair of bellows, to cause it shine more brightly. But the mischief is, that wee either charge our soules beyond their stint, thinking to compass that world of the deepe wisdom of God with our short fingers, or we stumble at the wisdom of the Scripture, because it is eccentric to, and complies not with our lusts; and here's a deep not seene; God intends to carry *Pharaoh* and blinded reprobates to hell, through the wood of his mysterious works and word, they being blinded and hardned, and they intend the same, but in another notion; God aimes at the same end materially with them, but God levels at the glory of his owne unviolable justice;

We accuse the
Scripture as
hard because
it lies not level
with our lusts.

justice; they leuell at the word, the works of God to flatter their lusts, and take up a plea with both from the womb.

What death he should die.

Two things offer themselves to our consideration.

1. *Christ's dying,*

2. *The kinde of his death, what death he should dye.*

Christ came into the world with as strong intention to dye as to live, and to be a pained, an afflicted man, as to bee a man. In Christ's dying these considerations have place.

1. The love of man can goe no farther then death, *greater love then this hath no man, that a man should give his life for his friends,* Ioh. 15. 13. For this Love can goe no farther then the living Lover; now hee cannot goe one steppe beyond death; Christ went on to the first and second death, so farre as to satisfie justice: love is like lawfull necessity, neither of them can live, when God is dishonoured. Christ's love burnt and consumed him, till he dyed; love followed and persued his lost Spouse through the land of death, through Hell, the grave, the curses of an angry God, though Christ's love was both ancienter then his man-hood, and survived his death; love was of longer life in Christ, then his life as man, this Sun of love burnes hard down from heaven to this day.

2. It was a hard law that Christ subjected himselfe unto; that die he must; Heaven, Angels, the World could not save his life; This faire rose had life and greenesse in abundance, and yet it must wither; this fountaine of heaven had Sea's of waters, yet dried up it must bee; this beauty of highest glory was full and vigorous, yet it must fade; the Lilly of the excellentest Paradise that cast Rayes of glory and Majesty over the foure corners of the Heaven of Heavens, and out-shadowed Angels, Men, and the large circuit of the whole Creation, must finde its death-moneth, and must cast its faire and timely bloome: The love of loves must become pale and droup, that fire of love, that warmes Angels and men, must become cold; and there was strong and invincible necessity; thus it must be Δεῖ, *Matth. 26. 54. Christ must die,* Mar. 8. 31. *the Sonne of man must suffer many things,* Luk. 22. 27. *For I say unto you (saith Christ) that that which is written must have an end in me.* Ioh. 3. 14. *The Son of man must be lifted upon the Crosse.* Christ could not passe to hea-

Christ's dying and his kinde of death he died.

1 Consideration.

Christ's love went to death and beyond it.

2 Consideration.

Christ must love and will to die.

Christ behoved to take the only strait passe between Earth and Heaven.

3. Consideration.
A wondering in the creatures to see Christ their Creator in death suffer such hardship.

ven another way ; death was that one inevitable passe that he behoved to goe through ; there was no passable soord in the river but one ; there was but one strait passe and fort between Christ and his Father, his glory and a saved Church, and justice kept this passe. Christ must lay out himselfe, his life, bloud, estate and glory for his Church to gaine this fort, and *save his people from their sinnes*. The Law laid it on him ; 2. Love laid it on him : 3. Our necessities and everlasting perishing burthened him.

3. Might not the dead all wonder ? there was never before nor after, nor never shall be such a Christ amongst the dead as the *Lord of life* ; all these in the dust could say, *O life, what dost thou here among the dead !* the wormes and clay might say, *O Creator canst thou lie neare to us !* Would not the fountains be offended, that they could not have leave to furnish a draught of cold water to their Creator, who made the Seas and the Rivers, and divided *Jordan* with his Word ? would not life it selfe grieve at such a dispensation, that it could stay and lodge no longer in the body of the *Lord of life*, but behoved to be gone and leave the *Prince of life*, to fall, that he could not stand on his own feet ? was not bodily strength discontented, that sweet *Iesus* complained, *Psal. 22. 15. My strength is dried up like a Pot-shard*, ver. 17. *I may tell all my bones*. Would not joy and beauty take it ill that sweet *Iesus* was a sad Saviour, and his face soule with weeping, and his faire countenance that was like *Lebanon*, all marred, and our lovely Redeemer was put to his knees to pray with *strong cryes and teares* ? *Esai. 52. 14. Heb. 7. 5*. If there had been sense and reason, in all the Purples, Silks, Fleeces, wooll, fine linnins that ever the earth had, they would think themselves unhappy, that they could not cover the holy body of the Redeemer of men and their Creator, when he complained, *Psal. 22. 18. They part my garments among them, and cast lots on my Vesture*.

4. Consider.
Reason would say Christs body should be precious as the Sun.

4. It was to much in regard of our deservings, that the *Lord of life* should discend to a naturall life, to be under the lowly condition of base clay ; but that this tent of clay, that the Lord was to dwell in, should be of the finest and most precious earth that can be, would seeme reason ; it might be said, it were fitting for the glory of the God-head united in

a personall union with the Man Christ, that the body of the Son of God should be above paine, weaknesse or the Law of death, that it should be more glorious then all the pearly and pretious stones of the earth; yea, then the *Sunne in the Firmament*; yea, but *Eesai. 53. 2. he hath no forme, nor comlineesse, and when we shall see him, there is no beauty that wee should desire him.* But this was incomparable condiscension of love that the Lord would take his own death upon him, and assume the manhood of sick, weak, pained, sad, sighing and dying clay; *Eesai. 53. 4.* Surely he hath borne our sicknesses, and carryed our sorrowes.

5. If there be any that ever tasted the sweet of life, it being the most noble and desirable of created beings, if it were from a glorious Angel to a poore gnat or a base worm, they keep possession of life with all their desire; they will part with all things, men even with teeth and skin, ere they quit their life, *Iob 2. 4.* The more excellent life is, they struggle the more to keep it; a young man will doe more then an old man for it; and the old man who has but a chip of life, the dregs of it, or the hundredth part of an hand-breath, the twentieth part of an inch, yet holds it so long as there is so much as the fourth part of a dram of naturall vigor in him; Now Christ had cause to love his life, as any man else. It was about the flower of his age, the thirty three yeare of this life; and it must be a noble life, that dwelt personally with the God-head; yet when he was called to a treaty for rendering his life, hee gave it not up, but upon princely and honourable quarters, even that he should see his seed, have a noble prize, and a ransomed spouse, a faire crown, a rich Kingdome to myssicall Christ, but hee parted with his noble and glorious life deliberately, intentionally, most willingly, *Iob. 10. 18.* there was more will, more love in Christ dying, then in the dying of all men from the creation to the last judgement; O how he thirsted and longed to pay that Ransome, he had it by him, to give it out on demand; he did not first die, and *bow his head*, but he first *bowed his head*, and beckened with his hand, and called upon death, and then *rendred his Spirit*.

6. O what a wonder, this rose of life on the Crosse withereth in his full beauty, the Sun of life would shine no more on it. The prime delight of the Sons of men, the *second Adam*

5 Consider.

It is much that Christ should part with the sweetest inheritance of a living man his life.

6 Consider.

from Heaven fades, and life can breath no more, and beauty shine no more, and greenesse blossome no more; and when most lowly and low, cloathed with a curse, most lovely, most Lordly and Princely, because in the act of Redeeming.

7 Consideration including other three. Christs death comes under a threefold notion.

7. Christs death must come under a three-fold notion :
 1. *As a torment inflicted by Gods enemies* : 2. *As a punishment inflicted of God for sinne, as a Ransome paid to justice* : 3. *As the crown and end of Christs journey.*

Three ingredients in Christs death which men could not give: 1. The Curse: 2. Infinite merit: 3 Divine acceptance.

In the first notion, Christs death as coming from wicked men, wanted three ingredients, that all the wicked world and Hell could not give it : 1. All the world cannot adde a curse to the death of any man, God only is the Master and Lord of cursing and blessing: God cast this in from heaven of his own, for 2 Cor. 5. 21. *God made him sinne, Esai. 53. 6. Jehovah, the Lord laid on him the iniquities of us all.* Who said that, *Cursed be every one that abideth not in all that is written in the Law to doe it, Gal. 3. 10. 13. Deut. 21. 23. Deut. 27. 26?* the only Law-giver who can dispense curses, he made Christs death a curse: One death has not a curse more then another, and Christs death of the crosse had not a Ceremoniall curse only in it, for that was common to the deaths of all that hangeth on a tree, *Deut. 21. 23.* But the curse of the Morall Law which is upon the sinner, *Deut. 27. 26. Gal. 3. 10 13.* was laid upon Christ; and this is heavier then ten millions of deaths of the crosse: O how many thousands and what millions of talents weight of gall, & vengeance did the Lord from heaven adde to the cup of Christ? 2. Because Christ was made sin, he behoved to be made the sinner, and from Christs person his death had the sweet perfume of infinite merit & a sweet smell of a favor of rest to God, above all sacrifices and offerings that ever were offered to God, infinitnesse of merit, this Christ gave to his own death. 3. The Lord gave it a third ingredient, that it had acceptance even in point of Law and Iustice, which no man could give; to seele a smell of everlasting love, peace, reconciliation in blood, *is the sure mercies of David*; O but it was white blood to God, crying blood, or rather singing blood that sings the sweet Gospel-song. *Abels blood cryed a song of vengeance; ye are come to the blood of sprinkling* *Χρῆσμα λαιμῶν, that sounds better things then the blood of Abel, Heb, 12. 24.*

In the second notion that Christ came under the Law of dying (for it is appointed for all men to die) speaks much love. To come to sleep which is death's brother, to come under paine, weaknesse, bleeding, that are the neare blood-friends of death, is great love expression. But to die, the lowest, and the saddest and sowrest of bodily infirmities, and then for other mens faults, it sets out the love of God.

In this respect Christ dying was a Ransome for justice; there be foure of the saddest things in a ransome that are here.

1. To give person for person is the hardest bargain; by the Law of Nations they are meeke warres where moneys and gold may buy a captive. God in this bargain could send captives away for *neither silver, nor gold, nor any corruptible thing*, 1 Pet. 1. 18. A gift a reward will not bow justice; *Rubies, Saphires*, let ten earths be turned into *gold of Ophir*, they cannot buy the offended Law of God; therefore it must be man for man, person for person or nothing, a man is more pretious then gold.

2. If you must have man for man, then let proportion of common justice be kept; a souldier for a souldier, a servant for a servant, a free-man for a free-man, a master for a master; yee cannot demand a King to ransome a servant: *Yea*, (saith justice) *but I will*; they are but men and slaves, and servants of sinne; their Father *Adam* was indeed a King, but by Law, he is fallen from the crown and all his children are traytors and born servants; therefore justice would have no lesse ransome then one of the Kings line, one of the blood royall; and more, the only heir of the crown of heaven and earth, *the King of Kings and the Lord of Lords*; he is more then an over-ransome and over-summe; this is hard; but infinite wisdomme cannot be against justice, but it was the strictest justice that ever was, the Kings Sonne for the Traytors sonne, the Prince for the Slave, the *Lord of Lords* for the poor caysubject.

3. But the ransome King must have honourable conditions, like himself; if he must be a captive, let him have some freedomme befitting his birth and condition; now because this bargain was to be stretched out to the utmost line and border of strict justice (as also it wanted not deepest mercy shining in glorious rayes through justice) therefore the King standing

Foure sad conditions which were in the ransome that Christ gave for sinners.

1. Gold for persons may be given in ransome, but here person for person must be given.

In ransome a servant is given for a servant, but here a King for a servant.

Here a King is not served as a King but as a servant.

a ranfome was as farre below his place as a servant is below a King, *Phil. 2. 6, 7.* You have the loweft and the higheft fteps, who being in the forme of God, thought it not robbery to be equall with God, but made himfelfe of no reputation, and took upon him the forme of a servant: a King and God made a servant, *Matth. 20. 28.* for even the Sonne of man came not to be ferved, but to ferve, and to give his life a ranfome for many: See here the Sonne of God a ranfome in his own perfon, and the loweft of ranfomes, a servant, farre below a King.

Here the per-
fon given in
ranfome muft
die.

4. It is not univerfall in thefe perfons that are given to ranfome others, but poor foules, if they be turned in servants, their life fhould be fpared; but Chrift was fuch a ranfome as muft lay down his life for the captives, *Matth. 20. 28.* No ranfome can come lower then a man, and an innocent mans death: If the captive be wounded and fickly, the man that goes a ranfome for him, by no Law, fhould be fickly and wounded alfo: 1. It is not ordinary that he that ftands as a ranfome for captives, fhould take their naturall infirmities, their body, fighes, fadnelle, sorrow, wants, and be like them in all things, but Chrift was like us in all things except fin: 2. And what greater hardship can you put on a ranfome captive then death? all thefe Chrift did undergoe for us.

The third and laft confideration of Chriffs death, is as it was the end of Chriffs journey, and all his labours in the flefh, and this I defire to be confidered in thefe repeats.

1. *As death is Chriffs laft enemy.*

2. *In the concomitants of it.*

1. *As in his triumph of victory.*

2. *His welcome to his Father.*

Death the end
of Chriffs la-
bours and his
Sabbath.

1. As death was Chriffs laft enemy, dying was to him as to man the laft day and moment of his week, when he entered into his Sabbath and reft, and dyed never to die againe; the world, and devils chafed him into the grave, and when he was there, hee was in his own land, in Paradife, in a Kingdome: Death was the wearied way-faring-mans home, the end of his race, and at this place was the fore-runners gold, his garland, and prize, even the glory fet before him, for the which hee indured the Crosse and defpised shame, he then fat down; it was Chriffs landing port after his ftormy failing. 2. He had no more to do: in the merit of redemption, in the way of fa-

satisfying justice; for Christs buriall or lying in the grave was but his *mora*, his lodging all night with death or a continuation of his death; when he dyed, all was finished, the Law of God for satisfaction could crave no more: as the last enemy of the body is death, 1 *Cor.* 15. 26. so it was the head Christs last enemy on earth: 3. Heaven was Christs place of refuge, his sanctuary and his *asylum*; when Christ was in the other side of death and of time, hee was in his castle, in his strong Fort; enemies can neither besiege him nor take him, he care; not now for the worlds feud, or for death or the grave, *Revel.* 1. 18. There was no more law against Christ after his soul was in Paradise; the believer has a perfect acquittance of all crosses, when he is once in the land of glory.

2. There be two considerable concomitants in Christs death: 1. His *victory*: 2. His *welcome*: His victory was in his very act of dying, that death and the justice of a divine law had their will of Christ, and could demand no more of him for all engagements, and to answer the bill, but death and such a death it was a sort of *over-plus* and abundance of ransome to God, that death was put to the worse, and could in justice never arrest any believer or Saint after Christ. O death, what wouldst thou have more! Or, what canst thou demand in law? 2. Christ and all his, legally were crucified, and dyed, and Christ and all his were not destroyed under death, but Christ lived and all his with him, *Ioh.* 14. 19. when two strong enemies doe conflict, and put out their strength one against another to the full, and the one lives in his full strength, the other must be foiled. Christ after death lived and can die no more, and is strong and omnipotent; now death did all it could against Christ in that he dyed; then he must be the Victor, and death the vanquished party; death was Christs Land-port, his shoar after sad Sea-sailing, his last stage in which he potted to glory; and he came into Paradise and his Fathers Kingdome, in a sweat of blood (and the Crosse accompanied him in over the threshold of the gates of heaven) so he was welcomed, he, and all his seed (who then were legally in him) as one who had acquitted himselfe bravely and honourably in the businesse that most highly concerned the Lord., and the glory of all his blessed attributes, mercy, justice, grace, wisdom, power, soveraignty, &c. There was a most

Christs victory in death.

Christ wel-
commed to
God after his
death.

most joyfull acclamation in heaven, a welcome and embracing, and a hand-shaking (as we say :) 1. Between the Father and the Sonne, and this is a sweet meditation, *Dan. 7. 13. I saw in the night visions, and behold one like the Sonne of man, came with the clouds of heaven, and came to the Ancient of dayes, and they brought him neare before him, ver. 14. And there was given him dominion and glory, and a Kingdome, that all People and Nations and Languages should serve him:* Now who be these that brought Christ to the Father when he ascended? who but the holy *Angels his ministering Spirits* or servants; they attend his ascension to heaven, as the Estates of a King wait on, and convey the Prince and Heire of a Crown, in his Coronation day, *Heb. 1. 6, 14. the Disciples, Act. 1. 10. See two men in white apparell, at his ascension; goe up to heaven;* sure there must have been a hoast of them, as there were at his birth, and shall be at his second comming, and its little enough that the Peeres of Heaven, such a glorious Parliament of the High House, beare the taile of his Robe Royall and attend to welcome to heaven their Lord Creator, and their head Christ by whom they stand in Court, they are the servants of the Bridgroom; it was much joy to them, when Christ returned a triumphing Lord to heaven, having done all gloriously and compleatly. The Father after his death made him a great Prince, and gave him a name above all names, and set him at the right hand of the Majesty of God: 2. And if the Lord shall say to sinfull men, *Well done, good servant, enter into the joy of thy Lord;* Farre more, being infinitely satisfied with the travels and service of his Sonne, he must say, *Well done, well suffered, O Son of my love, enter into the joy of thy Fathers soul:* For the Fathers soule ever delighted in him, *Esa. 42. 1.* 3. And to see the Father embrace his Sonne in his armes after the battels, and put the Crown on his Head, and set him down at his right hand and exalt him as an eternall Prince for evermore, and accept all his labours, and his faithfull and most successfull acquitting of himselfe, in all his offices, as Redeemer, King, Priest, and Prophet, must be a joyfull sight.

Comforts a-
gainst death
because Christ
dyed.

Vse 1. No Believer take it ill to die; death sips at every bloud, noble or low, and would but drink the bloud of this celebrated and eminent Prince of the Kings of the earth: 1. For besides, that God has stinted our moneths, and the ship

ship cannot passe farther then the length of the cable ; here is the matter , Christ for imputed sinne , behoved to bleed to death : 2. Only *Enoch* and *Elias* were reprieved , by the prerogative of free-grace ; we are by birth and sinne , but some ounces or pieces and fragments of death and its appointed for all men to die ; there is more reason we should die then the *Lord of life* ; for life was essentiall to the Prince of life , but life is a stranger to us ; man is but man , but a handfull of hot dust , a clay-vessell tunned up with the breathing of warme wind that smoaks in and out at his nostrils , for a inch of flitting away time. And sinne addes wings to the wheels of his life , and layes a Law of death on man , and if Christ had not come into this clay city , he had been under no law of death ; he dies for us ; then we should farre rather have died , *propter quod unumquodq; tale, &c.* Now because your Redeemer laid his skin to death , and was willing to kisse death , believers are to esteeme of death as the crosse that Christ went through , love the winding sheet and the coffin the better , that they were the sleep-bed and night-clothes that your Saviour sleept in. 3. And Christ had the more cause to be willing to die , that he was little beholden to this life ; it looked ever with a frowning face on Christ : 1. The first morning salutation of this life when Christ was new born , it boasted and threatned Christ with the cutting of his throat in the cradle , and banishment out of his own land to *Egypt* ; 2. He had good hap all his life to sufferings , hee had ever the winde on his faire face , and the smoak blowing on his eyes , as if his whole day had been a feast of teares and sorrow ; yea , life and the sad and glowing crosse parted both together with Christ , as if the world had sworn never to lend the *Son of God* one smile , or one glimpse of a glad houre. 3. Christ thought himselfe well away and out of the gate (as he fore-telleth , when the people mourned for his death , *Luk. 23. ver. 28, 29, 30, 31.*) before the destruction that came on the *City of Ierusalem* , that killed many of the *Lord of the wine-yards servants* , and at last killed the righteous heir. 4. You may remember Christ message that he sent to *Herod* , *Luk. 13. 32.* *I doe cuers to day and to morrow , and the third day $\tau\epsilon\lambda\epsilon\upsilon\omega\alpha\iota$, I shall be perfected , Heb. 2. 12.* *It became him from whom are all things , and by whom are all things , in bringing many sons to glory , to make the captain*

Christ had good hap to the Crosse all his life.

Death perfected Christ.

of their salvation perfect through sufferings, διὰ παθμάτων τελειοῦται: Death made Christ perfect for the Lord put the faire crown of Redemption on Christs head with a very black band; it was a black boat-man that carried our Prince Iesus over the water to Paradise, but sweet Iesus would have it his perfection, his crown, his glory to be swallowed up in deaths womb for us. Its considerable that death perfecteth the head: 1. As a Priest; he had been an unperfect sacrifice, if he had not dyed; and being offered dead to God, Christs dead corps had an infinitely sweet smell in the nostrils of a just God; never sacrifice, never burnt offering like this which perfected all: 2. He had not been a perfect King and Conqueror, had he not persued the enemy to his own land, and made the enemies land the seat of warre, and triumphed dead upon the crosse. 3. He had not beene a perfect Redeemer, had he not dyed, and paid life for life: no satisfaction without death, *no remission of finnes without blood*, Heb. 10. but it was the heart-blood, and blood with the life that was shed to God. Now these same befall the dying Saints: 1. While the Saints are here they are from home, and not at their Fathers fire-side, and this world their Step-Mother looks ever askint on them, *Ioh. 16. 33*. And the crosse gets a charge from God concerning a Saint, wait on him, as his keeper while he die, leave him not; the crosse follows the house of Christ and all the children of the house, its kindly to all the second Adams seed, it is an in-come by year that followes the flock: every child may in his suffering say my father the Prince of ages even the head of the house, my brother Iesus, and all our kine were sufferers: the sad crosse runs in a blood to us, *Psal. 34. 19. Matth. 19. 24*. This is not our home, I would I were ashore, and at home, in my Fathers house.

2. The Lord takes the righteous away from the ill to come, *Eesai. 57*. When Christ was taken away, vengeance came to the full on the Iewes, when he was in heaven. Christs followers, that die, out-runne many Crosses, as we see a man upon his life chased by his enemies, gets into a strong house and with speed of foot wins his life; sad dayes persue the Saints and they escape to their Castle, before the affliction can reach or overtake; there be some cruces posthume late-borne crosses, calamities and ill dayes that come on the posterity of the godly.

The Crosse
kindly to the
Saints.

1 Tim. 2. 12.

The Saints
out-runne
crosses.

godly, the Lord closeth their eyes that they never see them. The grave is a house the Devill and the World and afflictions cannot besiege; sure when a Saint is in heaven, he is beyond Doomesday, death, and teares, he defies the malignants of this world then, and the warres and blood that his own brethren can raise against him.

3. What shall we say, that as Christ thought himselfe maimed, and he wanted a piece, or an arm or legge of a Saviour and a perfect Redeemer till he dyed, and then when hee dyed he was perfected; indeed our redemption had been lame and imperfect, had not Christ dyed; and his escape through death and the land of darknesse the grave to his Fathers old crown that hee had *with him before the world was*, was a perfecting of Christ: 1. So dying to a Saint is the Sun rising, the morning birth-day of eternitie, the opening of the prisoners doore, the Coronation-day, the marriage-night: 2. He is ever a lame man, he wants incomparably his best halfe, so long as he wants Christ in a fruition of glory; all the travelling and way-fairing men in their journey toward heaven are but sick men, for sicknesse is but a lamenesse of life, a want of so many degrees as make up a perfect life (because good health is but the flowre and perfection of life) and the only perfect life *Col. 3. ver. 3. 4.* is the life of glory; then all the Saints yet wanting the life of heaven, must be crazie, weak, groaning men, not healthy in a spirituall consideration, while they be in heaven: 3. When a Saint dies, he but takes an essay of the garment and robe of glory (though death make it seem strait and pinching) and enters in the joy of his Lord, *Rev. 14. 13.* There is both Word and Writ, and from a land where there can bee no lies, *from heaven, blessed are the dead that die in the Lord, that they may rest from their labours*, *ἡ ἀναπαύσις ἐν ᾗ οὐκ ἔστι κόπος ἑσθ' αὐτῶν* that the travellers may over-rest, or exceedingly breath, and refresh or comfort themselves after much toyle and sweating in the way; therefore is death, *2 Tim. 4. 6. ἀνάλυσις* an unfolding of the net, or of the tent, that the man may goe out, or a taking up the burthen and laying it down in another Inne, or a loosing the cabels of ships to saile, or an untying of cords of a tabernacle to goe to a choycer place.

The life we have, is lame so long as we want our life *bid up with Christ in God.*

Use 2. From Christs dying we learn to die to sinne, and live to him that dyed for us, *1 Pet. 2. 24. Rom. 6. 2, 6. 2 Cor. 5. 15.*

Reall Mortification required and the morall mortification and sanctification of *Antinomians*, as if it were enough that Christ dyed for us, and we nakedly to believe that, rejected.

(a) Rise, reign, ruine, error, 14. p. 3.

(b) Rise, reign, error, 3. p. 7.

(c) Ibid. unfavoury speeches, error, 4. p. 18. 19.

(d) Ibid. error, 33 p. 6.

Mortification to this goodly and God-like Idoll the World is a speciall lesson of the death of Christ, *Gal. 6. 14.* It is a great distance and many miles about and off the roade-way to heaven to goe through such a thorny, thick, and bushy-wood of honours, riches, pleasures wordly, its a shorter and easier way to stand at a distance from the silken and golden creature, and despise the fairest created excellencies that fill both sides of the Sun. *Antinomians* would have us rest satisfied with a *morall mortification*, in the brim of the imagination, to believe that Christ dying mortified sinne and the body thereof on the Crosse, and there is an end, and that wee are obliged by no command, no precept, no law to a personall mortifying of our lusts, to walk in new obedience, and that all that we doe is arbitrary and free to us, comming on us by the immediate *Spirits impulsions*; for (a) *Christ works in the Regenerate as in these that are dead, not as in these that are alive, and that after conversion we are altogether dead to spirituall acts, say they*; contrary to *1 Cor. 15. 10. Phil. 2. 13. Rom. 6. 11. Gal. 2. 20. 1 Pet. 2. 5. 24.* And (b) *that it is the efficacy of Christs death to kill all activity in his members, that he might act all in all*; Yea, and that there is not any command in the Gospel, all is but promises, *Christ is obliged to doe all in us, and if he suffer us to sin, let him see (c) to his own honour*; Yea (d) *to act by vertue of, or in obedience to a command, is a Law-way, and we have nothing to doe with the Law*: But the Gospel teacheth us a reall and personall mortification, and that we are to be holy as he is holy, perfect as he is perfect; that is, a new-covenant command, *Gen. 17. 1. That we should walk before him and be perfect, that we should walk after the Lord, Deut. 13. 4. walk in all his wayes, Deut. 5. 33 take diligent heed to walk in his way, Iosh. 22. 5. Psal. 119. 93. Prov. 2. 7. 20. Isa. 2. 3. walk in the steps of that faith of our Father Abraham, Rom. 4. 12. according to this rule of the Gospel, Gal. 6. 16. and worthy of the vocation, Eph. 4. 1. worthy of the Lord, Col. 1. 10. in light, 1 Ioh. 1. 7. even as he walked, 1 Ioh. 2. 6. after his commandments, 2 Ioh. 6. honestly, as in the day, Rom. 13. 13. in love Ephes. 5. 2. as children of the light, v. 8. as we have received Christ, Col. 2. 6. in wisdom, ver. 4. 5. as wise men, Ephes. 5. 15. And the Gospel forbids and condemns walking as the Gentiles doe in the vanity of the minde, having the understanding darkened, being aliena-*

ted from the life of God; but observe by Antinomians fleshly doctrine, no Gospel command under paine of eternall death, bee it a command of believing in him, *that justifieth the sinner*, or of holy walking as a fruit and witnesse of our faith and justification obligeth these that are in Christ, as if, in regard of any Scripturall command of law or Gospel, we might live as we list, and follow the inspiration and leading of a lawlesse spirit separated from all word either Law or Gospel, either commanding or conditionally promising or threatening. *We are not so to live after flesh in lasciviousnesse, lusts, excesse of wine, revellings, banquetings and abominable idolatries,* 1 Pet. 4. 3. *not after the flesh*, 2 Pet. 2. 10. Rom. 8. 13. *If yee live after this flesh, yee shall die*: There is a Gospel threatening as a promise of life; yea, the armes, colours, the badge of Gospel grace is to deny ungodlinesse, Tit. 2. 11. *Not to walk in darknesse, nor hate our brother*, 1 Ioh. 2. 8. 9. *for this is the new commandement*; and that the Gospel has commandements is cleare, Math. 15. 3. Ioh. 15. 12. Rom. 16. 6. Eph. 6. 2. 1 Tim. 1. 1. *The holy commandement*, 2 Pet. 2. 21. 1 Ioh. 3. 23. Rev. 22. 14. Prov. 2. 1. Ioh. 14. 21. 1 Thes. 4. 2. 1 Ioh. 2. 4. 3, 24. *And he that keepeth his Commandements, dwels in him, and he in him*, Ioh. 14. 15. *If ye love me, keep my Commandements*, Math. 5. 3, 4, 5, 6, 7, 8, 9. 20, 21, 22, 24. Math. 7. 1, 2, 3, &c.

Use 3. We have rich consolation, from the Article of Christs dying; the sinners debts are paid, his band and the hand-writting of blood, and eternall vengeance is cancelled, and taken out of the way; the gates of the prison broken, and the prisoners brought out, by the blood of the everlasting Covenant, 1 Pet. 2. 24. *with his stripes we are healed*, Esai. 53. 5. *The chastisement of our peaces, or treaties of peace, as the word beares were upon him, and with his stripes we are healed*; The word of stripe in either languages,* is a mark of a wound where blood and humours are neighboured together, it leads us to this that the only medicine of sick and dead sinners, was that which is sicknesse, paine, swellings from nailes in hands and feet to Iesus Christ. Christ the Physicians paine was our ease, his wounds the healing and covering of our wounds with his skinne, and his death the life of sinners; to visit the sick and help him at his bed-side with counsell and art is favour, but its physick of grace, nor of nature, that the Physician should

Comfort from remission of sins in Christs death.

* חבורה

a blew swelling of a wound, or a wleer a confluence of humors and blood associated, Psal. 38. 6.
 חר Sociatus, junctus fuit,
 Græc. μόλω a wound from the rising of the skinne, and causing a greatnesse and mark appeare to the eye, that it may be known there is a wound.

be the sick man, the pained, the groaning and dying Patient, and lye down in his bed, and make his life and blood, and medicine to cure our diseases and wounds; In a Law-challenge the believer is so freed from eternall wrath, that if Satan and conscience say, *Thou art a sinner and under the curse of the Law*, he can say, its true, I am a sinner, but I was hanged on a tree and dyed, and was made a curse in my head and Law-surety Christ, and his payment and suffering is my payment and suffering.

Sin sweet; suffering for sin sad and sower to Christ.

Use 4. Sinne is a sad debt, the Law is a severe craven: 1. Its pastime to a foole to sinne: it is no pastime nor sport to Christ to satisfie for sinne. 2. There is as much justice and vengeance in the Gospel, as in the Law; the Gospel-suffering for our sin was as salt and sower to Christ as the Law vengeance would have been to us. The Lord never minded that any should beare sinne, either by acting or suffering *gratis*, and at an easie rate. 3. Will yee not read bloody justice persuing sinne on the blew stripes and scarlet woundes, on innocent Iesus back and sides, his head and hands and feet? will ye young men, *Eccles. 11. 9.* laugh and sinne, and must Christ weep and shout and cry for paine, when he suffers for sinne? Sinners yee have merry dayes in your lusts, O but it was a dolefull and a wearisome time to Christ to pay for sinne. The drunkard sings and drinks, when Christ answers his bill he sighes. *Salomon, Eccles. 2. in the dayes of his vanity, sought to give himselfe to wine,* ver. 3. *to lay hold on folly; and* ver. 10. *and what ever his eyes desired he with-held not from them, he kept no joy from his heart.* But Christ had a sad night in the garden, O but he had a heauey soul, when with teares and strong cryes, he prayed, when justice squeazeth a sweat of blood out of Christs body, and hee looks like sorrow and sadnesse it selfe dying, and bleeding, and crying *My God, my God, why hast thou forsaken me*: never mothers sonne after this, make a sport of sin, or siene with good will and delight.

What death, *what sacrifice*, what quality or kinde of death, he was to dye.

The quality and kinde of Christs death is most remarkable; for three characters were printed and engraven on the death of the Crosse which Christ dyed.

1. *Paine.* 2. *Reproach and shame.* 3. *The Curse of God and man.*

The three speciall qualities of Christs death.

1. *Paine.*
2. *Shame.*
3. *A Curse.*

The paine in Christs death comes under a twofold consideration: 1. *Naturally*: 2. *Legally*; the nature of the death was painfull, for death of it self is painfull; no man payes that debt with ease and nature smiling and sporting: die who will, it will cost you of your flesh; when *Asa* dies, he cryes, ah my feet; when *David* dies, he complains, O my cold body; the *Shunamites* child, ah my pained head; *Ezzah*, Oh my leprous skin; do not pamper nor idolize your body; if wicked men have not one band or cord in their death, but steal down to the grave in a moment beside deaths knowledge, yet they pay deare for it, *Iob* 24. 20. *The wormes shall feed sweetly on them*; life is a great pearl. But there bee three things besides, that made the death of Christ painfull.

The paine of Christs death and the causes of it.

1. *Violence*.

2. *Slownesse of dying*.

3. *Many degrees of life taken from him*.

Violence, it is to die of any disease or of paine: 1. But when five or six deaths do all start equally at one land-port, and at one race, and strive which of them shall dispatch the poore man soonest, the paine is the more; yee know the complaint of our blessed Saviour, *Psal.* 22. 16. *They pierced my hands and my feet*, and *Ioh.* 19. 34. *one of the souldiers with a spear pierced his side, and forthwith came there out blood and water*: here by Scripture, be five deaths, that invade a living man, death on every hand, and death on every legge, and death on his side; though this last came a little too late; the Souldiers had no law to pierce his side, but to make sure work he should be dead, by a sort of chance to men, which yet sweetly was subservient to the decree of God and the Prophecies; Christ was thus served. 2. Now a violent death it must be when strong and great nailes did pierce the most nervous parts of his body, his hands and his feet; one Iron wedge thrust in at his left pape, to pierce his heart, or to pierce through the temples of the head would quickly have dispatched him. 2. As for the slownesse of his death, foure leasurely and slow violent deaths to cause him to bleed to death were hard: the word saith the blood is the life of the living creature; then look how long his blood was comming out, his life was dropping out as long. They say, the death of the Crosse will keep a man alive with his life in on the Crosse, above three or foure houres

Many deaths at once on Christ.

the man dying and yet cannot die; these languishing deaths procuring a cruell favour such as is deaths slow pace, and yet quick torment, are images of hell, *where men seek death, but cannot finde it*, because death fleeth from them.

The lentnesse
and slownesse
of death when
its on its jour-
ney, increaseth
paine.

2. The lentnesse of death is much when death is divided into foure quarters; death at every hand, and at every foot makes the paine greater; when the weight and trunck of Christs living body lifted up from the earth, hangeth upon four paining and tormenting pillars, the Lords pierced hands and feet; as if death had delighted to hold Christ long at Sea, and denyed him the last sad service. 3. And Christ had been before dying a terrible death in the garden, when he had been seethed and boyled in a bloud of sweat, and two circumstances evidence that the two Theives death was nothing in slownesse of torment comparable to Christs death: 1. The sad and direfull Prefaces and preparatories to Christs death, as he was in the night before in a soule death in the garden and in a sweat of bloud there trickled out of his body down upon the ground *ut dicitur apud* as it were drops great hail-stones of blood frozen or hardened together as *Stephanus* thinks, through extreame terror; he was scourged against all Law and crowned with thornes: 2. And so was he weakened in body as he was not able to beare his own crosse; it was his own complaint, *Psal. 22. 17. I may tell all my bones*, what ever the story of passion say, how Christ could have been so lean in twenty and foure houres, its evident he complains his *strength was dried up like a pot-sheard*, and that death was more painfull to Christ then to these that dyed the same death; yea, Christ began to die the night before; he was then under violent death of soule and body above the houres that hee was on the Crosse, when others are long tormented with paine, that paine is rather the fore-runner of death, then death; for death stayes but a moment in doing that sad service in bringing the soule out, but death all this time twenty foure houres was acting upon Christ, both the second death, the Lords anger and curse being on him, and then bodily paine with the curse of the law all this time wrought upon him. Some say gall and vinegar were given to men to be crucified to make them lesse sensible of that extream paine. And consider his death legally, may we not say, as Christ in bearing the paines of the second death

Christ did suf-
fer many
deaths.

death did suffer that which all the Elect should have sustained in their souls forever so Christ did bear many millions of bodily deaths? it may be a question, if Christs suffering for *Peter* be Christs suffering for *David*; for sure *Peters* sins and *Dauids* sins together, are more then *Dauids* sins alone, and if on Christ the Lord laid the iniquity of us all, *Esaie* 53.6. it must be a greater punishment, then if the Lord had laid the iniquity of some few, one or two upon Christ; say that the Elect were three millions of redeemed ones, as we cannot determine the number, sure this must be a sadder death, then if Christ had dyed but for tenne men; it is true, it was an infinite paine in regard of the one infinite person that did beare our iniquities, yea, and so *subjective* it was an infinite love with which in election and free redemption Christ followed all the Elect of God withall, but *terminative* as his love is bounded on sundry persons, *Paul* speaks of it as if there had been not one man loved but himselfe, *Gal. 2. 20. Christ loved me, and gave himselfe for me.* Though the Lord *Iesus* passed in one bill, the election and redemption of all the family of the first born, yet every soule has a *white stone*, and a *new name*, that no other elect man knowes, but he himselfe; as every flower, every rose, every meadow and severall garden has its severall rayes, beames, and comfort, and vigor of heat from the Sunne, yet all these rayes and beames are but one in the Sunnes body; so though Christ dyed but on death for all the Elect, yet in the sight of paine it was many deaths to him.

3. Againe, consider how much of life Christ had, the removing of it by violence must be so much the more painfull; life naturall had in Christ a sweet and peaceable dwelling, the possession of life was with excellent delights, like a tree growing on the bank of a sweet river of oyl, wine and honey; it was planted beside the glorious Godhead personally, and had sweet company, and that made it pleasant; the more beautifull, pleasant, and green the *flower of Iesse* was, the more violence and paine it was to hew down this delicious tree of life, and to cut him out of the land of the living; it had not been so much to cut down a thistle or a thorn tree, or to take away the life of a common man, whose life is not priviledged with grace and the grace of a personall union with God; yea, the destroying of the life of an Angel, could never have been

Many loves
terminatively
from Christ
on all the E-
lect, but one
love in him
subjectively.

The sweeter
that Christs
life was, the
losse of it was
the more.

such violence. And then its considerable that Christ was not suffered to goe to the grave without blood, and that his skine, his winding sheet, were bespotted with blood. Christ paid not this sum quickly, as many die; its true, there was more will and love infinitely in his blood, then violence and paine, every streame of blood flowing in a channell of love; and its also sure the soule and the Godhead were not separated, but the pretious life of Christ was expelled, and that by a bloody death, out of a sweet Paradise, and death was a rough, sad and thorny journey to Christ; weapons of Iron on hands and feet came against the Lord to fetch the soule out of the body.

2. Shame.

The second character engraven on Christs death was shame and reproach, in which consider

1. *How shame could be on Christ dying.*

2. *What shame was on him.*

3. *How it stood with his honour as King.*

How Christ
was not capa-
ble of shame.

1. *Shame*, is taken either *fundamentally* in the cause, or *formally*; sinne and sinne acted by men against the Law of God is the only foundation of shame, when the people fell in idolatry, *Exod. 32. 25. Aaron made the people naked to their shame*; so when *Tamar* disswads her brother from incest, *2 Sam. 13. 13. she saith, and I, whether shall I cause my shame to goe? and as for thee, thou shalt be as one of the fooles of Israel.* Shame and sinne are of one blood; for sinning is a shamefull reproaching of the creature; and thus, Christ was no more capable of shame, nor of sin; for *he had done no violence, neither was there any guile in his mouth.* Christ-man came out of the wombe cloathed with a precious white Robe of innocency and abundance of grace, hee never contracted one black spot on that faire Robe of the highest image of God, from the wombe to the grave; and so there was no shame, but *fundamentally* glory in Christ all his life; but there is *shame formally* in sinne; and that: 1. Which we call thinking of shame or being ashamed actively: 2. In bearing of shame passively. In the former consideration; because sinne is a shamefull thing in selfe, *Ier. 11. 13. Ye set up Altars to that shamefull thing, even Altars to burn incense to Baal*; there is an internall blushing and shame rising from sinne, when

I 16. 33. 9.

How Christ
was capable
of shame.

the sinner, if the conscience through a habite of sinne be not turned brazen and hard, thinks ill of sinne and esteemes it selfe base in doing ill; *Rom. 6. 21. What fruit had yee then of these things whereof yee are now ashamed?* Adam and Eve were not ashamed before they sinned: now Christ man had this ingenuity which Heathens called halfe a vertue; shamefastnesse or a power to think ill of sinne. Christ of himselfe (though he could not sinne, as Adam had a power, before the fall to pittie and commiserate the sick and miserable, though there was no formall object for that power afore men sinned) could think it of sinne. Christ (I say) thought ill of sinne, and esteemed the creature base in sinning; Heathens said *vertue was of a red blushing colour*; and the Scripture condemns the shamelesnesse of sinners that are not abased themselves, for sinne and cannot bee ashamed; so the Lord burthens his people with this *Ier. 3. 3. And thou hadst a whores forehead, thou refusedst to be ashamed*, Heb. *to blush*, *Eesai. 3. 9. The shew of their countenance (that cannot bluth at sinne) doth witnesse against them, and they declare their sin as Sodome, they hid it not.* *Zeph. 3. 5. But the unjust knoweth no shame.* In this, Christ our Lord, (to come to the second point) being our surety though he could not be ashamed of any sinne he did himself, for that he never sinned, yet being made sinne for us, he did did beare the shame of our sinne. And so Christ was not free of shame passively, as it is a punishment of sinne; for it is penall evill of the creature, *Dan. 12. 2. Many that sleep in the dust shall awake some to shame and everlasting contempt.* *Ezech. 32. 24. Elam and all her multitude are slaine—they have borne their shame, with them that goe down to the pit.* That which is penall in shame, the Lord Iesus did beare; he saith of himselfe, *Eesai. 50. 6. I gave my back to the smiters, and my cheeks to them that plucked off the haire, I hid not my face from shame and spitting*, Heb. *12. 2. Hee endured the crosse, despising the shame*; in these respects he did beare our shame; 1. That hee being the Lord of glory,¹ and thought it no robbery to bee equall with the father, hee abased himselfe to come so low as to be a man, and the lowest of men, a servant, *Phil. 2. 6, 7, 8. Matth. 20. 28. & Eesai. 49. 7. Thus saith the Lord, the Redeemer of Israel, and his holy One to him whom man despiseth*, Hebr. *to one despised in soule, a contemned*

How shame
passively was
in Christ.

לבוש-חמץ

What tokens
of shame were
on Christ.

soule abhorred by the nation, to a servant of Lords : 2. All the tokens of reproach and shame was on his suffering : As
1. In gestures, the putting a crown of thornes on his head, and a Reed for a Scepter in his hand, to scorne his Kingly power, saluting him with mocking and bowing the knee to him :
2. In words, saying, Haile King of the Iewes ; a scorning his Prophetical dignity, in blind-folding him and covering his face and saying, Prophecy who is he that smot thee ? and to deride his Priesthood, they put a Roab on him, and when he is on the Crosse and offering himself as our Priest, in a sacrifice to God, all that passed by wagged their head, and shot out the lip, saying he trusted in God, let God save him : then the spitting on his face, in the Law was great shame, Deut. 25. 9. the wife of the brother that would not build his brothers house, did spit on his face ; so Iob complaines, chap. 30. 10. that the children of sooles and base men abhorred him, and spared not to spit on his face. O but there is now much glory and beauty of glory on that face, its more glorious then the Sunne. 3. His death had a speciall note of shame, the death of a robber and an ill doer ; so it is called Christs reproach, Heb. 13. 13. Let us goe forth therefore unto him, without the Camp, bearing his reproach, or bearing his crosse, which was a reproachfull thing ; for it is a clear allusion to the manner of Christs going out of the City of Ierusalem to Mount Calvary bearing his own Crosse ; it was a reproachfull thing to see the Lord of glory beate shame on his back, and to behold Iesus going through the City, out at the Ports of Ierusalem with a shamefull Crosse between his shoulders, and all the children and boyes and base ones of the City wondering at him, and crying hue after him ; O woe to Ierusalem when they shut Christ out at their Ports, and will lodge him no longer, and woe to them that put that shame on him, as to lay the reproachfull and cursed Crosse on his back, and no man would beare it for him : And the suffering of Christ, Heb. 11. 26. is called the reproach and the shame of Christ, Psal. 22. 7. But I am a worme וְאֵין אִישׁ וְאֵין אִישׁ no man of note, the reproach, the manifest or published shame or reproach of Adam, of fraile men, the contempt of the people, the publick disgrace or neglect of the people. Now the third particular is how could it consist with the glory of Christ as King to be shamed. It is, I must confesse

אין publicat-
vit, probis af-
fecit.

confesse, a strange expression, the Son of God shamed, yet its Scripture expression, *Heb. 12.2. Esai. 50.7.* But such a shame as they could put on Christ, may well stand with the personall union.

For 1. *Shame* as arising from the ill conscience o' sinne, they could not put on Christ, *Ier. 2. 26. As the Thiefe is ashamed, when kee is found, so is the house of Israel ashamed;* They could not catch Christ in any sinne and so though they shamed him, he was not shamed, nor could he hide his face for confusion.

How shame
could consist
with the dig-
nity of Christs
person.

2. Shame is a breaking of the hope and confidence of these who look for great things, as *2 Chron. 32. 21. The Lord sent an Angel which cut off all the mighty men of valour and the Leaders and Captaines in the Camp of the King of Assyria: So he returned, with shame of face, to his own land; and Esai. 30. Ye trust (saith the Lord) in the shadow of Egypt, ver. 3. Therefore shall the strength of Pharoah be your shame, ver. 5. They are all ashamed of a people that could not profit them, nor be a help nor profit, but a shame and also a reproach:* now thus the confidence that Christ had in God could not be broken. God could not faile Christ; his hope was ever green before the Sunne: he said it, and it was true *Esai. 50. 7. (Christs faith and boldnesse in his father was as hard as flint) for the Lord God will help mee, therefore shall I not bee confounded, therefore have I set my face as flint, and I know that I shall not bee ashamed.*

3. But it is cleare, in pulling off his garments and scourging him, so they shamed him, as *Ier. 13. 26. Therefore will I discover thy skirts on thy face, that thy shame may appear:* they brought Iesus bound, as if he had been a common Thiefe, to Pilate, *Matth. 26. 2.* And in regard of this, *Esay* prophecied *53. 3. He was despised and rejected of men (the text will beare) Christ was no body—and we hid as it were our faces from him;* they put so much disgrace and shame on blessed Iesus, he was so basely handled, that we blushed and were ashamed to look upon him, all his friends thought shame of him. 1. But this was but the lying estimation of unbelieving men, who could not see his glory; but the repenting Thiefe, when they render him most shamefull and abased by faith, saw him a King who had the keyes of Paradise at his girdle, when he prayed, *Lord*

remember me when thou comest to thy Kingdome; and he was most un-King-like at that time; and he had as much shame on him, as he was able to bear; he was branded as the greatest Thiefe of the three, dying a Thieves death, going out at the ports of life, bleeding, pained, cursed, shamed, forsaken, despised, mocked; all his glory was now under the ashes, and covered with shame; the Sunne seemed to be ashamed to see the Creator of the Sun in so painfull and so shamefull a condition, and therefore the Sunne runnes away and hides it selfe, and is not able to behold the Lord of glory hanged on a tree; the Rocks and Mountaines, the stones and faire Temple, as if they would burst for sorrow; cannot indure so base a condition as the Creator was in now. And as if death and the graves were grieved and made content to serve the justice of God, for the sinne of man, they will lodge their prisoners the dead no longer; but the graves are opened: 2. Shame is but an opinion, and men can bestow their opinion amisse, and so did the world on Christ; there was glory and fulnesse, yea, infinite glory in Christ, but they saw it not; few see the worth, fewer can weigh the weight of Christs excellency; Mens glory is but δόξα, a meere opinion, and often but a lie; and it took nothing of reall glory from Christ, whatever they esteemed him; say that the sense of a man would judge the Sunne no better then a two penny candle, this takes nothing from the excellency of the Sunne. 3. The Sunne is the Sunne when it hides its beames and rayes of light and heat; Christ was the Lord of glory, when he drew in all his majesty and caused the Rayes of glory and honour retire and hid themselves under all the shame, basenesse and disgrace that men could lay on him; a voluntary condiscension of Christ was all here.

3. A Curse.

The third Character engraven on Christs death, is the curse of God, in which consider

1. What a curse was on Christ dying.

2. How he was a curse, and the causes of it.

To curse in both languages, is to pray evill, to devote to destruction either in word or deed; now the curse that Christ was made: 1. Was the Lords pronouncing him a curse: 2. The setting of him a part, as appointed for wrath and judgement.

Καταραμαί
Devoes d'ris,
imprecor. κατα-
ρα, an execra-
tion verball or
reall.

אָרר Verbozel
re male dixit.

Iob 3. 6. Gen. 3.

17. אָררתי m-

ledicta terra, its

ascribed to

Cain, Gen. 4. 11.

& Num. 22. 6.

he shal be cur-

sed that thou

curst כלל

to blaspheme

is from כלל

light, of no

weight, igno-

ble Deut. 21. 23

3. The dishonor done to him, the nothinging or despising of Christ, was a part of his curse; now in the first of these three, we know, *Deut. 21. 23.* The Lord pronounceth him *accursed that hangeth on a tree.* Paul in *Gal. 3. 10. 13.* applies it to Christ; it was a Ceremoniall curse, I grant, *Deut. 21.* but had a special relation to Christ, who was under a reall and morall curse, for such a curse is upon the sinner for Idolatry, and the highest breaches of the morall Law, *Deut. 27.* as to set light by Father and Mother, to remove the neighbours land-mark, and by fraud or rapine, to take his Lands from him; such a curse was laid on Christ; an higher curse then to be hanged on a tree; to be hanged was a note of a temporall curse, but except the man dyed in sinne, no mark of the eternall displeasure of God, but as typicall and relative to Christ, for whose sake only this curse was put on the death of the Crosse, it was in equivalency an eternall vengeance, and that wrath which all the Elect were for ever to suffer in hell; the Apostle saith, *Gal. 3. 10, 11, 12, 13.* Such a curse as is due to these that abide not in all that is written in the Law of God to doe it, was upon Christ; now this was a reall and morall curse; because first, due to the Gentiles who were not obliged to the Law of Ceremonies; and was, secondly, due to thousands that dyed not on the tree.

What sort of curse was on Christ.

A morall not a Ceremoniall curse only on Christ.

2. Christ was devoted and set apart, in the eternall counsell of God for suffering the punishment of sinne; when God first purposed (if there be order of first and second in the eternall decrees of God) the Lord devoted and set apart this Lamb, before the foundation of the world was laid, to bee a bloody sacrifice for sinne; He was separated from the flock to be killed, and for our sakes he devoted vowed and sanctified himself for that work; Christ was of all mankind separated to be an atonement and an expiation for sinne; he was dieted for the race to runne, through death and hell, hee was fitted; to suffer, no man so furnished to undergoe the wrath of God, as hee.

3. As to be accursed comes under the third notion, to wit, to be dishonoured, so was Christ under a curse, *Psal. 22. 7.* no man, *Esa. 53. 3.* the last of men; the contempt and the refuse of men, *Act. 4. 11.* the stone rejected by you builders (saith Peter) ὁ λίθος ὁ ἐξουθενούμενος that Nothinged stone, not so much esteemed

The 70. rendereth the word קלל in phel ἀτιμάζειν to dishonor to count of no price, to misregard.

esteemed as an errand murderer *Barrabas*; and this death of the Crosse, now especially in the Christian world, is become most base; as the *buriall of an Ass*, *Ier. 22.* was a sign of Gods displeasure, so is hanging, Nations having not without Gods providence, casten their consent together, that it should be the death of the poore and basest of men; so *Peter*, as if it had been only of mens chusing, *Act. 5. 30.* *The God of our Fathers raised up Iesus whom yee slew, and hanged on a tree;* And *Act. 2. 23.* *whom by wicked hands ye have crucified and slain;* hanging on a tree is more then slaying; to kill a man is all yee can doe, but to put him to a base death, that is cursed both of God and man, is farre worse, its more then the worst; and that a King lineally descended of Kings and of the blood Royall, the Kingly Tribe of *Judah*, the man on earth that only by birth, and law, had Title to the Crown of *Iudea*, should be put to so base a death, is the worst that wicked men and devils could doe.

I may adde yet a fourth consideration, *Gen. 3. 17.* All the creatures are put under the curse of mans sinnes: Christ dyed such a death as took the creatures off the curse, and *Col. 1. 20;* Christ having made peace through the blood of his crosse, reconciled all things to himself, whither *they be things in earth, or things in heaven.* 2. Now how Christ could be a curse is harder; there is a thing *intrinsically* and *fundamentally* cursed; and there is a thing *extrinsically* and *effectively* cursed; none, but he that sinneth, is *intrinsically* and *fundamentally* cursed; for in this regard its a personall evill. Christ was not *intrinsically* abominable, hatefull and an execrable thing to God.

Object. But if Christ suffered all that we was to suffer for our sinnes, then as God must in justice abhorre and hate with a hatred of abomination the sinner, and the sinner is such an one as God must let out his displeasure against him, so must God hate and abhorre his person; therefore Gods displeasure not only persecuted Christ by way of punishment, that *extrinsically* he was cursed, but also the Lord in justice behoved to hate and abhorre the person of the Son of God with the hatred of abomination, that he *intrinsically* should be a curse, as well as the sinner, in whose person he stands.

Christ extrinsically a curse, but never hated or abhorred of God.

Ans. Christ the surety behoved to suffer all and every punishment due to the Elect, either in the same kinde and coyne,

coyne, as death, or in the equivalency and in as good; for there were some punishments that may be well changed the one in the other: as death naturall, or by violence was changed in the death of the crosse; we have no ground to think, if Christ had never come to die for us, that the death of all mankind must have been the death of the crosse; so Gods hating and abominating the sinner must bee and was changed in Gods forsaking of Christ, when he complained, *My God, my God, &c.* in regard this was all as penall and sad to Christ, as the other, to wit, to be abominated and hated in our persons as cursed of God, not to say that it was not congruous to the condition of him who is the Son of the eternall God by nature, and by an unspeakable generation, to be in his person abominated and abhorred of God, as a man *intrinsically* cursed, as the sinner who sinneth in person is, and not to adde also (which may be said) the kinde of punishment; this, not this is arbitrary to the Law-giver, now the Apostle saith not Christ was cursed, but *Gal. 3. 10.* *κατάρα ἐστὶν ὑμῶν κατὰ νόμον*, *he was made a curse for us, extrinsically* a curse, as *2 Cor. 5. 21.* *God made him sinne for us*, that is, what was penall in the curse and sinne, and whatever was congruous and sutable to his holy person, that the *Lord Iesus* came under; sure as Christ took on him our nature, so he changed persons and names with us legally; he was made the sinner, and the sinner made the Sonne; there was reciprocation of imputation here. Christ was you legally and by law, and yee are Sonnes in him. The Law was a bloudy bond and our names and soules were inked with the blood of the eternall curse; but blot out (saith Christ) *my brethrens names out of the bloody bond, and writ in my name, for blood and the curse of God*, and there was a white Gospel-bond drawn up and the Elects names therein. Then the two writs runne this in the new Covenant; Christ was made a curse and lyable to pay all our debts and law-penalties to the blood and death, and the poore sinner eternally blessed in *Iesus Christ* even to perfect imputed righteousness and everlasting life. Christ changed your bleeding even to the second death, and made it blessings for evermore to new and everlasting life.

Vse 1. If Christ dyed such a violent and painfull death; then death violent or naturall is not much up or down.

Christ changed persons and places with sinners.

Death naturall
or violent, the
indifferent ac-
cidents of
death; but to
die in Christ is
all and some, &
the right qua-
lification of
well dying.

(1) Sweet Iesus had it to his choice, hee would chooseth the sowerest of deaths, to goe to the grave in blood; Christs winding-sheet was blooded; a good prince, a reformer of the house of God *Iosiah* dyed in blood: Many of the worthiest that dyed in faith, dyed not in their beds, were (Heb. 11. 35. 36. 37.) *tortured, had tryall of bonds and imprisonment, they were stoned, they were sawne asunder, were tempted, were slaine with the sword.* The first witnesse in the Christian Church after the Lords ascension, *Seven a man full of the holy Ghost and of faith,* was stoned to death: *Psal. 79. 2 The bodies of thy servants have they given to be meat to the foules of the heaven, the flesh of thy Saints to the beasts of the earth:* Many thousand Martyrs have been burnt quick, extreemly tormented with new devised most exquisite torments, as to be roasted on a brander, to be devoured with Lyons and wilde beasts.

2. Violence more or lesse is an accident of death, as it is the same hand folded in, or the fingers stretched out; violent death is but death on horse-back, and with wings, or a stroak with the fist, as the other death is a blow with the palmes of the hand; Naturall death is death going on foot, and creeping with a slower pace; violent death unites all its forces at once, and takes the Citty by storme, and comes with sowerer and blacker visage; Death naturall divides it selfe in many severall bits of deaths; old age being a long spun out death, and nature seemes to render the Citty more willingly, and death comes with a whiter and a milder visage; the one has a saltier bite, and teeth of Steele and yron; the other has softer fingers, and takes asunder the boards of the clay-tabernacle more leasurely, softly, tenderly and with lesse din, as not willing that death should appeare death, but a sleep; the violent death is as when apples greene and raw are plucked off the tree, or when flowres in the budde, and young, are plucked up by the rootes; the other way of dying is, as when apples are ripened and are filled with well boyled summer-sap, and fall off the tree of their own accord in the eaters mouth: or when flowers wither on the stalk: Some dying full of days have like banquetters, a surfeit of time, others are suddenly plucked away when they are greene; but which of the wayes you die, not to dye in the Lord is terrible; yee may know yee shall dye by the fields yee grow on, while ye live; a believer on Christ, breathes in Christ,

Hee that is in
Christ, lives,
speaks, walks,
prayer, sickens
and dies in
Christ,

speaks,

speaks, walks, prayes, beleeves, eateth, drinketh, sickens, dies in Christ; Christ is the soyl he is planted in, hee groweth on the banks of the paradise of God; when hee falleth, hee cannot fall wrong; some are trees growing on the banks of the river of fire and brimstone; when God hews downe the tree, and death fells them, the tree can fall no otherwise then in hell; O how sweet to be in Christ, and to grow as a tree planted on the banks of the river of life, when such dye they fall in Christs lap and in his bosome; be the death violent or naturall: its all one whether a strong gale and a rough stormie shoar the childe of God on the new *Ierusalem* dry land, or if a small calme blast even with rowing of oars bring the passenger to heaven, if once he be in that goodly land.

2. To dye in faith, (*the righteous has hope in his death*) is the essentiall qualification to be most regarded, that is the all and sum of well dying; make sure work of heaven, and let the way or manner, violent or naturall, be as God will, its amongst the indifferents of death; Saints have dyed either way; to dye in Christ, in the hope of the resurrection is the fair and good death: to die in sinne, Ioh. 8. 21. that is the ill death, and the black death.

3. To dye ripened for eternity is all and some, its said of some, *they dyed full of dayes*.

Object. How is a man full and ripe for death?

Ans. In these respects, 1. When the man is mortified to time, and is satisfied with dayes, he desires no more life, he lies at the water side, near by death, waiting for winde and tide, like a passenger who would faine be over the water; so dying *Iacob* in the midst of his testament, Gen. 49. 18. *Lord I have waited for thy salvation, Lord, when shall I have fair passage?* *Iob* saith, chap. 14. 14 *All the time I am on the sentinell, or the time of my warfare, I will wait till my last change come.* So *Paul* saith, Phil. 1. 23. *having a desire to be dissolved, and to bee with Christ, which is farre better, the man desires not to stay here any longer.*

2. He would goe to Sea, when all his land-busines is ended, the Courts are closed, and if the Sunne bee low and near his setting, loe the way ends with the day, see the lodging hard at hand, 2 Tim. 4. 7. *I have finished my course, I have kept the faith, 8. henceforth is laid up for mee a crowne of righteousness:*

Sweet Iesus ere he dyed, said *It is finished*, all is done, hee is on the skaffold, and nods on his executioner Death, friend, come doe your office, I pray you see your task be ended.

3. The man seeth the crowne, hee is come to the stone wall or the hedge of Paradise, and seeth the apples of life hanging on the tree, and hears the musick of heaven : *Steven Acts 7.50. I saw heaven opened.*

4. He goes not away pulled by the hair, but willingly, gladly, Heb. 11. 8. 15. They desire a better country, *Iob 5. 26. Like a shock of corne in his season*; it would bee the losse of the corne to bee longer out of the barne; death shall not come while it be welcome, *Iob. 7. 3.* As the hired servant panteth for the shaddow, so hee for death. All these four were in Iesus Christ.

Use 2. Had Christ so much pain in his death, that his death and the crosse were all one, so as hee had five deaths on him at once, foure on his body, death on every hand, death on every foot, and a death on his soule, ten thousand millions of pounds weightier and sadder? then let us correct all our errors, and mis-judgings touching the crosse.

Error 1. We love to go to Paradise through a Paradise of roses, and a land-way to heaven, and a dry fair white death; wee would have Christ and the crosse changed, which faith *who ever would follow Christ let him take up his crosse and follow him*, Luke 9. 23.

2. We forget that heaven is fenced with a huge great wood of thornes, we must croud through, though our skinne be scratched even to blood and death; life eternall is like a faire pleasant, rich and glorious Citie in the midst of a waste wilderness, and there lies round about this City, at all the corners of it, a Wood of Briars and Thornes, Scorpions and Serpents and Lyons abounding in it, and the Wood is ten thousand miles of bounds on all hands; of a journey of threescore years at some parts, there no high road-way in the Wood, no back entry about; wise Professors seek a way about the crosse; God has given wings to none to flie over the wood; or its like a fair Kings Pallace in an Island of the Sea; its a most pleasant Isle for all kinde of delights, but there is no way to it by dry land. Would yee have valley ground, Summer meadows, fields and gardens of flowers and roses all your way? and

How many diverse false senses we fancy in our mis-giving humour under the crosse.

Heaven is fenced with a wood of thornes there is no way to it, but through many afflictions.

and how is it that the Lord will not give peace to his Church? nay, but there is not a way to heaven on this side of the crosse, or on that side of the crosse, but directly, straight through we must goe; when the Apostles went through the Churches confirming the brethren, *Act. 14. 22.* they preached that the crosse was Gospel; and *δια πολλῶν θλίψεων δεῖ ἡμᾶς, through the midst of affliction,* or under flailing and threshing we must goe, there is not a way about to shift the crosse, but we must enter into the Kingdom of God, this very way and no other.

3. The blood was not dried off Christs hands and feet, and his winding sheet, till he was in the flower of the higher Pallace of his Fathers Kingdome and within the walls, and so his Church must not think hard of it, if she goe not a dry death to heaven.

The blood not
dried off
Christ while
he was in hea-
ven.

Error 2. We tacitely condemn the wisdom of God in our murmuring under the crosse; cannot Christ lead his people to heaven a better way, then through the swords, speares and teeth of malignants, and must new Armies of *Irish* murderers land on us againe? these would bee considered: 1. *Paul* encouraging the *Thessalonians*, saith, 2 *Thess. 3. 3.* *no man should be moved by these afflictions; why, for your selves know we are appointed thereunto from eternity,* the wise Lord did brew a cup of bloody sufferings for his Church, and did mould and shape every Saints crosse in length and breadth for him; our afflictions are not of yesterdaies date and standing; before the Lord set up the world, as it now is, he had all the wheels, pinnes, wedges, works and every materiall by him, in his eternall minde; all your teares, your blood, all the ounces and pounds of gall and worm-wood yee now drink, they were an eternall design and plot of Gods wise decree before the world was, they were the lot God did appoint for your back, they are no sorer, no heavier this day, then they were in the Lords purpose before time; your grave, O Saints, is no deeper then of old the Lord digged it, your wound no nearer the bone then mercy made it; your death is no blacker, no more thorny and devouring then Christs soft hands framed it; ere God gave you flesh and skinne and heat in your blood, Christs doome and the Churches doome of the black crosse was writ-

ten in Heaven: So Christ smiles and drinks with this word, *Ioh. 18. 11. shall I not drink the cup that my Father hath given me?* 2. *Rom. 8. Predestination* is the first act of free grace, and *ver. 29.* in that act a communion with Christ in his crosse is passed, this we consider not: will ye not think good to see your shoulders and bones under the same burthen that was on Christs back? we fear the crosse lesse at our heels and behind our back, then when its in our bosome; the *Lord Iesus* speaks of his suffering often afore-hand, and its wisdom to make it lesse, by antedated patience & submission, before we suffer; it were good, would we give our thoughts and lende some words to death, as Christ here doth ere it come: Opinion which is the pencill that drawes the face, armes and legges of death and sufferings, might honey our gall; if a Martyr judge a Prison a Pallace, and his Iron chaines golden bracelets, sure his bonds are as good as liberty; if a Saint count death Christs master-usher to make way to him for heaven, then death cannot be a Mill to grind the mans life to powder; if faith can oyl and sugar our worm-wood; and if Christ come with the crosse, it has no strength; the believer has two skinnies on his face against the spittings of storme and haile-stones; Christ can make a Saint sing in hell, as impatient unbelieve could cause a man sigh and weep in heaven. 3. We forget that the Church is the *Vine-yard of the Lord of hosts*, and that the owner of the Farm must hire Satan and wicked men to be his Vine-dressers and his Reapers; but the crop is the Lords, not theirs, they are plowers; but they neither know the soyl, nor the husband-man, *Psal. 129. 2.*

Error 3. When we see we must suffer, we tacitely are offended that Christ will not give us the first vote in our own jury, and that he would not seek our own advise in this kinde of crosse, not this; except to one man, *David*, God never referred the choise of a crosse, but then grace made the choise; sure *Scotland* would have chosen famine or the Pestilence, rather then the sword of a barbarous, unnaturall enemy; but it must not bee referred to the wisdom of the sick, what should be his physick; we often say any crosse but this; especially if there be any letter of reproach on the crosse, a shamefull death, or distraction of mind; but the Lord seeth nothing out of heaven, or hell so good for you as that; that, and no other. 2. We would have

have the pound weights of affliction weighted in our balance : oh this is too heauey, hence *Dauids*, and *Iobs* over-complaining, Oh *my calamity is heavier then the sand of the Sea*, *Iob* 6.3, and *am I a Sea or a Whale, that thou setest a watch over me?* chap.7.12. Should God deale with a man as with a fish, or a beast? 3. Wee desire to be *creators* of such and such circumstances of our own grieve : So wee storme often at the circumstances, as at the very poyson of the crosse, as if God had through forgetfulnesse, and a slip of wiidom, lest that circumstance out of his decree, as the Painter that draws the whole body exactly, but forgetteth to draw one of the five fingers, and in the mean while, that circumstance which we wrestle most against in our thoughts, was specially intended of God : how often doth this fire our thoughts and burn them up with fretting? *Had I done this, I might have eschewed this heaviest and saddest calamity* : Had I gone to Sea when the winde and Sailers called me, but the fourth part of an houre sooner, I had not been in dry land, where I am now butchered to death ; so had I but spoken a word, I might have saved all this losse and labour ; had not this man come in with an ill counsell and one unhappy word, many hundreth thousands had not been killed in battell ; and *Martha, Iob. 11. 21.* is upon this distemper, for she saith to Iesus, *Lord, if thou hadst been here, my brother had not dyed* : She would say, it was an ill hap, Christ was unluckily in another place when *my brother dyed* ; but the wise decree of God had carved these circumstances so ; that Christs absence was especially decreed in that affliction, *ver. 15. Iesus said plainly, Lazarus is dead, and I am glad for your sakes, that I was not there, (to the intent that yee may believe,) &c.* Look up in the affliction to the saddest and blackest circumstance in the crosse, infinite wiidome was not sleeping, but from eternity with understanding and counsell ; the Lord decreed and framed that saddest circumstance, even that *Semei* a subject should curse *David* his Prince ; and that he should charge him with blood against *Saul* of which he was most free, and at that time, and no other time, when he was flying, for his life from his Son *Absolom* ; but all these sad circumstances, were moulded and framed on the wheels of the decree of him who deviseth all, shapes our woes, according to the counsell of his will. We would have our Lord to

How farre we
may chuse our
own Crosse.

The circumstance that is
safest in our
Crosse, is dressed by an in-
nately wise
decree.

Three ills in
the Crosse, we
are to depre-
cate.

The world's
Hosanna a poor
thing, and the
glory short,
base, low.

remove the gall, the worm-wood, and the fire-edge out of our crosse, and we lust for some more honey and sugar of consolation to be mixed with it; it were good if we could by grace, desire three ills to be removed from our crosse: 1. That of its nature, it be not sinfull; such as hardnesse of heart; we may in our election and choyce, pray that it be not both a sinfull plague of God on the soule and a judgement to us: 2. We may pray that the affliction may be circumstanced, and honeyed with the consolations of Christ, and with faith and patience, and a spirituall use of the affliction: 3. We may pray, it may not be a burthen above our back, and such as we are not able to bear; and this we may as lawfully chuse and pray, as say, *Lord lead us not into temptation.*

Use 3. Was there shame and reproach on Christs crosse? He on all the glory of the world; let us not think too much of this peece, airy, windy, vaine opinion of mens esteem and the applause; its but a short living, hungry *Hosanna*, when your name is carried through a spot or bit of this clay-stage, for a day or two, they'll wonder at you but nine nights. Christs fame spread abroad through all the countrey, and now hee is shamed and areproached man; now the whole people cry out away with him, away with him, crucifie him; the ground of mans glory is his goodnesse or gracionsnesse, his *כבוד*, all his endowments and brave parts, and all this glory, *Eesai. 40. 6. is as the flower of the field*, his glory has a moneth, and lives the poore twelfth part of a year, and *Herod* is gone to the worms, and his silks rotten and gone, and *Shebna* is tossed like a ball in a large place, and must hear this, *Eesai. 22. 18. Thou shalt die* (in a strange land) *and there the chariots of thy glory shall be the shame of thy Lords house*: its an earthly thing, *Phil. 3. 19. Whose glory is their shame, who minde earthly things*, *Hos. 4. 7. I'll exchange their glory into shame*; and when *Epharim* glories in children, God sews wings to that glory, and it flies away, *Hos. 9. 11. As for Ephraim, their glory shall flie away as a bird.* The tenne Tribes boasted of their strength and multitude; but the Lord saith, *Eesai. 17. 4. The glory of Iacob shall be made thin*: 2. God in a speciall manner sets himself in person against this glory; *Esa. 23. 9. The Lord of Hosts has purposed to staine the pride of all glory, and to bring into contempt all the boucetable of the earth*, *Eesai. 10. 12. I'll punish the glory* of

of the high looks of the King of Assyria; Habac. 2. 16. The Lord layes a right curse on Chaldees glory; the cup of the Lords right hand shall be turned into thee, and shamefull spung shall be on thy glory: 3. Its the sweet fruit of Christs death and abasement, that we learn to lay down our credit under the Lords feet, Phil. 2. Let the same minde be in you, that was in Christ Iesus: Or that must be a high and an aspiring mind, for he was the high and lofty one; n^o, he teaches all his to be abased, ver. 6. who being in the form of God, thought it no robbery to be equall with God, ver. 7. but he emptied himselfe; he was full of majesty and glory, but he made himselfe of no reputation, & an empty thing; and took upon him the form of servant, and was made in the likenesse of men — and humbled himself: ah let never man go with high failes, nor count much of worlds glory, after Iesus Christ: ah our reputation & name is as tender to us as paiper, as our skin; a scratch in it, or a rub is a provocation cannot be expiated; as if we minded, in the airy cloud of mens fame, to fly up to heaven, and frothy fame were as good to lay hold on Christ as fervent faith; breach of our priviledges of State is more now then blasphemy against God.

Kjs. 4. Now if Christ was made a curse for us, that we might be delivered from the curse, we are comforted in Christs being made a curse for us in regard of,

1. Extream love.

2. Perfection of blessednesse.

For this act of love; we are assured he that will be made the curse of God for us, will be any thing; four great steps of love were here, every one of them greater then another:

1. To be a man.

2. To be a dying man.

3. To be as a sinning man.

4. To be a cursed man.

Four steps
of love in
Christs being
made a curse
for us.

For a Spirit to
be a man is a
great condi-
scension.

Consider these foure as they grow out of the root of love; A Spirit sinlesse, and holy is a happy thing; the Sonne of God being God, is a Spirit, and so in another condition then man, he was above bones and clay, and the motion of hor' ayr going in and out at the nostrils; its a sort of cumber to carry about a piece of dust of more then a hundreth and fifty bits of clay organs, five senses, two hands, two legges, head, tongue, lips, throat, shoulders, breast, back, so many fingers, toes, lithes,

joints, veines, muscles, then belly, stomach, heart, liver, bowels, and a number of cumbersome vessels, let them be a hundred and fifty fragments of warm, red and bloody clay, they require more then a hundred and fifty servants of clay, of meat, rayment, medicine, to serve them, and the more needy a creature is, the more miserable; a Spirit is above all these, and needs not senses, nor servants to serve the senses and life; O but Christ was happy from eternity, and consider what a lowly of love was this, *the Word made flesh? God manifested in the flesh*, is the greatest mystery of love in the world: here God an infinite Spirit made man, has need of two eyes of clay, two eares, two legs, two hands, he must come under the necessities of all these hundred and fifty organs; can ye tell what secrets of love are here? God looks out at two clay windows, the two eyes of a Man; God walks with the two clay legges of a man, *Hee dwelt amongst us* (saith *Ioh. 1. 14*) *hee pitched his clay-tent with us, full of grace and glory*; grace and glory dwelling in clay is one of the deep wonders of the World.

That a finlesse
Spirit, take
on him to be
a dying man
is more.

That a finlesse
Spirit, take
on him to be
a dying man
is more.

But 2. We would accept to be men; but if it were referred to our choise, we must die in paine and be tumbled in a cold hole of clay in the earth and see the Sunne no more it may be, we would take it to our advisement, ere we chuse life: Christ knew on such terms, if he should be made a creature of clay, and if the high and lofty God should be cloathed with such ragges, a coat of clay, so farre below his beauty, he must die; yet he would be a man a dying man; and we know what sad and soure accidents were in his death.

That a Spirit
take on him
to be as a fin-
ning man is
yet more.

But 3. Yee will kill an honest hearted and ingenuous innocent man, ere yee move him to take with a fault, when he has done no fault: *Iob* was called an hypocrite by his friends, but he would never take with it, *hee would maintaine his own righteousness, till hee dyed*; the *Martyrs*, ere they would take sinne on them by acting it, and deny *Iesus Christ*, they would rather chuse the gallous, torture, the teeth of Lions, burning quick or any thing: but *Christ Iesus* takes it patiently to stand as the thiefe, the bloudy man, the false man, and as all the wicked men of the world; he could not act sin; but he said, *Father, make me the sinner*; I never stole, but let my face be blacked with theft, I never shed innocent blood, but

let the staine, and blot off the murder be upon me; I never lied, but let me be as a lyar and stand so before justice; and God made him sin; 2 Cor. 5. 21. when a man willingly goeth to prison for a broken man, its a reall acknowledgement that he takes on him the broken mans debts: Its as good as if he had said, *crave me for him*; a morall blot to be put on an honest, holy, harmlesse man, is a high measure of selfe-denyall and love; Christ said, *here am I, crave me Lord*.

But this is nothing, Christ was a man: 1. A dying man: 3. Made as a sinner, and as a wicked and dishonest man; but God blessed him, he was made a blessing of God, and that is comfort enough; No, it was not so, God made him a curse, an execrable thing, all the broad *curses written in the book of the Law*, came on him; see Christ made clay, dying clay, as sinning clay, cursed clay; what would yee have more; Christ is as if his Father abhorred him, and would not once give him on cast of his eye.

That a happy Spirit take on him to bee a sinner accursed of God, is farre more.

2. All perfection of blessednesse comes to us by this that *Christ was made a curse for us*, Gal. 3. 14. *That the blessing of Abraham might come on the Gentiles, through Iesus Christ: that we might receive the promise of the Spirit, through faith*: This is the true freedome from the Law, to be freed from the curse thereof, in believing Christ was made a curse for you, according to that Rom. 6. 14. *For sinne shall not have dominion over you, for yee are not under the Law, but under grace*, which doctrine is cleare, Rom. 7. where expresly we are said to bee freed from the dominion of the Law, as the wife is freed from the Law of subjection to her husband, if the husband be dead, which is a comparifon; and holdeth not in all, but only in so farre as the two husbands, the Law and Christ, stand in opposition the one to the other; now the opposition is that the Law has dominion to justifie the legall observers of it, and guide the wife to life eternall; but the conditions are hard, and now because of the flesh impossible; Christ againe, the better husband, leadeth his Bride to heaven in sweeter termes, by believing in him that justifieth the ungodly, who has satisfied for our breach of the Law.

2. The Law hath dominion over the wife that is in subjection to it, to condem her, if she break to this spirituall husband, in thought, word, or deed; but the two husbands both agree

in this, that both command holy walking; as the Apostle excellently sheweth, *1 Cor. 9. 20. to them that are under the Law, I am as under the Law, that I might gaine them that are under Law, ver. 21. to them that are without Law, as without Law (being not without Law to God, but under the Law to Christ) that I might gaine them that are without Law*: Hence we teach that the believer married to the second and better husband Christ, is not freed from the rule and directing power of the Law to lead us in the wayes of sanctification and holinesse, but we are freed from the dominion of the Law that it cannot justify us, nor condemn us, because in Christ we are justified by his imputed righteousness laid hold on by faith, and saved freely in him by his blood, hence give me leave to vindicate our doctrine in this, from the wicked aspersions cast on it, by *Antinomians* especially by Mr Towne.

Mr Towne's assertion of grace against Doctor Taylor,

Page: 3.

When its said, we are not under the Law, but under grace, *Rom. 6.* by the word (Law) I understand the morall Law, or decalogue, with all its authority, dominion, offices and effects; and by grace is understood the Gospel of Christ; if yee were (saith he) under the power and teaching of the Law, its true, sin would, then lord it over you, in that the Law is the strength of sinne, *1 Cor. 15.* But yee are translated unto another Kingdome, where the enemy yee so feare, is spoyled of all its armor, and power whereon it dependeth; and your King you now live under, doth freely communicate abundant and effectuell grace of justification and sanctification, so to fortifie you, that yee shall be more then Conquerours; therefore feare not, only be strong in the faith thereof.

Ans. 1. Not to minde Mr Towne that else-where he meaneth by the Law, that we are not under, not the Morall Law only, but the Ceremoniall also; if we be freed from all authority of the Law, then hath the sixth command no authority from God to teach that murthering of our brother is a sinne, that Idolatry is contrary to the second command; then all acts of holinesse and worship performed by the believer, must be wil-service and wil-worship; for if the Law doe not teach and direct us, what is holy walking; what sinne, the Gospel

We are not freed from the Law as a rule of righteousness.

We are under the teaching| and directing office of the Law.

by the *Antinomian* way, doth not teach any such thing in the letter; then its all unwritten wil-walking, that a believer doth; this is licence, not holinesse wee are called unto.

2. Then 'is it not the Lawes office to reveale sinne to us? *Paul* saith contrary, *Rom. 3. 20. for by the Law is the knowledge of sinne; Rom. 7. 7. I had not known lust, except the Law had said, thou shalt not covet*; free a believer from all the offices of the Law; Then the believer when he lies and whores, and murders, is not obliged, to know or open his eyes, and see from the light of the Law that these be sins; for *Mr Town* looseth him from all the offices of the Law: *Paul* mis-judged himself, when in his believing condition, he saith, *Rom. 7. 14. 15. for we know that the Law is spirituall, but I am carnall sold under sinne.*

3. From the Lawes teaching of believers, to inferre that the Law lordeth it over a beliver, is a great fallacy.

4. If the enemy sinne be spoyled of all power, even of indwelling and lusting against the Spirit, then the believer cannot faile against a Law; then he may say, he has no sin, which *Iohn* saith is a lie.

5. If *Christ* communicate abundant effectuall grace of sanctification, then is sanctification perfect; but the Scripture saith the contrary, *in many things we offend all*; and we are not perfect in this life, *nor are we more then Conquerours* in every act of sanctification, nor is that *Pauls* meaning, *Rom. 8.* that we are never foiled, and that lusts in some particular acts have not the better of us too often, but that finally in the strength of *Christ*, the Saints are so farre forth *more then Conquerours*, that nothing can work the Apostacy and separation of the Saints from the love God in *Christ*.

Mr Towne's assertion of Grace, 'Pag. 4. 5.

Mark three grounds of mistakes: 1. That justification and sanctification are separable; if not in the person, yet in regard of time and word of Ministration, as if the Gospel revealed justification; the Law were now become an effectuall instrument of sanctification: 2. That to ease men of the Lawes yoke, is to suffer them to range after the course of the world, and their own fleshly lusts, not considering that the righteousness of faith unites them to *Christ* their Lord, head and Governour,

that they may be led by his free Spirit, and swayd by the Scepter of his Kingdome: 3. That all zealous and strict conformity to the Law of works, though but in the letter, is right sanctification.

Neither Law
nor Gospel ob-
ligeth a belie-
ver to sancti-
fication by the
Antinomian
way.

Ans. 1. Not any of these are owned by Protestant Divines; they are Mr Townes forged calumnies; to the first, I cannot see that sanctification is any thing at all by *Antinomian* grounds but meere justification, and that he is an *Antinomian* faint that believeth Christ satisfied, and performed the Law for him, but no letter of Law or Gospel layeth any obligation on him to walk in holinesse. But the Gospel only revealeth engrafting of the branch, in Christ the Vine-tree and stock of life, and the bringing forth fruits, by the faith of Christ to be the only true sanctification; but if the apples be not of the right seed, & conforme to the directing rule of all righteousness the Law of God, they are but wilde grapes, we never made the Law the effectuall instrument of sanctification; a help it is, being preached with the Gospel; but neither is the Gospel of it selfe the effectuall instrument of sanctification, except the spirit of grace accompany it, nor the law it selfe.

(a) Rise, raighn error, 9.

(b) Error, 39.

By the *Antinomian* way, we are no more under the Gospel, then under the Law.

2. The second is a calumny also; But we would desire to know how *Antinomians* can free themselves of it, for the righteousness of faith doth not so unite believers to Christ as to their Governour, so as Christ governeth them by the Spirit and the Word, for the letter of the whole Word both Law and Gospel (say (a) they) holdeth forth nothing but a covenant of works, to search the Scripture (b) either Law or Gospel, is not a sure way of searching and finding of Christ; and Mr Towne passeth in silence all guidance of the Saints, by commandments of either Law or Gospel, and tells us of a leading by a free Spirit only. So that by *Antinomians*, we are no more under the Gospel as a directing and commanding rule, then we are under the Law; what hindereth then but *Antinomian* justification bids us live as we list; we think the Gospel commandeth every duty, and forbiddeth every sin as the Law doth, under damnation; what is sinne to the one, is to the other. But the Gospel forbiddeth nothing to a justified believer under the paine of damnation, more then to *Iesus Christ*: 2. A dead letter forbiddeth no sinne, commandeth no duty; but the Gospel of it selfe without the Spirit, is a dead letter, as well

as the Law; the major is the *Antinomian* doctrine, the assumption is undeniable.

3. Pharisaicall conformity to the Law we disclaime, but if any could be strictly and perfectly conforme to the Law of works, as Christ was, we should think such a man perfectly sanctified; but, through the weaknesse of the flesh, that is impossible; I know not what Mr Towne meanes by a *conformity to the Law though but in the Letter*; if he meanes that the literall meaning and sense of the Law requireth no spirituall, inward, and compleatly perfect obedience; he is no good Doctor of the Law; and if it be not such an obedience, it is not *zealous and strict obedience*; but its ordinary to *Antinomians* now to tearm these whom the Prelaticall party of late called *Puritans* and *strict Precisians*, because they strove to walk closely with God, *Pharisees*, and *out-side Professors*, who think to be justified and saved by their own righteousness, so farre are they at odds with sanctification; if by *conformity to the Law in the Letter*. Mr Towne meanes externall obedience without faith in *Iesus Christ*, or union with him; he knows Protestant Divines acknowledge no sound sanctification, but that which is the naturall issue and fruit of justification, and flowes from *faith which purifieth the heart*; and such strict conformity to the Law as floweth from saving faith, we hold to be true sanctification, though all enemies to holy walking cry out against it, such as mockers of all religion, the Prelaticall and *Antinomian* party who mock strict walking, and long prayer, and humble confession of sinnes, and smiting of conscience for sinne.

Antinomians blame close walking with God as Pharisaicall Puritanisme, as I relates did of old.

The law alone worketh not sanctification, nor did we ever teach it.

Towne, Page 5.

Blinde and sinister suspicion, and causeless fear inclined Doctor Taylor to this exposition, to say our Apostle looseth no Christian from obedience and rule of the Law, but he dares not trust a believer to walk without his keeper, as if he judged no otherwise of him then of a Malefactor of New-gate, who would runne away, rob, kill, and play his former Pranks, if the jaylor, or his man be not with him, when he is abroad.

Ans. 1. There is a twofold keeping in of sinners, one merely legall, such as that of wicked men, *Psal. 32. 9. Who are like the horse or mule and have no understanding, whose mouth must be held in with bit and bridle, least they come neare unto* How the law restraines men from sin.

you; The Law hath not power over wicked men ever with terrors of hell and the curse of God, because often they bee given up to a hard heart, and what cared *Pharaoh*, who was under the Law, for this keeper? and to a reprobate minde, and to any that commit *sin with greedinesse, having the conscience burnt with a hot Iron, and being passed feeling, Rom. 1. 28. 29. Ephes. 4. 17, 18, 19. 1 Tim. 4. 2.* The Law is no keeper; they care no more for Mr Towns goale, that a Lyon doth for the crying of a shepherd, he will not abase himselfe for it: all the restraint that Law layes on a naturall man, is when the conscience is awakened, or some great plague is on *Pharaoh*, then he dare not keep the people captive; but *Antinomians* have a good opinion of slaves of Satan, who judge them to be civill and externally honest Devils, and make lims of hell of a good sweet calme nature, who stand naturally in awe of Gods Law, but *Rom. 3. 9, 10, 11.* among the whole Tribe and race of mankinde, *Jewes and Gentiles* see what they care for the *Antinomian Goaler*, the law, they believe not one word of the Law saith, *ver. 11. there is none that understandeth, there is none that seeketh God, ver. 12. They are all gone out of the way* (where is the keeper, now and his sword, and speare?) *they are altogether become unprofitable, there is none that doth good, no not one, ver. 13. their throat is an open grave, with their tongues they have used deceit, the poyson of Asps is under their lips, &c.* The law layeth not naturally a bridle on the outer man; but observe that the conscience be restrained and awed by the Law, and under any naturall remorse for sinne committed or to bee committed, is a sinfull bondage that Christ must deliver us from. 1. Then stupefaction and deadnesse of conscience not to care for the law of God, more then a prisoner who has broken goale, and now is in hedges and high-ways robbing and murthering, cares for his old keeper, is to *Antinomians* mortification, and a crucifying of old *Adam*. 2. So *Iobs* not daring to lift his arme against the fatherlesse, chap. 3 1. must be the power of old *Adam* in him; *Dauids* bones broken for his adultery and murder, must be the power of old lusts in him. 3. Then the lesse tendernesse of conscience and feare for sinne as sinne, the more mortification of lust. 4. Grace as grace stupifieth and deadeth conscience, so *Antinomians* must teach.

2. Men naturally doe more good for the prayse of men, and

Men naturally
are not awed
by the Law.

are

are more affraid to doe ill, for the Axe and the Gibbet of the Magistrate, then for any feare of Hell or Iudgement of the Law of God. *Towne* cannot speak of this keeper, there is a second restraint that the Law mixt with the love of Christ layeth on the godly and believer; and he has need of this keeper; so *Ioseph* saith. *Gen. 42. 18. this doe and live for I feare God*: There was a keeper over *Iob*, that he durst not lift up his hand against the Fatherlesse, *cap. 31. why, ver. 23. For destruction from God was a terrour to me, and by reason of his highnesse I could not endure*: and this keeper in the conscience, smites *Dauids* heart, when he renteth but the lap of *Sauls* garment, and keeps him that hee dare not kill him; this was not legall bondage; for Christ commandeth (*Math. 10. 28, 29. Luk. 12. 5.*) us to feare him that can cast both soule and body in Hell, rather ere we deny him before men who can but kill the body, & *1 Per. 2. 17. Col. 3. 22. Aēt. 9. 31. Aēt. 13. 16.* it is commanded to us: I grant the object of this feare is not so much Hell, as the offending of God, but it is commanded in the Law of God; but Mr *Towne* will have the believer so free, so perfect, as the Law needeth not to teach and direct him in one step, he doth all without a keeper or one letter of a command, by the free impulsions of a Spirit separated from Scripture; that is right down, a believer is neither under Law nor Gospel; but a Spirit separated from the Gospel and all letter of it, and from the Law, guides him.

Towne, Page 5. 6.

But I muse why you omit to show what it is to be under grace, which is the member opposite to being under the Law. Paul treateth of sanctification, and yet maketh this contrariety of being under the Law, and under grace, the Law must be taken comprehensively, with all his offices and authority, and that the reason is firme that sinne shall not have dominion over him who liveth under the grace of the Gospel, because it hath a sanctifying vertue and power in it to subdue sinne.

Ans^r. Dr | *Taylor* did not omit to expound what it is to be under grace, if you had not omitted to read his words, he is cleare to any unpartial Reader; but let your exposition stand; sin shall have no dominion over you, for yee are not under the Law; as teaching, directing regulating believers in the way of righteousness, but under grace, that is, under the Gospel which giveth

We are not obliged to personall sanctification, and to walk holy, by the *Antinomian* Doctrine.

power to subdue sinne, without any ruling, teaching or directing power of the Law: but what is the power of subduing sinne to *Antinomians*, I pray you? not sanctification, as in words they say, but justification, that is a power to believe Christ by doing and suffering has fulfilled and obeyed the Law for you, but yee are under no command to walk according to the rule of righteousness in the Law; so that to be under the Law is just contrary to personall and reall sanctification and walking in love and in Evangelick duties, even as to *be under the Law*; and to *be under grace*, are opposed by the Apostle; then as we are obliged, not to be under the Law, but under grace, so are we obliged to no personall sanctification or holy walking, but to objective and imputative sanctification only, that is, only to believe in Christ as made our righteousness and sanctification; now as we are not obliged to be inherently righteous, so are we not obliged to be inherently and personally sanctified and holy, for that isto be under the Law, as the rule of righteousness; now we are freed from the Law as our rule of righteousness and from the Law *with all its offices and authority*, saith Mr Towne; and to remaine under the Law as a rule of righteousness and to walk holily as being obliged from the conscience of any command either of Law or Gospel, is legall bondage from which Christ has set us free; as to be circumcised is a part of the Law-yoke so they teach; then to be inherently holy is unlawfull to *Antinomians*.

Mr Towne, Pag. 6.

Yet I wish that I be not mistaken, for I never deny the Law to be an eternall and inviolable rule of righteousness: But yet affirm that its the grace of the Gospel which effectually and truly conformeth netherunto.

Mr. Towne granteth the Law to be an eternall and inviolable rule of righteousness to all, and yet denyeth the believer to be under it.

Ans. 1. I wish Mr Towne doe mistake, for hee that teacheth that believers are freed from the Law, as a rule teaching, directing, and from the Law with all its offices and authority, he denyeth the Law to believers to be an eternall and inviolable rule of righteousness, or then he must speak contradictions, to wit, that the believer is not under the Law as a rule of righteousness, for so (saith Towne) *he should not be under grace, which is contrary to the Apostle, Rom. 6. 14.* and yet he is under the Law as an eternall and inviolable rule of righteousness; for I ask to whom is the Law an eternall and inviolable rule

rule of justice? to the believer, or no? If to the believer, then he must be under it; but *Antinomians* say, that is *Pharisaicall* and *Papist*; that is to put *Christs free man* (saith *Towne*) *under his old keeper the Law, as if he were a malefactor*; if the Law be no eternall and inviolable rule of righteousness, why doth *Mr. Towne* say so?

2. That rule to the which the grace of the Gospel doth conforme us, that rule we must be under; but *Mr. Towne* saith *The grace of the Gospel truly conformeth us to the eternall and inviolable rule of righteousness*, Ergo, &c.

3. An inviolable rule of justice cannot be violated and contravened by these to whom it is a rule without sinne, else it is not an unviolable rule; then if believers cannot violate the Law, and murder, and commit adultery, but they must sinne, by violating the rule, then as believers are obliged not to murder, not to commit adultery, so must they be under the inviolable rule of righteousness, contrary to which *Antinomians* teach. All that *Mr. Towne* can say against us in this argument is a calumny, that we make the Law, not the Gospel to give power to subdue sinne.; but the truth is neither Law nor Gospel giveth grace, but the God of grace hath promised in the Gospel grace and a new heart and a new spirit to the Elect, and grace goeth not along with the Gospel, as a favour of equall extension with the preached Gospel, but millions heare the Gospel who remaine void of grace, and have no right to any promise or grace; the Law leaveth not off to be the rule of righteousness, though it cannot effectually make its disciples holy and conforme to the rule, no more then the Gospel should not be the Law and rule of faith, because without the influence of the Spirit of grace it can make no Disciples conforme to *Jesus Christ* and his image; for many Elect for a long time, heare the Gospel and have no grace to obey, while the time of conversion come, and many are more blinded and hardned that the Gospel is preached to them, and it were better they had never heard nor known the way of truth.

Towne pag. 6. 7.

Rom. 7. 6. *The meaning is, through faith is bred assured confidence, lively hope, pure love toward God, invocation of his name, without all wavering or doubting or questioning his good-will, audience and acceptance, which could never be attained by all the*

The Law leaveth not off to be a rule of righteousness, because it giveth not grace to obey, for then the Gospel should be on rule of faith because it giveth no grace to believe to all that heare it.

zeal and conscience towards God according to the Law of works.
 — and the knowledge of the glory of God, is given according to a covenant of meere grace, without addition or mixture of works
 — and the opposition is plaine to be not so much betweene the grosse hypocrite (who is only brought to outward subjection, and correspondency to the Law) as betweene him that in good earnest and in downe uprightness of heart, giveth over himself wholly to the Law of God, Rom. 10. 2. (as the wife to the husband and guid of her youth) to be ordered in all things inwardly and outwardly after the minde of God therein, according to his legal conscience, which is never pacified with works; and the man who knoweth and worshippeth God alone according to the Gospel of Grace.

Ansiv. This is a close perverting of the word of truth.

1. The *Antinomian* faith may here be smelled, that by faith is bred assured confidence, without all wavering, feare or doubting, &c. Then whoever once doubt or waver, are yet under the Law of works; a doctrine of dispaire to broken reeds, who are not under the Law, but married to a new husband Christ, and yet cry, Lord, I beleeve, help my unbelief; Why feare ye, O yee of little faith, is there not doubting here and a broken faith which Christ softly bindeth up?

2. The *Covenant of Grace* and *Gospel* commandeth faith, and also good works as witnesses of our faith; but *Towne* will have good works in any notion of an evangelick command to stand at defiance with a covenant of meere grace: when Grace is the fountaine and cause of our walking in Christ, 2 Cor. 1. 10. by the grace of God, wee had our conversation in the world, in simplicitie and godly sincerity, 1 Cor. 15. 10. I laboured more abundantly then they all, yet not I, but the grace of God, that is in mee. Its true, Holy walking by the grace of God, and Christs righteousness in justification, is a wicked mixture, which we detest.

3. The opposition. Rom. 7. is betweene any unconverted man under the Law, be he hypocrite, or a civill devill, or be he any other man on the one part, and a beleever married to Christ, and dead to the Law on the other; for that which is common not to grosse hypo. rites only, but to all naturall men out of Christ, is ascribed to the man that is under the Law, by the Apostle, as 1. He is under the Lawes dominion and condemnation, vers. 1. 2. The Law has power over him, as the

the living husband over the wife, vers. 2. 2. The poor man cannot look to Iesus to another lover and husband, the Law as a hard husband leads him, and cries, *obey perfectly, or be eternally damned.* (3) He is a man in the flesh, in whose members concupiscence and lust rageth, as a young vigorous mother bringeth forth children, lusts of the flesh to death, as married to hell and the second death, vers. 5. (4) He serves God according to the oldnesse of the letter, that is carnally, hypocritically, like an out-side of a rotten Pharisee, and not according to the newnesse of the Spirit, that is in a Spirituall maner.

Yet Mr. Towne extolls him, as one that in good earnest and downe-rightnesse of heart yeeldeth and giveth over himselfe to the Law of God, (as the wife to the husband) to be instructed and ordered in all things inwardly and outwardly after the minde of God; but no unconverted man can bee said so to doe, except *Antinomians* be grosse Pelagians; But I think *Antinomians*, with Mr. *Crispe* think the person under the Law in all this chapter to bee the beleever personating or ading the person of a scrupulous beleever under a temptation of doubting: but cleare it is, *Paul* speaks of a man under the Law, in the flesh, and in opposition to him, of one under grace, of one married to the Law, and of one married to Christ; in the first part of the chapter, of one in the flesh, and so unrenewed, vers. 5. *For when wee was in the flesh*, &c. and of one that is dead to the Law, married to Christ, and serves the Lord spiritually; and its clear that the Apostle counteth it a part of deliverance from the Law, and a fruit of our marriage to God, that (vers. 4.) *wee bring forth fruits to God*, and walk holily. 2. That the motions of sinnes bring forth wicked works, as children to the second death, vers. 5. (3) that wee serve the Lord (vers. 6.) in newnesse of Spirit, and walk in Christ.

Now Mr. Towne as setting himselfe to contradict *Paul*, saith pag. 6. *This is an addition and mixture of works and faith, and cannot stand with a covenant of meere grace.*

Towne pag. 8.

How can Christ redeeme us from the Law, being under the Law, for us; except beleivers be redeemed from the Law in that same very sence, and extent that Christ was under it as a mediator? But was not Christ under the Rule and obedience also as well

Every naturall man is under the Law in the Apostles sence Rom. 7.

The man under the Law, Rom. 7, cannot give himselfe to be ruled by the Law after the minde and will of God, as Mr. Towne saith.

as under the Raigne to death, seeing he came to doe the will of his father, and fulfill all righteousness, Mat. 3. 15.

Ansiv. 1. Wee cannot every way be said to be redeemed from the Law, in that same sense that Christ was under it: For Christ was under the Law of Ceremonies to free the Jewes from observing that Law; I hope we Gentiles are not that way freed from the Law of Ceremonies; for that Law did never oblige the Gentiles except the Gentiles had adjoynded themselves in some profession, to the then visible Church.

2. If Christ was under the Law as the rule, to free us from the Law as the rule, then why did Christ command us to imitate him in doing his fathers will, and submitting to that same Rule, that hee submitted to, as is clear, Matth. 11. 29. *learne of mee that am meeke*, Ioh. 15. 10. *If yee keepe my commandments, ye shall abide in my love, even as I have kept my fathers commandments, and abide in his love*, Ioh. 14. 15. *If yee love me, keepe my commandments*, Ioh. 13. 15. *For I have given you example, that yee should doe as I have done unto you*, Ephes. 5. 1. 2. Rev. 3. 21. Heb. 12. 1. 1 Pet. 2. 21. 22. Ioh. 15. 23. but Antinomians (a) say that these that be in Christ are not under the Law, or commands of the word, (even of the letter of the Gospel) as the rule of life, and that Christians are not bound to conforme themselves in their life to the direction of the word, contrary to Psal. 119. 9. Esai. 8. 20. and contrary to all the gospel-exhortations given in the New Testament by Christ and his Apostles; and they say (b) that *the example of Christs life*, (even in subjecting himselfe to the law as a rule of righteousness) *is not a paterne according to which we are to act and live*: In a word, they will have the Spirit separated from the word, and from the example of Christ, and all the cloud of witnesses to be no rule to us; to which I oppose that one precious word of the beloved disciple, 1 Ioh. 2. 26. *He that saith he abideth in him, ought so to walke even as he hath walked*. But observe, 1. All means that doe not efficaciously bow the will to obedience to God, and convert the soule, are rejected by them, as not obliging the conscience, such as are the Law, the letter of the Gospel, all the promises, exhortations and precepts of the Gospel, the example of the Lord, who commandeth us, 1 Pet. 1. *to be holy as he is holy*, the example of Christ, of all the Prophets,

(a) Rise, raigae
er. 4. 5.

(b) er. 6.

A myserie of
Antinomians
that all means
not effectually
moving the will
are not means
laying bonds
on the consci-
ence.

phets, Apostles, Martyrs and Saints, because all these are some other thing then grace, and may prove ineffectuall: hence

1. The Gospel as contradiſtinguiſhed from the Law, is not the Gospel written or preached, but the grace that reſideth no where but in God and in Ieſus Chriſt, is the Goſpel; ſo ſay they (c) *The faith that juſtifieth us is in Ieſus Chriſt, and never had any actuall being out of Chriſt.*

2. *There is no habituall grace inherent in beleevers, all ſuch muſt bee a created thing, Grace is an uncreated favour only in God: for all that which is called habituall grace in us is in effectuall to act graciouſly, and cannot produce ſupernaturall acts, except the holy Ghoſt act and move it: Hence they ſay (d) that the new creature or the man, (or the new heart, or new Spirit, the circumciſed, the opened heart, the Law in the inward parts, the one heart, the renewed minde, the inner man, the Law of the mind, Chriſt dwelling in the heart by faith) mentioned in the Goſpel, is not meant of Grace, but of Chriſt, and therefore (e) we muſt not pray for gifts and graces, but only for Chriſt: and (f) ſo a man may have all graces and poverty of Spirit, and yet want Chriſt.*

2. We are patients in juſtification, Sanctification, beleeving in Chriſt, and we are blocks all the way to heaven; minde; will, affection, memory, love, deſir, joy, feare and all in us act nothing in ſupernaturall acts; there is not ſuch a thing as grace, in any of the Saints, but Grace is nothing but Chriſt without us drawing us as blocks, as dead ſtones, in the way to heaven, having no activitie, but to ſin, (g) even after we beleeve in Chriſt: and (h) Chriſt works in the regenerate as in dead men.

3. Omiſſions of duties commanded in the Goſpel are no ſins, for none are, (i) *to be exhorted to beleeve, but ſuch whom we know to be the elect of God, or to have his Spirit in them effectually, and (k) a man may not bee exhorted to any dutie, becauſe he hath no power to do it; then Law, Goſpel, exhortations, commands, promiſes, threatnings, are to no purpoſe: theſe that want grace to obey, are not lyable to obey, nor guilty, nor under wrath, becauſe they beleeve not in the Son of God, and theſe that are under grace are under obligation to no commands at all, and farewell all Scripture from henceforth;*

1, Mr. Town is frequent in this, we are not under the Law, as

Riſe, and reign
(c) er. 26.

(d) Riſe, reign
er. 7. Cornwall
conference of
Mr. Iohn Cotton
q. 2. arg. 6. p.
16. 17.

Antinomians
acknowledge
no grace but
what is uncre-
ated and ſo no
habits of grace
Ezech. 36. 26.

Deut. 30. 6.

Act. 16. 14.

Ier. 31. 33.

Ezech. 11. 19.

Rom. 12. 2.

Rom. 7. 22. 23.

Eph. 6. 3. 17.

(e) Riſe, reign,

er. 23. p. 5.

(f) er. 25.

Antinomians

take away all

uſe of teach-

ing, exhorting,

of the Goſpel,

or promiſes

thereof.

(g) er. 36. p. 7.

(h) er. 14. p. 3.

(i) er. 22. p. 5.

(k) er. 59. p. 11.

No scripture
freeth us from
the Law as a
rule of righte-
ousnes, but all
that speak of
our freedome
from the Law,
speak of our
freedome from
the rigor
and cur se
thercof.

Faith looseth
us not from
the Law and
holly walking
simply, but on-
ly in the mat-
ter of justifica-
tion.

We cannot be
(as Mr. Town
imagineth, the
same way
freed from the
Morall Law, as
we are freed
from the Ce-
remoniall Law

our rule; Why? because, (saith he) it cannot effectually work obe-
dience in us; but so all the word of God, the Gospel without
the Spirit must be no rule of obedience at all, because the
Scripture, the Gospel and all the promises without the Spirit
are just alike and uneffectual to work us to obedience.

But not one word of old or new Testament frees us from the
Law as our rule of righteousness, and all the scriptures that
speak of our freedome from the Law, doe directly speak of
our freedome from the curse and condemnation of it, because
we cannot be justified thereby, as Gal. 3. 10. *For as many as
are of the work of the Law, are under the curse; for it is written,
Cursed is everyone that continueth not in all things that are writ-
ten in the book of the Law to doe them*: this must be to doe
them in a legall way, 1. Hee must doe them *all* in thought,
inclinations, motions of the heart, and all the strength of the
soule, in all his actions, in all his words, and in a spirituall
manner as the law charges, otherwise hee is cursed; then all
mankinde, both such as are in Christ, or out of Christ are cur-
sed; now if the simple doing of the things of the law, as its a rule
of our life, did involve us in a curse, then to *honour Father and
mother* which *Paul* certainly commandeth as a Gospel-dutie,
Ephes. 6. 1. 2. and the loving of our brother to which *John*, 1.
Epist. c. 2. c. 3. c. 4. c. 5. exhorteth us unto, should involve
us in a curse; which is absurd.

2. He must continue to the *end in doing all the Law*; if ever
he fail, he is under a curse: Now thus it is clear *Paul* saith wee
are freed in Christ, from a necessitie of justification by the
works of the law: For *Paul* addeth in the next words, vers. 11.
*But that no man is justified by the Law in the sight of God, is evi-
dent, for the just shall live by faith*; if the living by faith did
exclude works, and keeping of the law in any respect at all,
as the keeping of the law is a witnesse of the life of faith: then
to doe the things of the law, as its an eternall rule of righte-
ousnesse, should also involve us in the curse, and argue that we
seek to be justified by the law, and so that we are fallen from
Christ, even as to be circumcised doth involve a man to bee a
debtor to the whole law, and argueth a falling from Christ
and the grace of the Gospel; for *Antinomians* contend that we
are the same way freed from the morall law, as it is a rule of
Righteousnesse, that we are freed from the Ceremoniall law;
But

But wee are freed, under the paine of a curse, and of falling from Christ, and the grace of the Gospel, from the literall observing of circumcision, *Act. 15. & Gal. 5. 1, 2, 3, 4.* as the Ceremoniall Law is a rule of righteousness; and if any should pretend the impulsion and leading of the Spirit, not any letter of the Law, and thereupon be circumcised, and should renounce the law of Ceremonies as a rule of righteous walking as *Aninomians* professe they obey father and mother and love their brother, and abstaine from Idolatry, nor because the Law is their rule, or the letter of the Law swayeth their conscience, but because the Spirit of Christ leadeth them; if (I say) any upon this Spirit would be circumcised, and eat the passeover, and sacrifice Lambs and blood to God now, this Spirit is no Gospel Spirit, but the spirit of Sathan leading such from Christ: If then we are not to obey the Morall Law, as a rule of life and righteousness; but are freed from it the same way, that we are freed from the Ceremoniall Law; then to love God and our brethren in any notion, should be sinne, as to be circumcised in any notion is to fall from Christ, *Act. 15. Gal. 5.*

Mr Towne has a strange evasion for this, Page 138.

The Spirit is free, why will yee controule and rule it by the Law, whereas the nature of the Spirit is freely to conforme the heart and life to the outward rule of the Law without the help of the Law, as a crooked thing is made straight according to the line and square, and not by them; and thus while a believer serveth in newnesse of the Spirit, the Spirit freely and cheerefully moving him and inclining him to keep the Law which is meere passiv, herein they doe wickedly who hence take liberty to sinne.

Ans. 1. To doe the will of God meere as commanded from the power of an outward commandment or precept in the word is but legall, and brings forth but mixt obedience or finer hypocrisie (saith (a) *Salemars*) and Mr Towne saith that it is to controule the free Spirit, and to rule it by a Law; and *Famillists* of new England (as the old Libertines) say all (b) *verball Covenants*, or covenants expressed in words are covenants of works and such as strike men off from Christ; and (c) the whole letter of the Scripture holdeth forth a covenant of works; and (d) its dangerous to close with Christ in a promise of the Gospel;

(a) *Salemars* flowings of free grace, last part, c. 40. p. 178.
(b) Rise, raig, 74.
(c) Error. 90.
(d) Error 62.

Obeying of
God because
of the directi-
on of Law or
Gospel, is to
Antinomians
a controuling
of the free
Spirit of God.

because the promise is an externall created letter, and the Spirit is all; this is to make a battell and contrariety between the Word of God and the Gospel as written or preached, and the Spirit, whereas 1. that which the Scripture saith, the *Spirit of God* saith; the command and Gospel promise is the sense and minde of the *holy Spirit*; for that the Scripture is quickned by the Spirit, *2 Tim. 3. 16.* and the *Word is the seed of God, and of the new birth, 1 Pet. 1. 23.* and *mighty in operation, and powerfull and sharper then a two-edged sword, Hebr. 8. 12.* nor is it possible that any can believe the report of the Gospel, because it is the Gospel-report, but the arme of the Lord and the power of God in the Gospel must be revealed to them; *Esa. 53. 1. Job. 12. 37. 38. 39.* For *John* saith, the not receiving the report of the Gospel is judiciall blindness and unbelief; when *Ioseph* dare not oppresse his brethren, and *Iob* dare not lift his arme against the Fatherlesse, because the sixth command saith, *thou shalt not murther*; this is but *finer hypocrisie* in *Ioseph* and *Iob*, and a controuling of the free Spirit; better believe *David*, *Psal. 119. 6.* *Then shall I not be ashamed when I have a respect to all thy Commandements*; no doubt the Lord concurred freely with *Adam* in the act of obeying God in abstaining from the fruit of the forbidden tree, if therefore *Adam* should obey God out of conscience to Gods command (*eat not*) he should either controule the free Lord in his working, which none in conscience can say, or then *Adam* must have been loosed from obedience to that command, *if yee eat, yee shall die*, as we are now loosed from the Law and the second death, though we break the Law, according to the *Antinomian* way; yea, its unconceivable how these that are under grace, doe obey the Gospel enjoyning faith, because the Lord *Iesus* commandeth them, but they must sin in so doing because they controule the free Spirit of God, in not obeying for the free impulsion of the Spirit, but for the literall command of God; for sure to controule the free Spirit is sin, and to obey for the letter of the command, to *Antinomians*, is to controule the free Spirit; but its blasphemy to say that there is a contraiety between the letter of the Lords command either in Law or Gospel, and the free impulsion of the Spirit working in us by grace to will, doe, and obey the command: or to obey the voyce of the Lord in his Prophets and Apostles, and to obey the

the Lord himselfe are all one, in the word ; but this is the error of old *Anabaptists* and *Enthysiaſts*, to reject the word, and all teaching by men and the word , and to leane to the only immediate inspirations and free motions of the Holy Ghost; and to doe or obey, for any other teaching is the way of legall and law-men led by the letter, not by the Spirit. If any obey or doe Gods will out of by respects, or for feare of punishment or hope of reward, they doe not Gods will, nor obey they from the power of an outward command , nor doe they controule the *free Spirit* , because the very letter and outward commandement enjoineth inward, spirituall sincere obedience farre from hypocrisie, and forbiddeth in the sense of the letter of it, all servile respects and service of God for hire. *Antinomians* believe that the Law as the law doth command men to obey for fear of hell, as a servant for beating obeyeth his Master , or that it commandeth perfect obedience for hire of life eternall. I doubt not to say this is not far from blasphemy; for the Law is spirituall and holy , and good, and most just, its a cleane and undefiled Law, *Psal.* 119. & *Rom.* 7. is the expresse and image of the good, acceptable, and perfect will of God, *Rom.* 12. 2. then the Law as the Law can command no finer hypocrisie, no servile, no mercenary obedience for hire, for the Law cannot command sin; its true *Luther* saith, that the Law compelleth men to obey God, but he speaketh of the accidental operation & fruit of the Law, because of our sinfull disposition, and of the condemning Law as it works on our corruption, the holy Law commandeth no man to obey God wickedly.

2. The letter of the Gospel carrieth to us and holdeth forth free grace, openeth the bowels and heart of Christ, calleth on the weary and loaden, to come to Christ, speaketh heaven, glory, and the promise in the wombe of it; though it be but the foolishnesse of preaching of men, yet its the power of God to salvation, and there is such a Majesty, so much of heaven, in the womb and bowels of the word , that as I never read or heard the like of it, so I shall hate that Religion that joyns with popery, to call it Ink-divinity, and a letter, and a legall servile thing; so did the *Libertines*, in *Calvines* time.

3. All tendeth to this, that we despise prophesying , neglect the word, commands, promises , covenant of grace and all these inferiour meanes, and so praying, experience, conference,

hearing, reading, Sacraments, because without the Spirit these are livelesse and dead; for (saith Towne) *the meanes are passive*, shall be all so many restraints laid on the free Spirit of God. But so we should not faile nor traffick, we should not plew, nor eare, we should not watch the City, nor build houses, because all these are fruitlesse without the influence of a blessing from heaven; if their meaning be that we are not to trust or rest on the meanes, the word, promises, covenant of grace, but to seek Christ himselfe in all these, its good, but then to seek Christ in his own way, is not to *controule his spirit*, as Mr Town phancieth.

Now what Town doth meane in saying, that the Spirit freely conformeth the heart and life to the outward rule of the law, without the help of the Law, is heard to conjecture; for if the meaning be that the Spirit needeth the help of the Law to make us know our sinnes, to humble us and chase us to him *who is the end of the Law*: then surely the Spirit by the help of the Law worketh these in us, as God maketh cornes to grow by husbandry, raine, good soile and by nature his handmaide, no man can say God works here without the help of the Law; if the meaning be that the law of it selfe cannot convert a man to God, *Antinomians* father most falsely such a dream on us, nay, the Gospel of it selfe cannot effectuate this without the Spirit: But if the Spirit conforme us to the outward rule of the law; then must the law be yet a rule of our obedience: how are we then freed from the law as a rule of our obedience, if the Spirit led us back to this rule?

And *Rom. 3. Rom. 7. Gal. 3. & 2 Cor. 3.* where the Apostle speaketh of our freedome from the law, he ever speaketh of our freedome from the law as it *condemneth*, as it *worketh wrath*, as it *involveth us in a curse*, as it can *justifie us*, or *give life*; never as it doth regulate, direct, teach, and lead us in the way of righteousness.

Mr Towne, Pag. 9.

What freeth a believer from the curse, but because he is a new creature in Christ and is made personally, perfectly and everlastingly righteous? and the principall debt is obedience, the failing wherein bindeth over to the curse and death.

Answe. That new creature is sanctification not justification, 2 Cor. 5. 17. *If any man be in Christ*, that is, if he

The new creature, 2 Cor. 5. 17. is sanctification.

be

be justified, he is a new creature, that is, he is sanctified; else by the *Antinomian* glosse the meaning must be (*if any man be justified in Christ, he is justified in Christ*) Paul speaketh not so non-sense.

2. It is true, we owe active obedience to the law as a debt, but that is the debt of absolutely perfect obedience; how shall it follow that Christ has loosed us from all debt of active obedience, because he has loosed us from a necessity of perfect active obedience under the paine of damnation; but the Law as in the hand of *Iesus the Mediator*, or the law as spiritualized and lustered with Gospel law and free-grace, and drawn downe to a Covenant of free-grace, requireth not exact perfect obedience under paine of losing salvation; yea, it requireth obedience as the poore man is able to give it, by the grace of God that the man enter in the possession of life eternall; but that he may have ransome-right by merit and conquest to heaven, or to free justification in Christ, the law cannot crave either legall or Evangelick obedience: This then is no more a good consequence, then to say Christ has by his death freed us from death and suffering as they are cursed by the Law, and satisfactory to justice, therefore Christ hath freed us from death and sufferings in any respect.

Yea, Paul sheweth what Law it is that we are freed from *Rom. 8. 2.* it is the Law condemning and killing, called the law of sinne and death, and he saith expressly Christ dyed for this end, *ver. 4. that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* Hence I argue, these that ought to fulfill the righteousness of the Law, by walking after the Spirit, and mortifying the deeds of the flesh, are not freed from the Law as a rule of righteousness, but are obliged by vertue of command, to this rule; for Paul proveth that there is a commanding power enjoying righteous walking, above us, even when we are led by the Spirit. 1. Because wee are obliged to minde the things of the Spirit, not of the flesh, *ver. 5.* 2. *To be spiritually minded is life, as to be carnally minded is death eternall,* *ver. 6.* 3. *We are to be subject to the Law;* then we must be spiritually, not carnally minded; for the carnall minde cannot come under such subjection, *ver. 7.* 4. *We are to please God in our walking;* then wee cannot walk in the flesh, *ver. 8.*

The Law requireth perfect obedience as the Law; but the Law as Evangelized requireth not perfect obedience that we may be Evangelically justified.

Divers reasons *Rom. 8. Gal. 5.* &c. proving that we are yet under the Law as a rule of righteousness.

5. *Because we are dead to sinne, v. 9. 10. We are not debtors, nor owe we to the flesh any service, v. 10. But sure by a commandement, we owe service to Christ; againe the Apostle, Gal. 5. treating of that common place of Christian liberty, especially moveth the Antinomian doubt, and saith ver. 13. Christian liberty is not licentiousnesse, nor an occasion to the flesh; and commandeth, that we serve one another in love, ver. 13. Now here was a fit place, if Paul had been an Antinomian to say, but ye are freed from the Law as a rule of righteousness, and if I command you to love one another, I bring you back to bondage againe, I clap you up in goale againe and deliver you to your old keeper; no saith he, But 1. this is Liberty to serve one another in love; and its an Evangelick fulfilling of the law; for all the Law (saith he ver. 14.) is fulfilled in this one word, thou shalt love thy neighbour as thy selfe, and ver. 16. There is an expresse command walk in the Spirit: and ver. 18. It might be said then we may live as we list, we are free from all Lords; its true (saith the Apostle, ver. 18. yee are not under the Law to condemne you, but yet yee are not lawlesse, yee must be led by the Spirit, and ver. 19. flie the works of the flesh, ver. 19. such as adultery, fornication, &c. now the law expressly forbid-
deth the works of the flesh. And Rom. 7. the very Antinomian doctrine is obviated for ver. 6. But now we are delivered from the Law; O then might some say, then we are free-men; he answers not so; we are delivered from the Law that wee should serve God in a Spirituall manner: But againe, ver. 7. Paul proponeth the speciall objection of the Carnall Libertine, if we be freed from the Law, what shall we say then? is the Law sinne? this doubt ariseth both from ver 5. & ver. 6. ver. 5. he said the motions of sinne that were by the Law, did work in our members sinfull motions; he inferres then it may appeare to some that the Law is a factor and agent for sinne; is the Law sinne? by way of sollicitation, ver. 6. Wee are not under the Law; then it would appeare that the removed Law is not a dispensation to sinne, and so the law is sinne; if we be freed from it, we may sinne; Paul saith the Law is not so removed and dead, but there is a good and holy use of the law; it remaineth as a rule of righteousness touching what we should flie, and what we should follow, thus the law is*

he Antinomi-
an Doctrine
is propounded
by the carnall
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Rom. 7.

neither a factor for sinne nor a dispensation to sinne ; because it discovereth and forbiddeth sinne ; for (saith he) *I had not known lust to be sinne, but by the Law* : and this the *Antinomians* now moveth ; we are freed from the law being once justified ; what ever we doe, it is not against a law nor a rule, for we are under no law as a rule ; and what we doe, though to our sense and feeling it be adultery and a debt against the seventh command, yet truly in the sight of God, it is no more sinne, then any thing Christ doth, is sinne, we are as cleane of it, ere we commit, it as Christ or the glorified Spirits in heaven, and therefore the law gives us a dispensation to doe these things being justified, which the unjustified cannot doe, but they must in doing it, sinne, because the unjustified man is under the law as a rule of justice, which we are not under ; and so we have a dispensation and an antidated one to sinne, before hand, but because we are under no rule of righteousness it is to us no sinne. Take two servants, the master commandeth one of them, *eat all fruit of the garden* ; but I forbid you, the fellow servant, under a paine, eat not of this tree in the east end of the garden ; to the other he giveth no such charge or command ; the former servant eating of the tree in the east transgresseth not his masters command, because he is under no law forbidding, the other eating of that same tree is a transgressor, because he is under a forbidding command ; so here, if the justified be not under the tenne Commandements as a rule of life, though they swerve from all the tenne, yet they sinne not ; for *Salmarsh* saith, *where there is no law, there is no sinne.*

Mr Towne saith, *Although the Spirit bring forth in the Saints the fruits of holinesse according to the law, Gal. 5. 22. Ephes. 5. 9. Yet without Christ we can doe nothing, unlesse as the imp or branch we suck, and derive life and sap from him which is the Spirit of faith ; what if it be affirmed even in true sanctification the law of works is a meere passive thing, as the Kings high way, which a Christian freely walketh in, you have not a face to deny it, Psal. 119. 31.*

Ans. If the Spirit of Grace bring forth in the Saints fruits of holinesse according to the law, then is the law to the Saints a rule of their walking, which the *Antinomians* deny : Its true, It may be the law to the holy Spirit in his person

Lex jubet, non juvat. Quid lex imperat, Evangelium im-petrat.

The Law hath an active power to teach, and is not meere passive ; as Mr Towne saith.

acting immediately in the Saints, is passive, for the law cannot work on the holy Spirit; but that the Saints are meere patients, and blocks in all their holy walking, is grosse *Liber-tinisme*, and maketh *God the Author of sin*, as before is said, and this way also the Saints are freed from the Gospel, and the command of faith and all the promises no lesse then from the law; because neither law nor Gospel can bee a rule to the person of the holy Ghost, in his immediate actions; the Spirit is free in his operations, and subjecteth both law and Gospel to his gracious breathings, but is subject to none.

2. Mr. Towne and *Antinomians* would lay upon *Protestant Divines*, that they teach the Saints may walk in holiness without the grace of Christ, because they will have the Saints under the law ruling and directing, and this law-ruling of it selfe giveth no grace to obey; but this is a calumnious consequence; the promises of the Gospel in the letter giveth no grace to obey; the Spirit bloweth when and where he listeth, and giveth grace freely to the gospel preached: yet we teach not that any can beleeve and obey the gospel without the grace of Christ.

3. The law so is passive of it selfe to Christ, to *Adam* in the state of innocency, in this sence, that the law, as the law, commandeth obedience to both, but containeth not any legall promise of giving grace to obey to either *Adam* or Christ, As the Gospel containeth a promise of bestowing grace to beleeve in all the elect. Now if this be the cause why the justified are freed from the law as a rule of Righteousnesse, because there is no legall promise made to them by which they are enabled to keep the law: then was Christ Iesus and *Adam* in his innocency freed from the law as a rule of Righteousnesse, which is most absurd; for the law as the law, commanded Christ to fulfill all righteousness, *Matth. 2. 15.* but so did it *Adam*; but show a legall promise made to Christ, by the law, that he should have grace to obey the law; indeed the Lord promised him the Spirit above measure, but this was no law-promise: So God created *Adam*, according to his own image, with perfect concreated strength and power to keep the law; but the law, as the law, made no promise to *Adam*, that hee should be kept in obedience, But if this be called action, or activitie in the law, to rule, guide, direct and command obedience

dienee as a rule, then the law is no wise passive; its more then the Kings high-way; No way cryeth to the conscience of the traveler, this is the way, no Kings way sheweth the traveller his errour, as the law, in its directing, ruling and teaching power, breaketh in upon the conscience, and declareth to the justified man the way he should walk in, and convinceth him of his unrighteousnesse, and dayly faults.

Towne pag. 10.

The Law wrappeth every man in sinne, for the least transgression; so that while a man remaineth a sinner, hee necessarily abideth under this fearful curse.

Answe. Still Antinomians bewray their engine; If wee say, even being justified we have no sinne, we lye; and who can say I have cleansed my heart, I am pure from sinne? and There is not a just man on earth, that sinneth not: 1 Ioh. 1. 10. Prov. 20. 9. Eccles. 7. 20. Then there cannot bee a man on earth, but he is under the curse of God, but Antinomians say, and that truly, that the justified persons are freed from the curse, then they have no sinne, nay they cannot sinne, by their arguing, for they will have the curse essentially and unseparably to follow sinne, which is most false, sinne dwelleth in all the justified so long as they are here, but they are here delivered from the curse:

Our deliverance from misery and the bondage of the law is two fold, as our misery is twofold. 1. There is a guilt of sin, or our obligation to eternall wrath, and all the punishments of sinne according to the order of justice by the law of God; The other misery is the blot of internall guilt of sin, by which sin dwelleth in us by nature, as a King and lord, Tyrant, awing us by the law of sinne.

In regard of the former Christ is our Saviour, merited by the merrit of his death; in regard of the latter Christ is our Saviour, efficacia, by giving us the holy Ghost, and faith to lay hold on Righteousnesse in Christ, and grace to walk holily before him.

In regard of the former, wee are freely and perfectly justified and pardoned at once, from all sinnes, in our person and state, through the sence of this, and in regard of deliverance from temporall judgements and doubtings, and fears of

How faith and New obedience are the means of our deliverie from the misery of sinne; the former from the guilt, and that perfectly and at once, in justification; and the other from the blot and indwelling and that by degrees, in sanctification.

eternall wrath, every day while we seeke dayly bread, we desire that our sinnes may be forgiven; nor is this prayer a temporarie pattern that perished with Christ, as some perversly say; for *Peter* after the Lords ascention saith to *Simon Magnus*, Act. 8. 22. *pray God; if perhaps the thought of thine heart may be forgiven thee.*

In regard of the latter, we are sanctified by degrees never perfectly in this life; the dominion of sin is removed in sanctification, as the damnation thereof, in justification; only sin dwelleth in us, while we are here.

In regard of the former miserie, faith in Christ is the only means, and way to get out of our bondage and misery; in regard of the latter, Repentance and the whole trace of our new obedience, are the means to escape out of this miserie; nor do we make acts of sanctification compartners and joynt causes or conditions in the work of justification; for this is from Christ alone, solely, immediately; as by looking on the brazen serpent onely, the stung Israelites were cured: Nor doth weeping or acts of mens obedience move the Lord to wash, justifie and pardon our sinnes, but repentance and new obedience are means tending to our escaping out of the latter bondage; as the rising of the sunne is a way to the full noone-light day; though we can attaine to no Meridian nor full noone day of sanctifications, while the body of sin keepeth lodging in us, in this life; but *the Law of works is not so enwrapt and entwined together* (as Mr. Towne dreameth) *that if a man lay hands on any, even the least linke, he inevitably pulleth the whole chaine on himselfe, as hee that is circumcised*, Gal. 5. *made himselfe debtor to the whole Law*; For circumcision, not only in the matter of justification, but also of sanctification is now unlawfull; So to repent and love the brethren, to obey our parents, as looking thereby for remission of sinnes, should be unlawfull and a falling from Christ, but in the matter of Sanctification, and of testifying our thankfullnesse to Christ for the work of our redemption, and as the way to the possession of the kingdome, they are not unlawfull, but commanded as necessary duties, *by which an entrance is ministered to us into the heavenly kingdome.*

After a of
Grace. p. 15.

How we are
saved without
works.

Yea our holy walking, since it is no merit, but a fruit of grace; and a condition required in such as are saved, and have opportunity

sanctitie to honour Christ that way, taketh not away the freedom of Grace, for where the Scripture saith, wee are saved by Grace, *without works*, as Tit. 3. Ephes. 2. salvation is spoken of there in regard of the title, right, *ius*, or claim the Saints have to heaven excluding all merits of works; our obedience is not full, compleat and perfect; only they are counted so, and accepted in Christ, Phil. 4. 18. Heb. 13. 15, 16. Col. 3. 17.

Mr Towne answereth with other *Antinomians*; *The just and wise God who accepteth every thing by due weight and measure, as it is found to bee, hee doth not, nay cannot account that which is but inchoat and partiall for full and compleat obedience; nor can it stand with justice to accept any thing which is not first perfect, seeing that perfection and absolutenesse is the ground of acceptance, both of our persons and performances; yee must make both the tree and the fruit perfectly good before God.*

Asser. of Grace
pag. 21.

2. *What God (saith he) hath manifested to be detestable and accursed, that he cannot accept: but hee hath manifested by scripture, that what ever is not absolutely perfect, is detestable and accursed, Gal. 3. 10. Hab. 1. 13. Rom. 1. 18. The proposition is grounded on the immutablenesse of Gods nature, who cannot deny himselfe, Iam. 1. 18 and his exact justice, who will not suffer the losse of the least title of his righteousness, Mat. 5. 18. God is no respecter of persons, his Law inviolable, and can suffer no abatement.*

Asser. pag. 77.

Answe. God in justification accounts us righteous in Christ, and positively guiltlesse, as freed from obligation to eternall wrath, and cloathed with Christs righteousness; but hee accounts not us non-sinners and free from indwelling sinne, that should be an unjust account, for wee are not so; but God accounteth our works perfect only negatively, that is, such they are before God, as he will not enter in judgement with us for them, but graciously pardoneth the finnes of these works, but God doth not account these works positively worthy of life eternall, even in Christ, as he accounteth our persons, far lesse doth he judge them meritorious: hence there is a twofold acceptance; one of *Good will* to our persons in Christ; that is that *Good will* of free election, by which he *rendereth us accepted in his beloved*; there is another acceptance of complacencie,

How God accounts the good works of the justified perfect.

according to which God is said to love and reward our good works, even to a cup of cold water, Ioh. 14. 21. 23. Matth. 10. 42. 2. Theff. 1. 7. Heb. 6. 10. and that of free-grace, they are called perfect as perfection is opposed to hypocriticall; but not perfect simply, *Phil. 3. 12.* but the acceptance of our works in Christ is an acceptance inferior to the acceptance of our persons in justification; hence *God takes pleasure in these that feare him*, because they feare him; not as though his love *quoad affectum*, in it selfe had a cause in the creature, or can wax or encrease, or can admit of a change, but because he bestoweth the fruits of his love out of free-grace and a gracious promise, to our sincere walking, and this is rather the fruit of his love, *amor quoad effectum*, then Gods love it selfe; all this proceedeth from a grosse mistake of the nature of justification.

I answer, 2. to that: *That which is inchoat. sinfully defective, and incompleat, that the righteous and unchangeable God cannot account perfect and compleat, or that which is sinfully defective, or that which is sinfull, God cannot account not sinfull*; It is true, it were an erroneous and unjust account; now the proposition is true; but the assumption most false; the good works of the regenerate and justified are sinfull. But Gods accounting of them perfect, putteth no contradiction on them to account them not sinfull: God accounts not *Dauids* adultery to bee an act of chastity; This is the Papists argument against the imputed righteousness of Christ, which *Antinomians* being utterly ignorant of the nature of justification, bring against us; the other part of the distinction is, *That which is sinfull and defective in it selfe*, and inherently, or really and physically, that God cannot account perfect, that is, God cannot account it and the doer, legally free from obligation to eternall wrath, for the satisfaction of another, the surety of sinners, who has payd and suffered for it; that is most false, and should destroy the Protestant justification, when we say God accounteth the good works of believers good and perfect; so as the imperfection and sinne of them is removed; we meane not by removing of the sinne of these works, the totall annihilation of sinne, in its essence

root and branch, it dwelleth in us in its compleat essence while we are here, *Rom. 7. 17. 23. Prov. 20. 9. 1 Ioh. 1. 8. 10.* only the dominion, by sanctification, is abated, and the guilt or obligation to eternall wrath is removed in justification; and this Argument may well be retorted *Who ever is a sinner, the righteous and immutable God whose judgement is according to verity, and cannot suffer the losse of the least title of his righteousness, Matth. 5. 18. cannot esteeme him just, and perfectly righteous:* But all men even the regenerate, are sinners: No answer; no distinction can be accommodated to this Argument, which may not be applyed to their argument; for God is no lesse, just, righteous, immutable, true, no respecter of persons, and his Law inviolable in his accounting of persons righteous and perfect, then in accounting of works righteous and perfect. Now that the fruits and the tree are both good, and simply perfect and all the works of the justified perfect in Christ, is a point of new divinity very contrary, first to Scripture which saith *Iam. 3. 2. in many things we offend all, 1 Ioh. 1. 8. If we say wee have no sinne, we deceive our selves, ver. 10. If we say we have not sinned, we make him a lyar, and his word is not in us.* Antinomians say, *Iohn* speaking of a mixt multitude, is to bee meant to speak of the unregenerate mixed with the justified.

Ans. 1. Iohn takes in himselfe. 2. He speaketh of such as confesse their sinnes and are pardoned, *ver. 9. (2) of such as have an Advocate in heaven, if they sinne, chap. 2. 1. and these are the justified, and regenerate, and Prov. 30. 9. Who can say I have made my heart cleane, I am pure from my sinne?* hee speaks not there of a mixed multitude, but sendeth a Law-defiance to all mankind, justified, or not justified; yea, *Eccles. 7. 20. There is not a just-man on earth, that doth good and sinneth, no;* these words are so wisely framed, that they exclude not the justified in Christ, who undoubtedly do good, but they do not so good (saith *Salomon*) but they sinne; so *Paul* complaineth, of sinne dwelling in him, *Rom. 7. (2) Sinne* originall after justification, to Antinomians must be no sinne, as to Papists its no sinne, after papulme; (3) If our works bee perfect in the sight of God,

then wee may be justified by our works ; for *Antinomians* say, if Christ esteeme our works perfect, he may account us righteous for them and we may bee said to be justified both by works and by grace, because its free grace that the Lord accounts our works Righteous: (4) Wee constantly deny that Christ by his death, hath given to our good works a power of meriting heaven, but if God in Christ, count then simply perfect, there is no reason to deny this, because our works are simply perfect by *Antinomians* way ; this is more Pharisaicall then Popish justification.

FINIS.



Chit is the flower, 24 fiddle
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